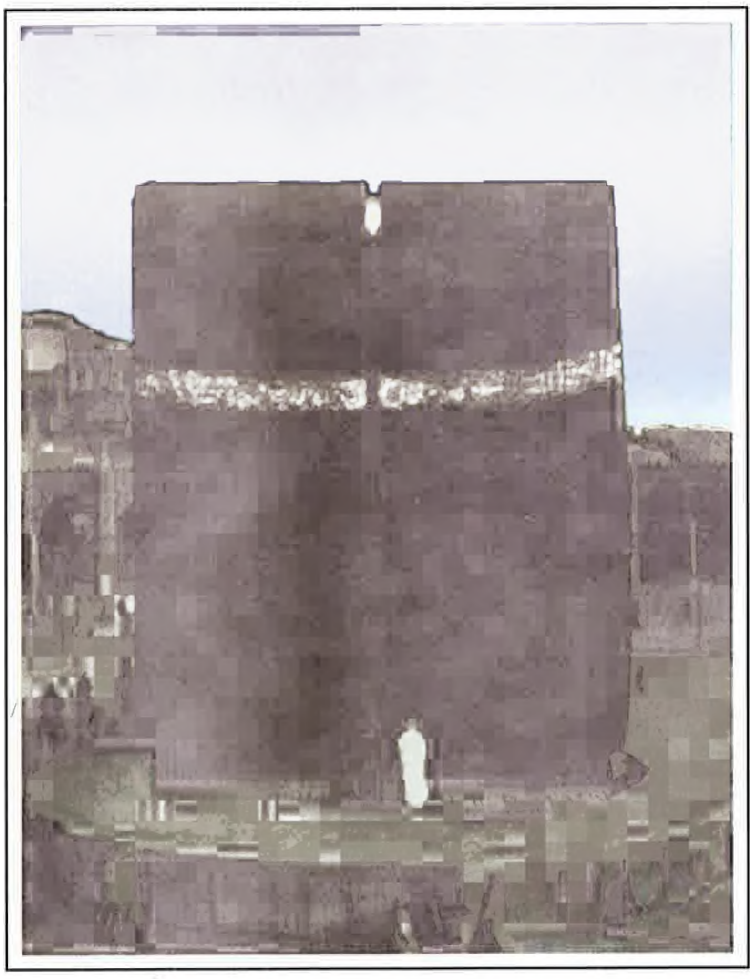
المدرسة الشاذلية

The School of the Sḥādḥdḥuliyyah

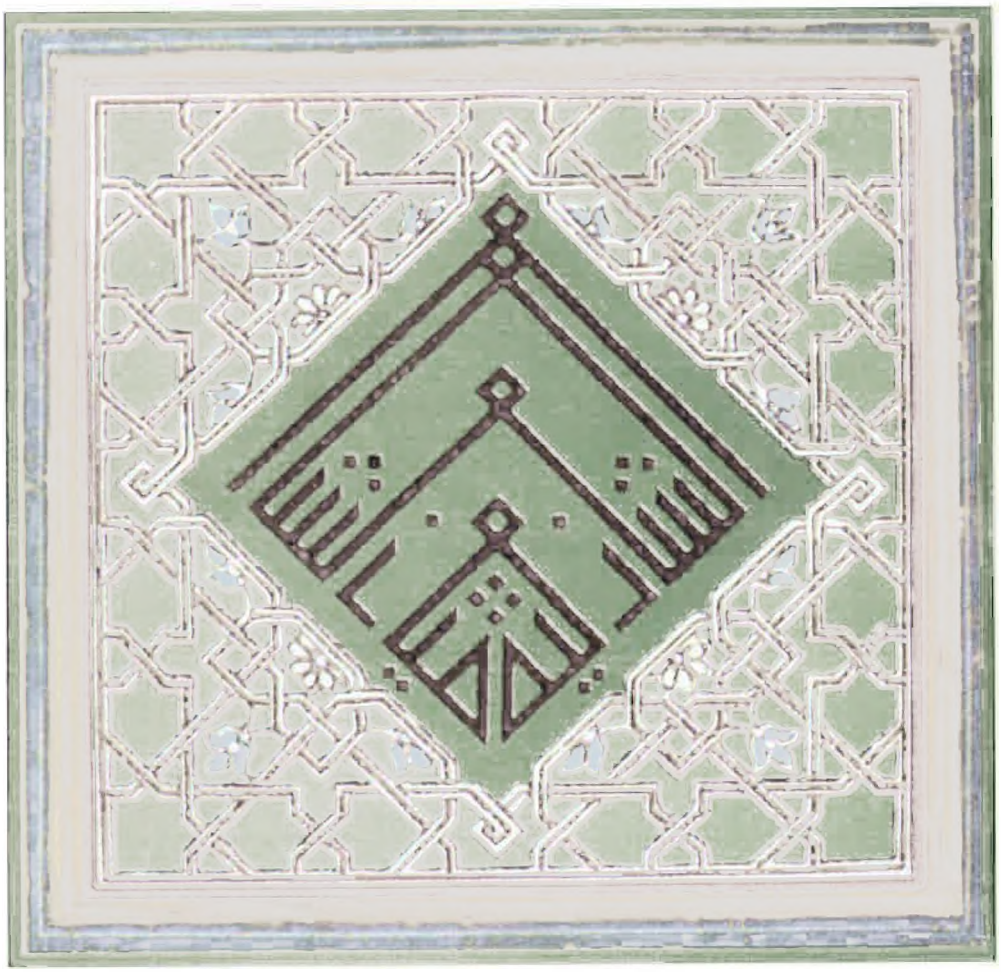
VOLUME ONE

ORISONS

بسم الله الرحمن الرحيم



المدرسة الشاذلية



The School of the Shādhdhuliyyah

VOLUME ONE

ORISONS

بسم الله الرحمن الرحيم

Translated by: Ma'ddāwī az-Zīrr & 'Abdullāh Nūr ad-Dīn Durkee

المدرسة الشاذلية

al-Madrasatu-sẖ-Sẖādẖdẖuliyyah

VOLUME ONE

ORISONS

Produced and with Notes by 'Abdullāh Nūr ad-Dīn Durkee

المدرسة الشاذلية الطهمانية النفوس وتنوير القلوب

The School *of the* Sẖādẖdẖuliyyah

for

Tranquillity of Being and Illumination of Hearts

First Edition
1411 Hijri © 1991 CE
published in Alexandria, Ægypt
Daru-l-Kutub 1991 / 5612 ❖ ISBN No.977-00-1830-9
handset on the Macintosh in Middle East Times & NaskhLaser
thuluth calligraphy on title pages by Ustadh Kamil 'Ibrahim of Alexandria
output to Linotronic & offset printed by Heidelberg at Technotext Graphic Arts

Caveat Aspirans !

"If your spiritual insights {*kashf*} contradict Qur'ān or Sunnah
hold on to the Qur'ān and Sunnah and leave the kashf aside.
Say to your self:
Allāh, The Exalted,
vouchsafed to you the infallibility of the Qur'ān and the Sunnah.
Kashf is not so warranted,
neither inspiration {*ilhām*} nor vision {*mushāhadah*}."

Shaykh 'Ali Abū-l-Ḥasan ash-Shādhdhulī

"Oh seeker, if you would journey to Allah, know:
in order to arrive
{*wuṣūl*}
you must totally and voluntarily renounce your self
{*an-nafs*}.
The first step towards that complete renunciation is:
Submission {*'islām*} to the Revealed Law {*ash-sharī'ah*}.
Unless this step is taken there is neither departure nor arrival."

Shaykh Nūr ad-Dīn al-Gharīb

The Masjid & Tomb of the Qutb, Shaykh 'Abdu-s-Salam Ibn Mashish
on
Jabal al-Alam in the Northern Rif
{ al-Maghrib • 1407 Hijrah }

"The Harbour of Safe Return"
which is
The old Eastern harbour of Alexandria
{ with the minaret of the Masjid of Sidi Mursi Abu-l-'Abbas visible on the horizon }
Seen from the eighth level of the Sea Wall in the building of the Society of the Firm Handclasp
{ waqafatu-l-'urwati-l-wuthqa }

{ 1412 Hijrah }

Masjid & Tomb of the Qutb, Shaykh 'Ali Abū Hasan ash-Shādhdhuli
at
The Well of Humaythirah in Desert of 'Aydhāb
Sa'id, Upper Ægypt
{ circa 1375 Hijrah }

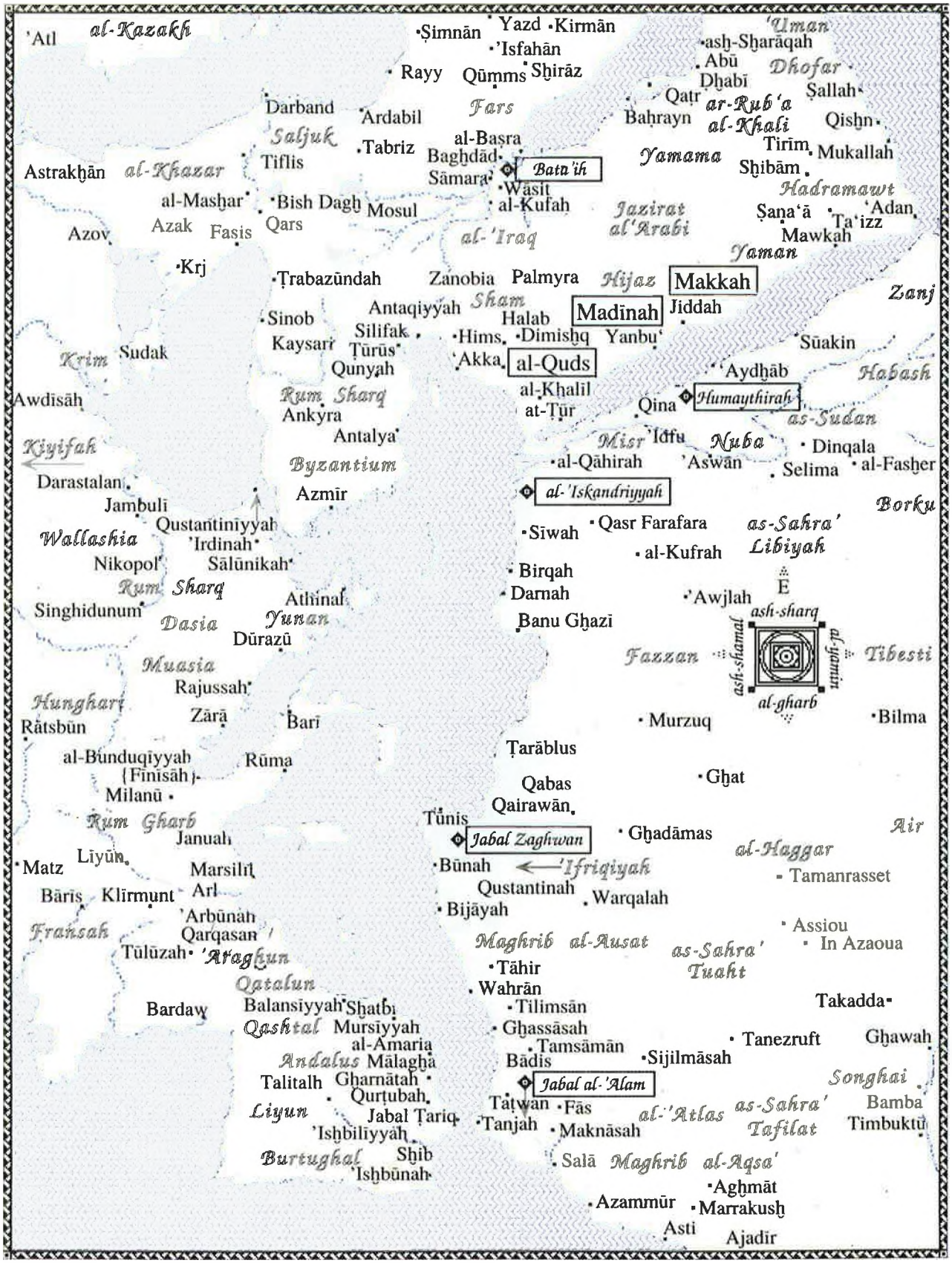


figure one

A view to the East in the Seventh Century after the Flight showing the regions and principal settlements of the lands surrounding the Middle Earth Sea
{ with especial reference to the Holy Places & centres of significance in the life of our Shaykh }

بسم الله الرحمن الرحيم

FOREWORD

by

the Believer in Allāh and the Knower by Allāh
Sḥaykḫ 'Ibrāhīm Bin Muḥammad al-Baṭawī Abu Dḫikrī

We begin by thanking Allāh for the gift of 'Islam
and asking His Benedictions and Peace upon Sayyīdinā Muḥammad, the Seal of the Prophets and Messengers.

The blessings of Allāh to humanity are so many as to be uncountable. He created the people, provided them with the means of life and subjugated all things to their service. If you look deeply into the skies and the earth and what is in them and what is between them—the sun, the moon, the light, the dark, the air, the water, the plants, the animals—you will find that the whole universe in all of its breadth and glory, including each and every one of the perfect creations—large and small—displays His unending compassion and tenderness: protecting, giving to, and taking care of our small planet, the earth. Allāh has created all this and placed all of it in the care of His representative (*kḫalifah*) on earth, the human being. Allāh, praise be to Him, says in His glorious Book: "*He has subjugated to you all that is in the heavens and on earth; it is all from Him.*" (45:13) His supreme goal in creating us is that we might come to know Him, Allāh praised be He, and worship Him as He should be worshipped. The Creator illustrates this noble purpose by saying: "*I have created jinns and humans only that they might worship Me. I do not seek My sustenance from them, nor do I require that they should feed Me. Truly it is Allah Who gives all sustenance, the Lord of Inexorable Power*" (51:56-58)

If we look deeply into the truth of 'Islamic worship, we shall find it is a precise means for making real peace, security and satisfaction between the worshipper (*'abd*) and The Lord, between the worshipper and himself, and between the worshipper and the surrounding community of people. This peace is brought about through surrender to and following of the universal, complete and final law of the Creator which is the law of 'Islām or voluntary surrender of the self to Allāh and what He has ordered and decreed. This Law {*asḫ-sḫarī'ah*} has never been changed or edited and is protected from error by a promise from Allāh subḫanahu wa t'alā in the Blessed Qur'ān: "*Truly We sent down the Reminder; and We shall surely guard it.*" {15:9} This message enjoins the good which is beneficial and eschews what is forbidden by the Creator, forbidden because it is detrimental to one's soul and harmful to others. These are precise laws, fair and without error, bearing neither injustice nor prejudice to race or color or origin, for in the Dīn of 'Islām all humans are subject to the same Law. The Messenger of Allāh, Peace and blessings be upon him, says, "An Arab is no better than a non-Arab nor is the white over the black, except by piety. You are all from 'Ādam, and 'Ādam is from clay," and, "The Garden is for one who obeys even if he was an Ethiopian slave, and the Fire is for whoever disobeys even if he was a noble from Quraysḫ."

This doctrine is based upon two testimonies, two 'seeings' {*sḫahadatayn*}: one, to testify that there is no god but Allāh, leads to purity of belief, and the other, to testify that Muḥammad is the prophet of Allāh, leads to purity of intention and deeds. If the actions of human beings were guided by these two testimonies, people would attain complete liberty from materialistic slavery and the desires that kill human happiness and that lead to conflict, wars, hatred, misery and destruction. For when your slavery to Allāh has been completed, your freedom amongst the slaves has been completed. Thereafter you control the instincts and lusts within yourself which, when they control kings, humiliate them and make the kings to be the slaves of whoever has the means to fulfill their desires no matter how dispicable they may be.

Ṣalāh {worship} is the backbone of 'Islam, it is remembrance (*dḫikr*) of Allāh and supplications {*du'ā'*} to Him, and He, the Almighty, rejoices in those who call to Him and rewards them by fulfilling their requests. Thus the relationship between the worshipper and Allāh continues to grow and becomes stronger: "*Truly I am Allāh; there is no god but I; therefore serve Me and perform the worship of My remembrance.*" {20:14} "*Prosperous is the one who purifies his self, remembers the Name of his Lord and prays.*" {87:14-15} Here there is purity of the physical body and elevation of the soul. Frequent remembrance {*dḫikr*} of Allāh creates an amiability or harmony {*'ulfah*} and love between you and your Creator; He becomes your Intimate and Protector, your Aid and Guide to the means of safety {*an-najāḫ*}; the Light that shows you the Way and helps you overcome the difficulties that arise in the darkness of this life.

Secular civilization, which has always been latent and from time to time has reared its head, and which in the last two centuries has prevailed at the point of Western guns, subverts both Religion and Moral Character {*akḫlaq*}. This 'modern faith' lacks the virtue found in religion; it promotes adultery and defends it by laws, thus mixing kinships and weakening the unity of family and community; it has built economic systems based on usury and exploitation of the weak, without sympathy or mercy for humanity unless there is a profit in it. In truth it is a self-centered, blind, greedy and conceited civilization. There is, however, a means to counter this all-pervasive materialism and secularity.

From the beginning, humanity has required leaders to lead the armies of freedom in order that humanity might free itself from its own injustices and thus lift people from their abased state of slavery to material and animal desires to the exalted and sublime state of slavery to Allāh alone, the Creator of all beings It is in this state, and whilst in that state making use of every facet of the creation both to benefit others and the Creation as a whole, that the human becomes the best

representative {*khalifah*} of Allāh. The leaders we speak of are the Prophets and the Messengers and those who followed them, their apostles and companions and the lovers of Allāh, blessings and peace be upon all of them. These altogether are the real and truly 'liberated' ones.

Revelation and guidance were finally completed and brought together in one unified message, without error. This is the message of 'Islām, the wisdom revelation of guidance, the prophecy given to the Master of all Messengers, the Seal of all the Prophets and the Mercy to all the worlds, Sayyīddinā Muḥammad, blessings of Allāh and peace be upon him.

The invitation to 'Islam issued by Allāh and carried by the Prophet, blessings and peace be upon him, was firmly based on the respect for the religion of others and their freedom of belief: "*Let there be no compulsion in religion.*" {2:256} "*And it is not for you {oh Messenger} to overpower them by force.*" {50:45} At the same time Allāh made clear that this was the purified and final message for humanity, the means of perfect discrimination {*al-furqān*}, by which "*Truth has come and falsehood has vanished for truly falsehood is ever bound to vanish.*" {17:81} In the present time of global communication the means of access to knowledge of 'Islam has reached all the people and there remains no reason for ignorance of, or opposition to, this dīn, so that, as Allāh says, "*whosoever seeks a religion other than Surrender to Allāh {al-'islām} it will not be accepted and that person will be a loser in the Last World.*" {3:85}

The light of 'Islam passed from the Prophet to his companions and their followers and their followers, those who were very rigorous and precise in their belief and who kept to the path they had been given, until it spread to every part of the world. It was at that time that the sciences of prophetic traditions {*hadiṯh*}, interpretation {*tafsīr*}, doctrine {*uṣūl*}, law {*fiqh*} and others came into existence to protect, clarify and explain what had been given, as well as to aid those who did not have before them the living example of the Prophet, blessings of Allāh and peace be upon him. At this same time there came into being a specific science of taking care of the soul through the purfication of the self {*an-nafs*} which leads to peace within the self, peace within the community, the learning of noble manners, and the joining of the requests of the soul and the body, with no extravagance on either side. This is the science of *Taṣawwuf*. From it we know the great value of the essential dynamic balancing force of Islam, as it harmonizes the spiritual and the material. Allāh the All-Mighty describes this state of balance and harmony saying: "*We have made you to be a community of the centre* {ummatañw-waṣatal} {or *community of the heart*} *that you might be witnesses to the people.*" {2:143}

The elite of the leading early {*salaf*} Islamic scholars {*al-'ulemā'*} accepted taṣawwuf for themselves, satisfied that this science of the 'purification of the soul' was precisely the science of 'Ihsan, described by the Prophet of 'Islam, peace and blessing be upon him, in these words: "Worship Allāh as though you see Him and if you do not see Him, know that He sees you." The name 'taṣawwuf' is derived from '*ṣafā*' meaning clarity, purity, cloudlessness, serenity. The science is based on clarifying and purifying the soul and filling it with virtue through applying the sẖari'ah of 'Islām until the soul arrives to Reality {*ḥaqīqah*}. Then Allāh through His generosity unveils to you the secrets of being {*'isrāru-l-wujūd*} and the hidden aspects of life so that you perceive the wonders of His unseen creation in the spiritual and angelic realms {*malakūt*}. You see this world with what eyes blinded by materialism cannot see. Your soul will then be elevated through intimacy with Allāh {*al-'uns bi-llāh*} until you reach the reality of singularity, witnessing, and then realization {*taḥqīq*}. Finally you approach the station of the ṣiddiqūn, the sincere lovers of truth, the best of the stations after the station of prophecy of which Allāh the Most High says, "*They are in the company of those on whom is the grace of Allah, of the prophets, the sincere lovers of truth, the witnesses and the righteous. The best of company!*" (4:69)

The Hanbalī faqih, Ibn Taymiyya al-Harrani, often thought of as rabidly opposed to taṣawwuf, said that whilst he opposed some of the ṣūfī of his period he revered and respected others. He himself was a follower of the Sẖaykẖ 'Abd al-Qādr al-Jilānī {p.iii}. In a well-known {and fully documented} dialogue which took place in al-Azhar masjid with Sẖaykẖ Aḥmad 'Ibn Aṭa'Illāh as-Sakandari {d.Cairo 709/1309}, a member of the Sẖādẖdẖuliyyah and a sẖaykẖ both of sẖarī'ah and taṣawwuf, he acknowledged 'Ibn Ata's degree of scholarship, devotion and virtue. 'Ibn Taymiyya in his book on Ṣūfism and the Fuqarā', {Dar al-Fath in Egypt, 1403 H/1984 CE, pp 24-26} described the ṣūfīs' study as the study of jurisprudence (*fiqh*) and the struggle {*'ijtihād*} with the nafs. He wrote,"The ṣūfī is one who is cleared from impurities, filled by contemplation {*fikr*} and for whom a stone and a piece of gold become the same." He said about them that "they travel in ṣūfism until they arrive to the meaning of total veracity {*ṣidīq* }." He further added, "If it is said of those ascetics {*az-zāhid*} and worshippers {*al-'ubdān*} [i.e., ṣūfīs] from Baṣrah that they are ṣiddiqūn, the same can be said of the leaders of the *fuqahā'* {jurisprudents} from among the people of Kufah, that they too are ṣiddiqūn."

There are many great and learned men from among those who set in order the science of taṣawwuf by basing it on knowledge {*'ilm*} derived from the sẖarī'ah of 'Islām. Among them is the head of the ṭa'ifah, Abū-l-Qasim al-Junayd, as well as al-Qusẖayrī, Abū Ṭālib al-Makkī, and al-Ḥujjatu-l-'Islām, Abū Ḥāmid al-Gẖazālī, writer of *'Iḥyah 'Ulumu-d-dīn*, with which book Allāh has opened the hearts of millions of people, who have by its light been led to 'Islam in Asia, Africa, Europe, America and all over the world, East and West, North and South. The highest of these learned people, among whom we number our Imām, Abū Ḥasan asẖ-Sẖādẖdẖulī, were influenced by this book and Allāh has, by them, opened kingdoms and homelands. These people and others have served to clarify the path of sẖarī'ah taṣawwuf or salafi taṣawwuf as one of our students, the discerning researcher {*muḥaqaqīn*}, Dr Sayyid al-Jamilī, described it in his book *Salafi Taṣawwuf*, or, *The Sunnī in Modern Egypt* where he wrote about the Way {*ṭarīqah*} of the Baṭawīyyah-Sẖādẖdẖuliyyah and of its sẖaykẖ, the poor writer of these lines, and the Way of the Muḥammadiyyah-Sẖādẖdẖuliyyah and its sẖaykẖ, the *'alim* and our brother, Sẖaykẖ Muḥammad Zakī 'Ibrāhīm.

Sḥarī'ah Taṣawwuf is the only spiritually pure program capable of making people joyous and rescuing them from oppression {*ḍḥulm*}, psychological tension, and the stresses of life that people are suffering from in these times in both the East and the West. Taṣawwuf is the soul of 'Islām and its foundation and its truth. At its heart is the struggle {*jihad*} to overcome the gross desires and needs of the self {*nafs*}, which is the exaltation of the 'greater jihad' that serves as the true preparation for the struggle involved in applying the 'Islamic dīn in the midst of the life of the world and spreading it with its heart of mercy and loving forgiveness throughout the earth, that activity which the Prophet sent to the whole universe, Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him, termed the 'lesser jihad'.

The method of Ḥujjat al 'Islām al Gḥazālī was a lamp that illuminated for mankind the means to truth through peace and secure faith {*sakinatu-l-'imān*}. It is healing medicine for the diseases of the old idolatry in the Far East and the modern idolatry which has spread throughout the West and now threatens the whole earth. We mean by this the materialistic disease of unbridled selfish desire that has overturned the scales of Religion and Moral Character. Abū Ḥamid al-Gḥazālī was a pure source for all the sḥarī'ah oriented ṣūfīs, the highest of whom is our Imām, Abu Ḥasan asḥ-Sḥādḥdḥulī. His Way has reached us with joy and light and flowing goodness, the pulses of soul {*ruḥ*} and 'imān and from us in turn, the Way has been taken by some of the chosen in the East and the West, who were keen to apply the dīn to themselves and to share the dīn of 'Islām with those of the human community surrounding them who have good fortune and happiness written for them. From among them is our son, the writer of this book, the caller to Allāh and His true dīn, al 'Islām, 'Abd Allāh Nuridin Durkee; he has written it so that it may be a correct guiding reference in the matter of taṣawwuf and the living pulses of faith and to correct mistakes that ignorant people of 'Islām and its enemies have fallen into for they have been, to our regret, mercenaries and traders in this world for which they have sold the dīn. May Allāh guide them.

In this book of the Folk of asḥ-Sḥādḥdḥulī there are the Orisons {*al-'aḥzab*} and Sources {*al-awrād*} that are the gathering of the prayers which Allah has answered of the prophets and their Master, sweet scent and Seal, our leige-lord, Muḥammad, blessings of Allāh and peace be upon him. In these supplications there is true worship of Allāh, there is the pleasure of confiding in Him and the pleasure of being near Him, the pleasure of contentment from Allāh, the pleasure of happiness in what Allāh fulfills by answering and by mercies given for your belief. And that is why the true prayers, as the Messenger, blessings of Allāh and peace be upon hīm, said, are the very brains {*mukḥ*} of worship. It is from this understanding that Ṣūfīs built their system of invocation {*da'awāt*} which they call 'aḥzāb and their persistence in reading them raises, by what is in them of the Names of Allāh and His Secrets, their 'selfs', their faith, and their belief.

Our son Nūridīn is from among those who accepted 'Islam after a thorough study and understanding of it and most of the other known religions, whether heavenly or earthly or idolatrous, and after seeing and experiencing the cruelty of materialism. Through the wisdom teachings of Sunnī Taṣawwuf they found goodness and light and guidance in 'Islam. Many western youth, both men and women, entered the dīn of Allāh around the same time and came to us to correct their understanding {*faḥam*}, their belief {*'aqīdah*}, and their actions {*'amal*} in applying the dīn so that they might gain what they sought when they gave up the world of play, self-indulgence and materialism for realization (*baqā'*) of spiritual truth, life and pure joy. Of them our son Nūridīn continued to study with us the 'Islāmic sciences and the ways of the people of the Path, until he has become qualified to become our kḥalifah in the spreading of our Sḥarī'ah Way in the two Americas and Europe and also here in Egypt, and we have granted {*ijaznā* } to him both our permission and authority.

I ask Allāh to fully benefit those who look forward to the Divine Righteousness and those who seek knowledge of the true 'Islām, and to guide by this book the wandering souls that they might give up the worship of people and sensations and things and come to worship Allāh, the One Who has given them life and provided them with the means of sustenance, The One who has created this magnificent universe with its heavens, earth and uncountable gifts: *"I have only created jinns and people, that they may worship Me."* {51:56} *"Truly, the religion with Allah is 'Islām."* {3:19}

I also ask Allāh, subḥanahu wa t'alā, to guide to all success and every felicity our son 'Abd Allāh Nūridīn in the transmission of knowledge {*'ilm*} and the giving of spirit {*ruḥ*}, and to increase his patience, for the sake of the best of humanity and the best of life: the life of this world and the life of the last. May Allāh make him to be from those about whom He has said: *"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity."* {3:104} And Allāh is the Protector of Guidance.

Written by the Attendant of the Poor, Ibrāhīm Bin Muḥammad al-Baṭawī Abū Dḥikrī
Sḥaykḥ of Ṭarīqah al-Baṭawīyyah-asḥ-Sḥādḥdḥuliyyah Sḥarī'ah Way for Lovers of Qur'ān and Sunnah
Professor of Ṣūfism {retired}, al-Azhar University
Member of the Supreme Council for Islamic Affairs, Egyptian Ministry of Endowments {al-Awqaf}
written in the Blessed Month of Ramaḍān 1411 Hijri • March 1991 • Heliopolis, Egypt

بسم الله الرحمن الرحيم

A PERSONAL NOTE

In the Name of Allāh, the Mercy Full, the Bestower of Mercy and may His Peace and Blessings be upon the Seal of the Prophets, Sayyīdinā Muḥammad, his noble family, companions, followers, friends and lovers until the end of time.

I first formed the intention to collect, translate, transliterate and make available in Roman characters and English language the Aḥzāb of our Sẖaykẖ, The Quṭb, Sīdī Abū-l-Ḥasan asẖ-Sẖādẖdẖulī, may Allāh sanctify his secret and perfume his resting place, upon hearing a single line of the Ḥizb al-Baḥr {the Orison of the Sea}:

بِسْمِ اللَّهِ بَابُنَا

BISMI-LLAHI-BĀBUNĀ

In the Name of Allāh is our door

At that time, some fifteen years or more ago, my Arabic was so weak as to be barely existent and, although I had been received into an order of the Sẖādẖdẖuliyyah, I had little or no idea exactly what that meant other than as a name. I was, however, deeply struck by both the meaning and import of the line and, as events have transpired, it *was* the door through which I was destined to pass into the world and the Way of Sīdī Abū-l-Ḥasan.

In the course of fulfilling this intention, my contact with our Sẖaykẖ and his immediate successors, may Allāh be content with all of them, sanctify their secret and perfume their resting places, deepened into an abiding intimacy and my original intention blossomed into realization that I must, with the Help of Allāh and by His Permission, make the lives of these blessed men more fully known to those who, interested in such subjects, must perforce read in English.

Many people have directly aided me in carrying out my intention and I owe them heart felt thanks and my deepest gratitude.

Foremost among them are those who inspired and guided me both in my life and my work during this period. Sẖaykẖ Muḥammad al-Jamāl ar-Rifā'ī of al-Quds asẖ-Sẖarīf; Sẖaykẖ Ḥāzim Abū Gẖazālah of 'Ammān; Sẖaykẖ Abū Muṭālib asẖ-Sẖarīf of al-Kẖalīl, may Allāh have mercy upon him; Sẖaykẖ 'Umar 'Abd Allāh of al-Jazirāt al-Qamara, may Allāh have mercy upon him; Sẖaykẖ Seyyid 'Alī Aşẖraf of Cambridge and Dakkāh; Sẖaykẖ 'Alī al-Kaumī of Sayyīdīna al-Ḥusayn; and my teacher over the past nine years, Sẖaykẖ 'Ibrahīm Ibn Muḥammad al-Baṭawi Abū Dẖikri of al-Azhar, may Allāh sanctify their secret and perfume the resting places of those who have physically left this world.

To Doctor and Sẖaykẖ 'Abd al-Munim Abū Fadl, Professor Sulaymān 'Abd Allāh Schleifer, and Sidī Riḍa Ḥassanayn, I owe my thanks for providing us with places to live and work during my stays in al-Qāhira and al-'Iskandarīyyah during the long periods of the early translation and editing process. May Allāh bless them for their kindness and generosity.

In the area of translation I was first aided by Sayyid Adnan Salīm of Kirkuk who came to my aid in the initial work in the early 1970's when I had only an intention and almost no Arabic. Sayyid Aḥmad Darwisẖ, Sayyid 'Abd al-Laṭīf Salazar, Sayyid 'Abd ar-Raḥmān Ibn Yaḥyā, and Sayyid Osamah Rasẖad al-Dabbagẖ have all directly aided me in difficult bits and pieces of the various translations. May Allāh increase them all in knowledge and contentment. My appreciation to Dr. Elmer Douglas, an earlier translator of Ibn Ṣabbāgẖ's *The Pearl of Secrets and the Gem of the Devoted Ones*, whose yet unpublished translation was a valuable bench mark for our own efforts at translation as well as to Dr. V.J. Cornell whose manuscript on the Sẖādẖdẖuliyyah, *The Forge and the Anvil,* was most helpful. May Allāh have mercy on the soul of Dr 'Abd al-Jabbār Victor Danner whose translation of the *Ḥikam* of 'Ibn 'Aṭā'Illāh as-Sakandarī remains a seminal work of translation in its precision and subtlety and who, early on, encouraged my intentions to embark on this work.

I am deeply indebted to my Shaykh for his unstinting help with the final Arabic proofing and Sīdī Ṣabrī, Sīdī Osamah, Sīdī Niḍhām ad-Dīn, Mme Nova, Mme Naghla and Mme Safā' who were so helpful in proofing the Arabic texts and Sayyid 'Abd al-Waḥid, Mme Karīmah, and Dr. 'Aliah S. who helped proof the Transliteration and English text and offered many useful comments. I must also acknowledge with deep gratitude the moral help I received from Dr. Anwar Fathi, Sīdī Ḥasan az-Zorba, and Sīdī Yaqūt al-Arsh al-Allāf of al-'Iskandarīyyah as well as Sīdī Yūsuf Cameron, Sīdī Muḥammad bin Yamin VanHattum of Abiquiu and Sayyidah Maryam Kabīr of the Serendib Ṣūfī Study Circle. I gratefully acknowledge the technical help of Sayyid Yusury Amer of Microland {Egypt} and Dr Medhat Naṣr of Technotext Graphic Arts in printing the work and the financial help of Gräfin Asha von Miranwald, Anne O'Leary, the Āndalus Company, the Men of the Society of Shaykh 'Abd al-Ḥalīm Maḥmūd in al-'Iskandarīyyah, the Ṭāriqah al-Qadḍiyyah ash-Shādhdhuliyyah in Shablangah, the Dowidar Family and a noble, though un-named, general officer of the Ahli-l-Bayt.

It is however to the lover of Allāh and His Awliyā', Sayyid Ma'ddāwī az-Zirr, that both the reader and I owe the greatest thanks, for it was this true gentle man who, on the road from Humaythirah after a visit to our Shaykh, Sīdī Abū-l-Ḥasan ash-Shādhdhulī, in the company of some old murīdūn of Shaykh 'Abd al-Ḥalīm Maḥmūd, the late rector and Shaykh of al-Azhar, may Allāh have Mercy upon them both and perfume their resting places, joined his intention with mine, and then worked with me over a two year period to complete the extensive translations and in-depth drafts which finally helped to bring the work to fruition. May it be a source of benefit to him both in the Barzakh and the Akhirah.

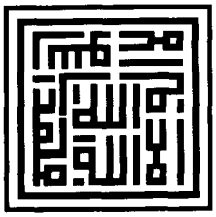
Though it is not customary to do so I must also thank those who opposed me in this work and placed so many obstacles in my way especially over the past few years. They helped me to realize the real benefits of Taṣawwuf and to strengthen my own commitment to the Way. Through their intractable enmity and treacherous assaults I was led to truly understand the meaning of the saying, "The wali of Allāh is like the cumin seed. For his fragrance to be released he must be crushed." May Allāh reward them.

Lastly my heartfelt thanks are due to Ḥajjah Nourah and each and every one of my beloved family without whose calm, sweetness, love, and endless help nothing would be possible and to that small band of friends who remained steadfast in friendship and never wavered. May Allāh bless and keep them and may we have the great good fortune of meeting among the streams and rivers of the Garden of Bliss when all things shall have perished but His Presence.

When Sīdī Abū-l-Ḥasan, may Allāh preserve his secret, was asked why he didn't write books he replied, "My companions are my books." When I began this work I believed I would be editing and writing a book about Sīdī Abū-l-Ḥasan and his school. As I worked on this and the other volumes over the past seven years I have come to realise that it was not I who was writing about him but rather it was he who was writing me. I pray I may be worthy of his words.

Dear reader, the mistakes you may find are my own for which I ask for forgiveness from Allāh and apologise. Any benefit that may be gained from these books is from Allāh and His Awliyā'. There is no power or might save with Allāh. Benedictions and Peace of Allāh on the Unlettered Messenger and Seal of the Prophets, Sayyidinā Muḥammad, and his Noble Family and Companions and their Followers in all times and in all places.

I am one who is poor before his Lord and constantly enriched from His Inestimable Bounties
'Abd Allāh Nūr ad-Dīn Durkee



Ramaḍān 21, 1410 Hijri
al-'Iskandariyyah, Miṣr
on the shore of the Great Middle Earth Sea
Corrected & Revised: 10 Dhu-l-Hajj 1411 Hijri
Final Revision: Full Moon of Sha'bān 1412 Hijri

TABLE *of* CONTENTS

This is the Table of Contents for the Introduction and Appendices.
A separate Table of Contents is provided for the Orisons {Aḥzāb} and Praxis.
Since Arabic is written from right to left, the Texts with full Transliteration and Translation
commence at what English speaking readers consider the 'back of the book', and follow sequentially.
We hope our readers will understand the necessity of this arrangement and that it will cause no undue difficulty.

For the ease of the reader brief notes on the Transliteration System employed are included in the front matter.

INTRODUCTION

Prologue	1
About the Series	5
THE TIMES	6
THE LIFE OF OUR SḤAYKḤ	8
His Beginnings	8
His Search and His Initiation	10
The Early Years in'Ifriqīyah and Tūnis	11
al-'Iskandarīyyah	15
The Battle of Mansurah	18
His Death in Humaythira	19
THE WAY OF OUR SḤAYKḤ	22
Attraction and Traveling	23
Cessation of Self Direction	25
Rules of Conduct	27
Remembrance, Contemplation and Poverty	29
Disappearance and Transparency	31
The Eternal Solicitude and The Pure Life	33
The Self and its Transformation	34
THE LEGACY	36
The Alexandrian Milieu	36
HIS SUCCESSOR, SḤAYKḤ ABŪ-L-'ABBĀS AḤMAD AL-MURSĪ	38
His Teachings	40
His Death	50
His Two Successors	51
SḤAYKḤ TĀJ AD-DĪN IBN 'AṬĀ'ILLĀH AS-SAKANDARĪ	51
His Teachings	53
His Writings	54
His Death	56
SḤAYKḤ YĀQŪT AL-'ARSḤ AL-ḤABASḤĪ	57
THE INITIATIC CHAIN OF SPIRITUAL TRANSMISSION	59
THE TEXTS: NOTES	61
Their Basis in Remembrance	61
Source Texts {references pages 1-220 Arabic Translation section}	62
Relation between Master and Student	63

Remembrances {*al-Adḥkār*} 64
The Name and the Names 65
Invocations {al-Awrād} and Supplications {*al-Ad'iyyah*} 66
The Orisons {*al-Aḥzāb*} 67
Guidance for a Son of the Path: *Dalīl li-Ibn Sabīl* of Sḥaykḥ Abū Madyan al-Ghawtḥ 68
The Ṣalāh of Sḥaykḥ Ibn Mashīsh and its redaction: {*aṣ-Ṣalāh wa al-Wadḥīfah*} 70
Orison of the Sea: *Ḥizb al-Baḥr* 72
Orison of the Earth: *Ḥizb al Barr* 77
Orison of Opening: *Ḥizb al Fath* also known as the Orison of Lights: *Ḥizb al-'Anwār* 81
Orision of Victory: *Ḥizb an-Naṣr* 84
Orison of the Signs: *Ḥizb al-Āyat* and Orison of the Sḥaykḥ: *Ḥizb asḥ-Sḥaykḥ*
also called *Ḥizb al-Jalīl* {Orison of the Sublime} by Sḥaykḥ Ibn 'Aṭā' Allāh al-'Iskandarīyyah 88
Orison of the Subtle Distillation of Tender Mercy: *Ḥizb al-Lutf* 94
Praxis, {references pages 221-333 of the Arabic Translation section} 96
Taking the Wird: *Akḥdḥ al-wird* and The Criteria of the Sḥaykḥ 96
Contemplation, Visualization and Arrival: *Murāqabah, Taṣawwur wa Wuṣūl* 97
Closing Words 99

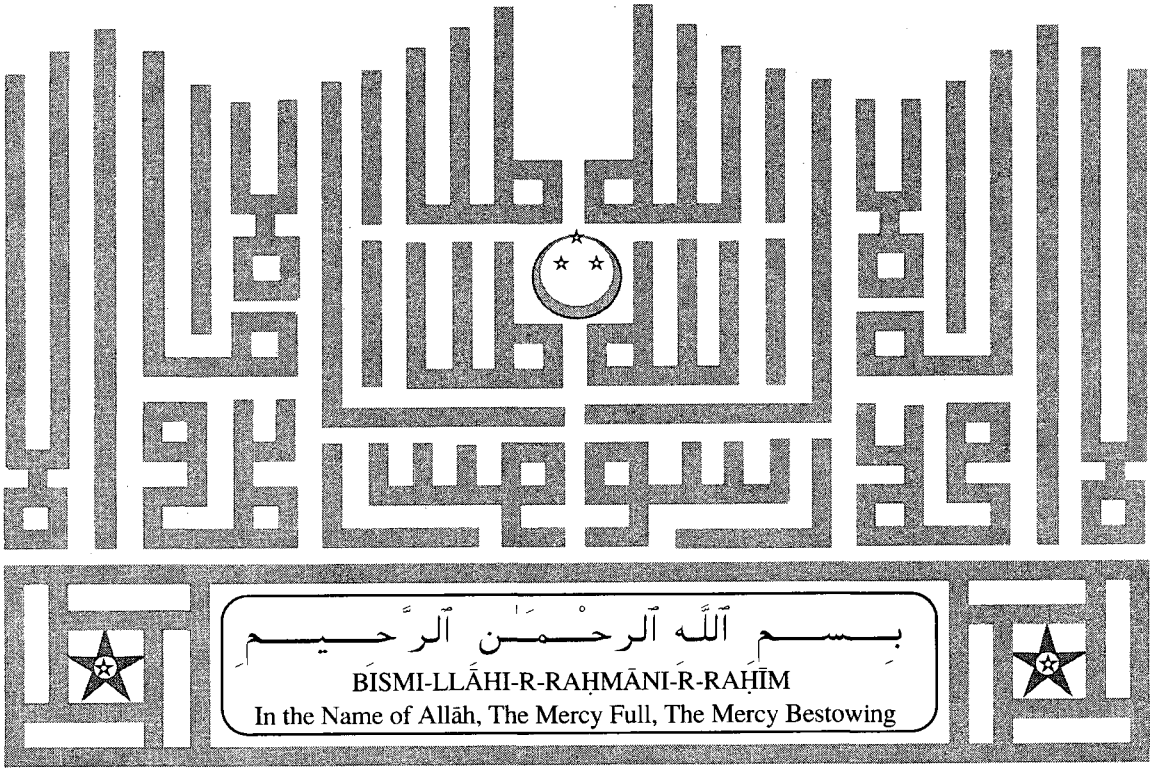
APPENDICES & INDICES

Variations in the Initiatic Chain {Silsilah} i
Select Bibliography v
Technical Terms vi
Index of Subject Matter xxvi

ILLUSTRATIONS

A view of the Ka'bah showing the Spout of Mercy {Mīzāb ar-Raḥmah} and the Ḥijr 'Ismā'īl Frontispiece
Masjid & Tomb of Sidī 'Abdu-s-Salām 'ibn Mashīsh on the Jabal al-'Alam in the Northern Rif Preceding Foreword
Masjid & Tomb of Sidī 'Alī Abū-l-Ḥasan asḥ-Sḥādḥdḥulī at the Well of Humaythirah circa 1375 H Preceding a Personal Note
The Eastern harbour of Alexandria with the Manārah of Sīdī Mursī Abu-l-'Abbās on the horizon Following a Personal Note
A view to the East in the Seventh Century after the Flight {figure 1} Preceeding Text
The Horizons, their Reflections and the Presences of the Five Descents {figure 2} 23
The Initiatic Chain {Silsilah} of the Sḥādḥdḥuliyyah with special reference to lines presently active in the East & the West 59
The Sḥādḥdḥulī connection to Sayyidinā Abu Bakr aṣ-Ṣiddīq and Sayyidinā Salmān al-Fārisī {figure 4} i
Two Variant Initiatic Chains for Sīdī Sḥaykḥ Abū Madyan al-Ghawtḥ {figures 5 & 6} ii
The Connections between the Sḥādḥdḥuliyyah, the Rifā'iyyah, Badāwīyyah, Burhānīyyah and the Nilotic Yūsufīyyah {fig 7} ii
Section of a Maghribī Silsilah showing the 'link' with Sḥaykḥ 'Abd al-Qadīr al-Jilānī {figure 8} iii
The sole known Silsilah of the Sḥādḥdḥuliyyah descending from other than Sḥaykḥ Aḥmad Abū-l-'Abbās al-Mursī {fig 9} iii
The Initiatic Chain rendered in Arabic {figure 10} iv

Figures 11 through 21 are listed in the Table of Contents of the Arabic Section and are to be found therein.



Praise be to Allāh who, through His Eternal Word, does not cease to be praised: The Compassionate, The Mercy Full, Who by His Mercy has stirred up in us gratitude for His goodness wherewith He has enriched us and inspired us to praise and glorify Him.

"The limits of favour and the bounds of praise were extended when He promised to those grateful for His bounty still more blessings; and He spread wide the carpet of His Assembly to those who remember Him. He has brought into subjection all things according to His Wisdom and Equity, as He has willed, by His Power, so that by His Authority the mover remains still and the still moves. *'He is the First and the Last, The Outer and the Inner,'* {57:3} the Controller of expansion {*baṣṭ*} and contraction {*qabḍ*},*'the Knower of the Unseen* {*al-ghayb*}; *not even the weight of an atom, or less than that or greater than that, either in the heavens or on the earth escapes Him.* '{34:3}

"We praise Him with the praise of those who know Him with true knowledge of Him. We give thanks to Him with the expressions of gratitude of those who acknowledge the perfection of His goodness and favour. We bear witness that there is no deity other than Allāh alone, having no companion, with an affirmation to which no doubt is attached and before which no door closes from accepting. We testify that our liege-lord Muḥammad is His Slave and Prophet and Messenger chosen from the mine of pure nobility, selected from a family of honour whose virtues speech falls short of describing. May Allāh bless and save him, with a blessing that will bring us to him and gather us around him on the Day of Assembly and Reckoning. May Allāh be pleased with his family, his helpers, his descendants, the people of his household, his illustrious companions, the best of friends, as long as a star will shine, a new moon shall rise and a cloud shall float above the face of the earth.

"Among the most excellent things by which the tongue and the hand may be employed, and on the occasions of the appearance and diffusion of which the heart can rejoice, assuredly is to bring to mind those deeds and traits by which the Friends of Allah {*awliyā' Allāh*} who were drawn near to Allāh, were characterized, those supplications {*du'ā'*} and devotional recitations {*adḥkār wa aḥzāb*} in which they were thoroughly versed, those states {*aḥwāl*} and stations {*maqāmāt*} by which they were distinguished, those unprecedented tears {*kḥawāriq*} that rent the fabric of habit and those spiritual gifts {*karāmāt*} which have been attributed to them.

"Among the whole number of the gifts of Allāh to me and to those who have preceded me was searching out whatever traces may exist of Sayyīdinā asḥ-Sḥaykḥ, the Friend of Allāh {*walī Allāh*}, Trustworthy {*ṣiddīq*}, Gnostic {*'ārif bi-llāh*}, Verifier of the Truth {*muḥaqqiq*}, The Succour of his Time {*al-ghawtḥ*}, the Pole {*al-quṭb*}, Sḥarīf of the family of the Youth of the Garden of Paradise {*asḥ-sḥabābu-l-jannah*}, Sayyīdinā al-Ḥasan and Sayyīdinā al-Ḥusayn, the mercy of Allah be eternally upon them, 'Alī known as asḥ-Sḥādḥdḥulī, and a recording of whatever *da'wah* and *adḥkār wa aḥzāb* were ascribed to him. I was wont to make a search for them, to earnestly seek to gather them together and to expend my zeal in approaching whoever was acquainted with them.

"Some of them I received by direct communication in Tūnis from Abū-l-'Azā'im Māḍī bin Sulṭān, pupil and servant of Sḥaykḥ 'Alī Abū-l-Ḥasan. Some of them I secured in the eastern lands from Abū 'Abd Allāh Muḥammad, called Sḥaraf ad-Dīn, son of Sayyīdinā Yāqūt al-Ḥabasḥī known as Yāqūt al-'Arsḥ. Some of them I secured from other students of the Path of our Sḥaykḥ and from students of his students from among the people of the East and the West, until there was in my possession material the hearing of which is a source of delight and the compilation of which becomes an object of great value. One of the brothers desired me for the sake of Allāh to make a collection of all of them in order that the benefit derived from them might accrue to the future time in all places. I consented to do that in order that I might gain the great reward accruing from that and in order that it might preserve for me what was in my mind and heart and be a reminder to me whenever I, myself, should read it over."

Thus, some seven hundred years ago, did Sḥaykḥ Muḥammad Ibn Abū'-l-Qāsim al-Ḥimyarī known as Ibn al-Ṣabbagḥ, may Allāh be content with him, begin his work known as "The Pearl of Secrets and the Gem of the Devoted Ones" {*Durat al-'Asrār wa Tuḥfat al-Abrār*}.

It is now the one thousandth four hundred and tenth Year of the Flight. A refugee, a stranger from the West and an exile here in the ancient city by the Middle Earth Sea where our Sḥaykḥ found refuge from the literalists of his time, is once again "searching out whatever traces may exist of Sayyīdinā asḥ-Sḥaykḥ, the Friend of Allāh {*walī Allāh*}, 'Alī known as asḥ-Sḥādḥdḥulī, and recording whatever *da'wah* and *adḥkār wa aḥzāb* that were ascribed to him."

My purpose in endeavouring to bring this material together is much the same as Ibn Ṣabagḥ's but with some additional concerns brought about by the times and the situation in which we find ourselves as Muslims living simultaneously in the first years of the fifteenth century of the Ḥijra and the last years of the twentieth century of the Common Era.

These concerns mainly revolve around the disappearance of a world. A world which, from the 'historical' perspective of opaque time {*az-zamānu-l-kathīf*}, began to crumble immediately upon the death of the Prophet, blessings of Allāh and peace be upon him, but which from the perspective of subtle time {az-*zamānu-l-laṭīf*} was constantly renewed out of the bodies of those for whom the past was neither over nor yet to come. 'Bodies', nurtured in the womb {*raḥim*} of the Dīn, appeared in the form of a succession of *'urafā' bi-llāh*, fed by the undying and unceasing revelation {*waḥy*} of Qur'ān, who maintained the imperishable deathless practice {*sunnah*} which had as its end, through the process of the refinement of the self, the knowledge of Allāh, in accord with the saying of the Prophet, blessings of Allāh and peace be upon him:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

MĀN 'ARAFA NAFSAHU FAQAD 'ARAFA RABBAHU

Who knows his self so knows his Lord

"Oh Lord, you are the First {*al-'āwwal*} without anything before You; the Last {*al-'ākḥir*} without anything after You; You are the Manifest {*aḍḥ-ḍḥāhir*} without there being anything above You; You are the Hidden (*al-bāṭin*} without there being anything beneath You." "*For wherever you turn there is the face of Allāh.*".{2:115} For it is He, full of Majesty and Glory, who has given us in His Last Revelation and Final Testament the promise of paradise here and now in

this world as well as the next in accord with His Words:

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَٱدْخُلِى فِى عِبَـٰدِى ۝ وَٱدْخُلِى جَنَّتِى ۝

YĀĀ'AYYATUHĀ-N-NAFSU-L-MUṬåMA'INNAH • 'IRJI'Ī 'ILĀ RABBIKI RĀḌIYATAM-M-MARḌIYYAH
FADåKẖULĪ FĪ 'IBĀDĪ • WA DåKẖULĪ JANNATĪ

But oh you whose self is at peace! Return to your Lord content in His good pleasure
Enter among my worshippers! Enter My Garden.
{89:27-30}

A world of unlimited spiritual freedom, bliss and ecstatic existence brought about through and by utter abnegation, poverty, effacement and voluntary self surrender in complete love and utter obedience to the Truth and Reality of Allāh and all that He has ordered and commanded. A world of dynamic equilibrium {*niḍẖām*} and harmony {*wifāq*} predicated on the Balance of the Law {*mīzān asẖ-sẖar'*} which is the moral, intellectual, metaphysical and spiritual code revealed through Qur'ān and the practice {*sunnah*} of the noble unlettered prophet and mercy to all the worlds, Muḥammad, blessings and peace be upon him. A code, which when put into practice, assures the harmonious development of the individual and society upon the form of its original and primordial creation: "*the original nature* {fiṭrah} *of Allāh in which He created humans*" {30:30p}; the best of forms {*aḥsan at-taqwīm*}. A world subtle, sparkling, and luminous with the Face of the Friend who lights our days and nights with the Light that never fails.

The world of opaque time, of counter-history, is but the shadow play of rulers and regimes, dynasties and sulṭāns, ideologies and ideologues who posture and strut across the world stage and imagine themselves to be the inheritors of the Heavenly mandate whilst in truth the real Inheritors {*warāṯẖah*} of the mandate are seldom those whom the world has regarded as *kẖulafā'* {successors}, *umarā'* {princes} and *salāṭīn* {rulers} but rather the inheritors of that most precious and sublime mandate have been, and remain in Truth, *al-Aqṭāb* { the pivots of the world}, *al-Gẖawṯẖ* {Allāh's rain of solace upon the earth}, *al-Awtād* {the anchors}, *al-'Abdāl* {the substitutes}, *an-Nujubā* {the couriers}, *an-Nuqabā* {the veiled ones}, *ar-Rukkāb* {the riders} who are the *awliya' Allāh* {friends of Allāh} and the true knowers by Allāh {*'urafā' bi-llāh*} and as such the maintainers of the reality of the eternal Qur'ān and the living Sunnāh, not as calcified ends enshrined in ideology and idolatry, but as the pure and salvific means to enable the believers to travel, in this world and the next, to the pleasure of Allāh and the integration of the Self. It is for this purpose that humanity has been vouchsafed Revelation and the Presence of Messengers and Prophets, peace be upon them all. All too often, and increasingly as the doctrine of secularism, hidden beneath the thinnest veneer of 'offical' Islamic religion, penetrates all corners of the traditional Islamic world with its message of innovation and reformation sponsored by state organs of 'religious' dissemination, this purpose of ecstatic dynamic freedom has been forgotten and has been replaced by a message of stasis, repression, and ultimately, idolatry as the 'religion' itself with its various accoutrement becomes deified and enshrined. The sense of the occlusion and disappearance of this world as a compelling and 'operative' reality is neither unique nor is it confined to this time. In the Qaṣidah entitled "*Guidance for Travellers to the Pleasure of the Lord of the Worlds*" by the Sẖaykẖ asẖ-Sẖuyūkẖ, Abū-l- Madyan Sẖu'ayb, al-Gẖawtẖ, you will find the following lines written in the later part of the 12th century of the Common Era:

وَٱعْلَمْ بِأَنَّ طَرِيقَ ٱلْقَوْمِ دَارِسَةً

WA-'LAM BI-'ANNA TARĪQA-L-QAWMI DĀRISATAN

And know that the Path of the Folk is effacement

وَ حَالُ مَنْ يَدَّعِيهَا ٱلْيُومَ كَيْفَ تَرَى

WA ḤĀLU MAY-YADDA'ĪHĀ-L-YŪMA KAYFA TARA

and the state of who today claims it is as you can see.

Four hundred years later Sḥaykḥ Abū-l-'Abbās Aḥmad al-Burnusī, Allāh preserve his secret, better known as az-Zarrūq, writing in letters and commentaries, wrote that the world of the Folk had vanished and was no more to be found. In the present century, Sḥaykḥ Aḥmad Ibn Muṣṭafa al-'Alawī, Allāh preserve his secret, in his commentary on Ibn 'Aṣḥir wrote, "A great many of the realized ones have expressed the meaning of the gnostic Sḥaykḥ, but we find no one now who searches for that." Thus each age, in the sense of trans-historical consciousness, is the same age. Yet in the horizontal flow of time which is, in effect, the history of the profanation of the sacred, the outward threat varies but the flood grows stronger and more pervasive until even the back-waters, the hidden places, the obscure corners are caught in the deluge.

In the time in which I write it is possible to identify many of the currents in that flood.

There is the current of the 'Islamic' Reformation in which, under the guise of a rational modernism and supported by various governments with their 'propagation' agencies, the literalists and exoteric reformers are at work in the name of Qur'ān and Sunnah creating an ideological neo-'Islām which only on the most obvious simplistic superficial levels resembles 'Islām as it has been known and practiced over the past fourteen centuries. On the surface all the 'forms' {the prayer, the poor-due, fasting, pilgrimage etc} of 'Islām remain intact as a veneer but the knowledge of their salvific 'meaning' as the perfect means of spiritual liberation is becoming lost as the 'reformers' seek to transform the Divinely Revealed Reality of '*ad-Dīn*' to the fabricated contrivance of a 'religion'. A 'religion' dubbed by one acute observer as "Boy Scout 'Islām" in reference to the heavy and fatuous emphasis placed solely on ritualized form by the would-be reformers with their insistence on rationalism as well as their abject fear and loathing of any unquantifiable dimension.

There is also the current of the increasingly dominant and expansive secular world civilization which, among other things, debases, through moral, spiritual and metaphysical relativism, all values to the lowest common denominator in order to provide the illusion of 'democratic' understanding which fosters a sentimental, and metaphysically nonconsequential, œcumenism whose aim is the reduction and, ultimately, the destruction of Divine {and hence rigourous, essential and absolute} Revelation, and the Traditions which derive from it, to a folkloric atavism in order that it may be replaced by a synthetic and syncretic *weltanschaung* which will accomodate and advance the 'progress' of the new world 'order'.

It is very clear that these two currents are synergistic and ultimately linked, even though outwardly they would appear to be in contention and opposition. They are, in fact, two sides of the same coin.

This 'appearance' of outer antagonism generates an immense field of reaction and agitation which serves, in the way rival sport teams do, to divide whole peoples, one from the other. In the clamour brought about by the agitation it becomes close to impossible to find both the time and the peace necessary for cultivating, through Divinely ordained worship of Allāh, spiritual certainty which, of course, is the aim of life. The question as to whether or not this is a conscious 'conspiracy' is, ultimately, not germane. The effect is palpable and through the process of relativism, sentimentalization, obscurantism, inversion, debasement and destruction of the traditional world it becomes increasingly difficult to find the Truth, not in books for they are many, but in the company of the Friends of Allāh who, alone, are capable of transmitting the living reality. It has even become difficult to know what these Friends would be like even if one could find them.

This has produced a whole new 'industry' or 'commerce' of pseudo spirituality that thrives on the plight of sincere people who when they come to realize, as many do, that neither the simplistic ideology of "boy scout religion" nor the agitation and propaganda wing of the monoculture provide true answers to the oldest of questions, viz: "Who am I?", "Who are we?" "Why are we here?" and "What is happening?" are then duped and taken in by the myriad heterodox cults which, whilst advertising themselves as "ṣūfism", are in fact modern syncretic and synthetic concoctions which, using language gleaned from genuine ṣūfic texts, lead people astray, absorb their time, and thus waste their precious life.

On the other hand, in contradistinction to the various antinomian and heterodox cults, there have emerged in the West a number of authentic branches of the Sẖādḏḏẖuliyyah, {as well as certain other *ṭawā'if*} that have only a vague understanding of the roots of the Ṭariqāh. Whilst they profess to be of the Sẖādḏḏẖuliyyah more often they are partisans of the system of a living Sẖaykẖ or his immediate predecessor and, in a few instances, not even that. This means that, although the Silsilah is known {and often on prominent display} and the Wird is recited, there is a real lack of knowledge as to precisely what the Sẖādḏḏẖulī Way is and how it came into being and who its founders were, what was the nature of their grounding and what was their teaching. In the same commentary on Ibn 'Aṣẖir's *al-Murṣẖid al-Mu'īn*, Sẖaykẖ al-'Alawī rightly observed, "Anyone who is connected with a group finds that it becomes like a religion for him and he is unable to leave it and if you speak to him he says, 'My Sẖaykẖ is a Quṭb, my Sẖaykẖ is a Gẖawṯẖ,' and he begins to repeat words whose meaning he does not know."

With all of this in mind and heart I sought to find "whatever traces might exist of Sayyīdinā al-Sẖaykẖ, the Friend of Allāh {*walī Allāh*}, Trustworthy {*ṣiddīq*}, Gnostic {*'ārif bi-llāh*}, Possessor of True Knowledge {*muḥaqqiq*}, The Succour of his Time {*al-gẖawṯẖ*}, the Pole {*al-quṭb*}, Sẖarīf of the family of the Youth of the Garden of Paradise {*sẖabāb al-jannah*} Sayyīdinā al-Ḥasan and Sayyīdinā al-Ḥusayn, the mercy of Allah be eternally upon them, 'Alī known as aṣẖ-Sẖādḏḏẖulī, and a recording of whatever *da'wah* and *adḥkār wa aḥzāb* that were ascribed to him" in order that, in this time, there might be in the English language a record, however obscure, of the true Friends of Allāh so that if, by the permission of Allāh, a meeting were arranged the signs might be known. The results of this 'searching' are contained in two volumes which I have spent the last seven years, mainly in Miṣr, compiling, coupled with visits to many of the Awliyā' and Sẖuyukẖ in other lands and punctuated by periods of 'work' in North America. This 'search' was not undertaken as an academic exercise but as a matter of intense personal concern which has carried with it great blessings and openings accompanied by many seeming disasters. My hope, *'inṣẖā'llāh*, is that this 'search' will provide other seekers with a comprehensive view of the origins, doctrines and development of the Sẖādḏḏẖulī Way.

Volume One: contains a collection of the principal *Aḥzāb* {Orisons or Litanies} of Sẖaykẖ Abū-l- Ḥasan aṣẖ-Sẖādḏḏẖuli accompanied by the *Taṣliyyah* of his Sẖaykẖ, the Quṭb, Sīdī 'Abd as-Salām Maṣẖīṣẖ {d.625/1228}and its redaction, *Wadḥifa Ṣalāt al-Maṣẖīṣẖiyah*, much in use by Sẖādḏḏẖuliyyah throughout the world. A *Qaṣīdah* of his Sẖaykẖ, the Gẖawṯẖ, Sīdī Abū Madyan Sẖu'ayb Ibn al-Ḥusayn [d.695/1198} precedes the collection. In addition other relevant materials have been included essential to the spiritual life of a Wayfarer. These all have been both translated and transliterated for use by non-Arabic readers desirous of correctly pronouncing for liturgical purposes the material we have collected. A tape of the principal Texts recited by a contemporary *mādiḥ* is available as an aid to pronunciation. For those whose interests are other than liturgical it is hoped that they too will find benefit, beauty and inspiration in these Texts which are among the 'traces' left in this world by our Sẖaykẖ, his predecessors and his followers.

Volume Two: contains a translation of three contemporary works. The first two are by the late Sẖaykẖ of Azhar, Sẖaykẖ Dr. 'Abd al-Ḥalīm Maḥmūd, may Allāh have mercy on him, and thoroughly detail the lives and, most importantly, the teachings of the Founder of the Way, Sẖaykẖ 'Alī 'Abū-l-Ḥasan and his successor, the Developer of the Way, Sẖaykẖ Abū-l-'Abbās al-Mursī. The third work is by Dr. Abū Wafā Taftāzānī, the Vice Chancellor of Cairo University and the present Sẖaykẖ al-Masẖaykẖ of the Sūfī Orders in Miṣr. It covers in great detail the life and teaching of one of the two successors of Sẖaykẖ Abū-l-'Abbās al-Mursī, Sẖaykẖ Ibn 'Aṭā'Illāh as-Sakandarī, who was the Transmitter of the Way. In addition the second volume contains a detailed explication of the individual and group practices of the Sẖādḏḏẖuliyyah as well as a comprehensive bibliography on the subject of Ṣūfism in general.

Our plan, *'inṣẖā'llāh*, is to issue these two volumes, durably bound and slip-cased with audio tapes in a limited First Edition. We are also prepared to collaborate with those interested in translating, transliterating and publishing the texts for other tongues {and ears} and if the demand warrants we hope to print further editions in Asia, Europe and the Americas.

In the course of our research we have collected a great variety of related materials including esoteric commentaries which we hope to issue as separate monographs over time. Those interested in obtaining information about these materials or the audio tapes should write to one of the Eastern or Western addresses on the inserted card contained in this Volume.

Whilst Volume Two contains a thorough account of all aspects of the life and legacy of Sīdī 'Alī Abū-l-Ḥasan asḥ-Sḥādḥdḥulī it is fitting at this point to provide the reader with a brief account of the times and the life of our Sḥaykḥ.

THE TIMES

In the realm of opaque time {*zamān al-kathīf*} our Sḥaykḥ was born in a small village in the mountainous reaches of the Maghrib {the present day Sharifian Kingdom of Morocco} at the very end of the 6th Century of the Flight which corresponds to the end of the 12th Century of the Common Era {593H/1196 CE}. For almost the entire century the centre of the Muslim world, the Ḥijaz, Egypt and Syria {and in the beginning of the century the entire north African coast as far as Tūnis} was under the control of the Fatimids, who established their capital al-Qāhirah {Cairo}, founded one of the world's oldest uiversities, al-Azhar, and tolerated, for the most part, the various schools of jurisprudence. Beyond the Euphrates the Seljuks , an Islamized Turkish tribe, controlled Oman and the Gulf littoral, Iraq, Persia,{with the exception of a small mountainous section in the north [al-Alamūt] controlled by the Ismā'īlis}, as well as Afghanistan and what are now the southern Muslim Republics of the old USSR. To the south on the Sub-Continent in the areas of Sind and Punjab and Hind the Ghaznavids held sway over the Sulṭānate of Delhī. The west from modern day Tripoli {Ṭarāblus} to Tūnis was under control of Benu Zīrī , what is now northern Algeria was under the al-Ḥammādiyyun and a vastly larger territory than the modern day Morocco was controlled by the Murābiṭūn and then the Muwaḥidūn. To the north in al-'Andalus, Toledo had fallen in 1085 CE but the Muslims still held Barcelona, Valencia, Almeria, Cordoba, Seville and Lisbon. In that century, for political, economic and religious reasons, the cæsaro-papist European Christians, at the behest of their Pope, began a series of wars against the Muslims known as the Crusades and succeeded in taking al-Quds asḥ-Sharīf {Jerusalem} from the Fāṭimīyyūn in a bloody battle after which the indigenous Muslims, Christians and Jews were so ruthlessly slain that the streets ran ankle deep in blood. Al-Quds, renamed Jerusalem, became for eighty-eight years the capital of the Latin Kingdom of Jerusalem, a state analogous in size to what is now {and once again} Occupied Palestine.

The new century, the 7th Century of the Flight and the 13th of the Common Era, included many changes which radically altered what was then the Muslim world. In this time our Sḥaykḥ studied Qur'ān, Ḥadīthḥ, Fiqh, and the various traditional Islamic sciences as a boy, grew to manhood, received his khirqah, set off on his travels, was granted walāya, retreated to a mountain cave, came down to the people, took his first students, fled the literalist 'ulamā' of Tunisia to the security of al-'Iskāndarīyyah, established the Ṭā'ifah, made numerous pilgrimages, fought the Crusaders in the battle of al-Manṣūrah and died, in 656H/1258 CE on his way to yet another Ḥajj, in the eastern desert of Upper Egypt near to the Red Sea in the 64th year of his life, may Allāh sanctify his secret and have mercy upon him and perfume his resting place.

The Fāṭimīyyūn gave way to the Ayyūbīyyūn in the form of Salāḥ ad-Dīn, the nephew and able aide to the Kurdish general Sḥirkuh, commander of the troops of Sulṭān Nūr ad-Dīn of asḥ-Shām who himself was the son of Zengi, a renegade Seljuk who took Mosul as a base of operations in 1127. At first Salāḥ ad-Dīn gave suzerainty to Nūr ad-Dīn but on the death of the last Fāṭimī Khālif in 1171 he declared himself Sulṭān of Egypt {Miṣr}. Three years after Nūr ad-Dīn's death, he took control of his capital in Damascus, thus uniting Syria {Shām} and Miṣr, and waged war first on the Isma'iliyyah and then the Crusaders until finally he opened al-Quds as a result of his victory in the battle of Hiṭṭīn in 1187.

While these events took place in the centre, two movements of great significance were gathering force on both the eastern and western wings. In 1206 in the far eastern steppes of Mongolia a petty Mongol chief overcame five other tribes to proclaim himself Khan: in this case Jenghiz Khan. By 1258 {the very year of the death of our Sḥaykḥ}, after his father had laid waste to almost every Muslim city in the East at a level of ferocity and atrocity scarce equaled to the present time, his son Helugu sacked Baghdād, thoroughly pillaged the city, burned every school and masjid, destroyed every book until the river Tigris ran black with ink, murdered more than a million of the inhabitants of the city {excepting Christians and Jews}, and executed the entire family of the ruling Ayyūbīyyūn including the Khalīf by bundling them in the fine carpets of their palaces and then riding over them until they were trampled to death by the horses' hooves. In the west,

Cordoba {al-Qurṭubah} fell in 1236, though not by fierce onslaught but more as a result of petty bickering, internecine warfare, and doubtful treaties of convenience. The Naṣridī Dynasty of Muḥammad I {1232-1272} managed to continue to hold the south but every year more and more territory was lost as the Muslims found it increasingly difficult {then as now} to mend their differences and unite behind a single leader. The loss of Bagḫdād and al-Qurṭubah, different as they were, spelled the end of two great centres of learning and was a loss from which the Muslim world has scarce recovered.

By the end of the 7th/13th century the Mongols had been turned back, after having taken Aleppo and Damascus, at the battle of 'Ayn Jālūt {661/1260}, and the Crusaders suffered their final defeat at Acre {692/1291}, which was the end of the Latin Kingdom of Jerusalem. In both cases the defeat was at the hand of the Mamālīk who were originally Turkish slave soldiers serving under the Ayyūbiyyūn. They seized control after the death of the last Ayyūbī sultan in 1250 which occurred at the time of the battle of al-Manṣūrah in which our Sḫaykḫ as well as many of the 'ulamā' and the awliyā' took part and in which King Louis of France was captured and his army put to rout.

This then was the procession of events and the actors on the stage in the century preceding the life of our Sḫaykḫ and the century in which he lived. His life was, however, lived, as are all the lives of the great awliyā' of Allāh, in an 'other' time which, though it fuses with opaque historical time at various junctures and nexi, is quantum to that flow known by most as 'time'. He was, for the most part, outwardly unaffected by the agents of history though on two occasions his life was touched by them, first, early in his mission, by the ruler of Tūnis and, later, by one of the Ayyūbīd sultans in Cairo. In the flow of historical events only the battle of al-Manṣūrah directly impinged upon him. Instead we find him moving from West to East and back again to the West and then again to the East on vast journeys taking whole seasons with a round trip taking up the better part of a year or, later, performing the Pilgrimage in alternate years. In his passages 'nothing' happens, 'nobody' to speak of is ever met other than a man in this masjid in that particular town, some friends in al-Madīnah or Makkah, a scholar living in obscurity in a provincial town along the Nile, an ascetic living deep in the marshes of al-'Irāq æons from events in Bagḫdād, some murīdūn living by a small zāwiyah in the back lanes of Tūnis. All of them sharing in common both access to and the freedom of those other dimensions opened to the sincere slaves and worshippers {*'ābidūn*} of Allāh. Let us turn then from the shadow play of opaque time {*zamān al-katḫīf*}, and observe the subtle time {*zamān al-laṭīf*} in which our Sḫaykḫ lived out his life and founded the living Way that has endured to the present whilst little or nothing has endured save the historical record and artifacts, albeit some of amazing beauty, of the various sultans, emirs, generals, kings, dynasties and kingdoms that briefly flashed across the stage of play.

قَلِ ٱللَّهُ ۚ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ

QULI-LLĀHU ṮUMMA DḪARHUM FĪ KḪAWḌIHIM YAL'ABŪN

Say Allāh! Then leave them engrossed in their play
{6:91p}

وَ مَا هَـٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَ لَعِبٌ ۚ
وَ إِنَّ ٱلدَّارَ ٱلْأَخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۘ لَوْ كَانُوا يَعْلَمُونَ

WA MĀ HĀDḪIHI-L-ḤAYĀTU-D-DUNYĀĀ 'ILLĀ LAHWA WA LA'IBå
WA 'INNA-D-DĀRA-L-'AKḪIRATA LAHIYA-L-ḤAYAWĀN • LŌW KĀNŪ YA'LAMŪN

And what is the life of this world other than a diversion and a game?
Truly the Home of the Hereafter is the Life — if they but knew
{29:64}

HIS LIFE

The name of our Sḥaykḥ was 'Alī Ibn 'Abd Allāh Ibn 'Abd al-Jabbār and he was of 'Alid descent of the Fāṭimid-Hasanid line on his father's side and of Fāṭimid-Ḥusaynid on his mother's side. He was born in the small village of Gḥumārah in the Rīf {northern Atlas} mountains of the Magḥrib in the year 593 of the Flight {1196}. The village is situated in a round valley surrounded on all sides by mountains and dominated by a large mountain rising up almost directly in the centre of the valley. This mountain, Jabal 'Alam {Flag Mountain}, was to play a very significant part in the life of our Sḥaykḥ. Gḥumārah, near the base of the mountain, was a stronghold of orthodox 'Islām in a sea of heterodox Berber clans much devoted to magic, in which the *sḥurafā'* were traditionally the propagators and guarantors of orthopractic 'Islām as well as, by dint of being of the Idrīsid line, the local aristocracy in the true sense of the meaning of that word.

Little is known about his very early life, though, as a member of the *sḥurafā'* {*ahlu-l-bayt*} we can extrapolate that from a very early age he was tutored intensively first by his mother and then by his father and the local *'ulamā'* in all aspects of the *Dīn*. The deep dedication and devotion to 'Islām that prevails among the great majority of the *sḥurafā'* {especially those untouched by connection to positions of worldly rule} is a well known phenomenon which prevails to the present day all across the Muslim world.

It seems likely that our Sḥaykḥ was sent to Fās {Fez} founded by Maulāy Idrīs Ibn 'Abdullāh, a great-grandson of Sayyīdinā al-Ḥasān, which was the city *par excellence* in the Magḥrib for Islamic education as it was the home of the great madrassah of Qarrawiyyīn. Here he began his formal religious training and it is presumed that it was in Fās that he first studied with and then entered the Way of Taṣawwuf at the hand of his first Sḥaykḥ, Sīdī 'Abd Allāh Ibn Ḥarāzim.

It was also in Fās that his heart was first moved to find and contact the Quṭb of the Age. This movement of the heart finally led him to make his first great journey to the East, travelling some 3000 miles which at that time, by ship and camel caravan, took nine months to a year. No records exist of those he contacted on his way but we must assume that, given the nature of his search, he came into contact with a great number of the Friends of Allāh on this journey. Finally in al-'Irāq, according to the biographer Ibn Ṣabbagḥ, he came into contact with the great Sḥaykḥ Abū-l-Fatḥ al-Wāsiṭī, the direct successor of Sḥaykḥ Abū-l-'Abbās Aḥmad ar-Rifā'ī, may Allāh be merciful to them both and sanctify their secret, the founder {*al-mu'assis*} of the Rifā'ī Ṭarīqah. Undoubtedly he came to know of Sḥaykḥ Abū-l-Fatḥ al-Wāsiṭī in Bagḥdād, which at that time was *the* great centre of the Muslim world, and then tracked the Sḥaykḥ to the marshlands in the south of al-'Irāq at the mother zāwiyah in Baṭā'iḥ, between Baṣra and Wāsiṭ. Here, after taking the hand of Sḥaykḥ Abu' Fatḥ, of whom he said, "There was nobody in all of al-'Irāq like him," and upon inquiring of him concerning the Quṭb, he was told to return to his own home in the West where he would find the Quṭb living on the top of a mountain in the middle of a valley surrounded by mountains; precisely, as is so often the case, from whence he first set out.

After journeying for another year, during which most who have studied his life are inclined to believe that he made his first Ḥajj to the Ancient House in Makkah al-Mukarramah and ziyyārah to the resting place of the Prophet, blessings of Allāh and peace be upon him, in al-Madīnah al-Munnawarah, he returned to his home in Gḥumārah in the valley of Jabal 'Alam. Later in his life he referred to the whole period beginning with his contact with Sḥaykḥ Ibn Ḥarāzim till his return to the valley of Jabal 'Alam as, "the beginning of my cause {*ibtidā'u amrī*}."

Making enquiries he was informed that, indeed, at the top of the mountain situated on a plateau-like ridge was the retreat {*rābiṭah*} of a highly pious and deeply spiritual ascetic, who, after a full and long life in the valley, had moved to the top of the mountain to devote himself, in his later years, to Allāh. He was of the tribe of Benī 'Arūs, a descendant of Maulāy Idrīs in the Ḥasanid line. His name was 'Abd as-Salām Ibn Masḥīsḥ Ibn Abī Bakr, may Allāh be merciful to him and sanctify his secret. He took from two teachers, Sḥaykḥ 'Abd ar-Raḥmān al-Madani az-Zayyat, of whom little is known, and Sḥaykḥu-l-Masḥāyikḥ, Abū Madyan Sḥu'ayb Ibn al-Ḥusayn, termed *al-Gḥawtḥ*, may Allāh have mercy on them

and sactify their secret, from whom sprang many great Sḥuyukḥ {pp 68-69}. Sḥaykḥ Abū Madyan al-Ghawtḥ was born in 'Isḥbīlīyyah {Seville}, studied in Fās from which, upon completing his studies he travelled, according to some, to Makkah for Ḥājj, where he met the Quṭb, 'Abdu-l-Qādir Jīlānī, Allāh preserve his secret, and finally returned to settle and teach in Bijāyah {Bougie}, in Tūnis. His spiritual sons and grandsons are numerous {figs 3, 5, 6, 7}, may Allāh have mercy on them and include Sḥaykḥ al-Jazūlī, Sḥaykḥ Yūsuf Abū Hajjāj and Sḥaykḥ Ibn 'Arabi's murīd, asḥ-Sḥushṭarī.

The outlook of Sḥaykḥ 'Abd as-Salām Ibn Mashish was deeply rooted in the Sḥarī'ah and Ibn Sabbagh reports that upon being asked to prescribe a spiritual practice to a seeker he replied, "Am I a prophet ? The most obligatory of duties is the observance of the essential commands and abstention from what is deemed wrong; continue what is obligatory and refrain from what is prohibited while securing your heart from worldly desires, inclinations and ambition. Accept with contentment {*riḍa*} what has been allotted to you by Allāh". He was known for his almost total disdain of worldy possessions and secular authority. He taught that trust in Allāh {*tawakkul 'alā-llāh*} was the summit of true worship {*'ibādah*} and an ascetic {*zuhd*} life its proof. Fear {*kḥawf*} of Allāh is protection from evil. Love {*maḥabbah*} is the pole around which revolves all good {*kḥayr*}. Faith {*'imān*} which is security based on revelation {*waḥy*} is the way to witnessing {*musḥahādah*}. Only by drowning in the source of the Ocean of Oneness {*'aynu baḥri-l-waḥdah*} can one hope to transcend one's own contingent attributes in favour of absorption in the Eternal attributes.

His most immediate legacy is the *Taṣliyyah* {prayer on the Prophet} that he composed {included in this volume} popularly known as *aṣ-Ṣalāt al-Mashīshiyyah*, which is a summary of the doctrine of Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him, as the Universal Man {*al-insānu-l-kāmil*}, both ground and unified secret {*sirr al-jāmi'*}, as well as the supreme veil {*al-ḥijāb al-'aḍḥam*} of the entire cosmos as it emerges from the *dḥāt* {essence} to the *jabarūt* {world of infinite eternal possibility} to the *malakūt* {the world of the Essence reflected in Attribute} to the *mulk* {the world of the reflection of the Attributes}. A redaction of the *taṣliyyah*, *al-Waḍḥifah asḥ-Sḥādḥdḥulīyyah*, is recited until this day by many branches of the Sḥādḥdḥuliyyah especially in the Maghrīb. His *kunya* is *qindīl al-jabal* {lamp of the mountain} and from his *maqām* {burial spot} atop the Jabal 'Alam an enormous many-branched oak tree has grown shading an outdoor masjid: a 'picture' in this world of his station in the spiritual realms.

The entire story of the meeting of Sḥaykḥ 'Alī Abū-l-Ḥasan and the Quṭb, Sḥaykḥ al-Mashīsḥ, is given in the first section of Volume Two. In short, after an initial rejection in which Sḥaykḥ al-Mashīsḥ instructed him to further purify himself, which he did by immersing himself in a spring at the base of the mountain, he made a second ascent of the mountain and this time the Quṭb met him just short of the top and, after reciting Abū-l-Ḥasan's full genealogy, embraced him with great love, accepted him utterly and completely, and, in the course of their time together, transmitted to our Sḥaykḥ all that he had sought on his journey. The Quṭb fully opened {*futūḥ*} him to the spiritual life and confirmed him in the *walāyah* {spiritual office}. In the fullness of time Sḥaykḥ al-Mashīsḥ directed him to proceed to 'Ifrīqīyah {part of modern day Tunīsia} and to settle in a village called Sḥādḥilah. The sḥaykḥ told him that after a time he would receive an inspiration {*'ilhām*} from Allāh which would be his signal to proceed to the city of Tūnīs where he would be opposed. He should, however, remain there until a certain event would occur which would allow him to end his stay in Tūnis. From there he should proceed to the East where, he was informed, "*you* will become the Quṭb".

On departing from his Sḥaykḥ he asked his advice. Sīdī Ibn Mashīsḥ replied, " Oh 'Alī, Allāh is Allāh and people are people. The remembrance of Allāh will live in your heart. Refrain from dependence on people and keep your heart from inclining to them. Carry on with your duties. The guidance of Allāh will be always with you. Do not refer to people except that Allāh commands you. Your sovereignty {*walāyah*} has been perfected by Allāh. Say, "Allah I ask Your Mercy that I may not incline to or yearn for people. Keep me from their evil and enrich me by not seeking help from them. Single me out from them for You are capable of all things."

Thus did he set out for Sḥādḥilah, a small village mid-way between Qayrāwan and Tūnis, which in later life he would call *mabda'u ḍḥūhuri* {the place where my light became evident}. Rather than taking a dwelling in the village itself he sought shelter in a cave on Jabal Zaghwān where, in the company of Sīdī 'Abd Allāh Ibn Salāmah al-Ḥabībī who is described as

being of *ahli kashf* {the people of insight}, he entered into a long period of retreat. He did this because he had not yet received permission {*'idḥn*} to guide others and he wished to complete the process of his inner discipline by which he sought to overcome the effects stemming from the residue of human bias. Upon his arrival he had found that he was somehow expected in Sḥādḥilah and that a number of people had gathered to meet him though no mention of his coming had been circulated. Knowing his own station he wished to remove himself as far as possible from people until the two above items had been realized. The steepness of the path and difficulty of access afforded by the cave on Jabal Zaghwān were entirely consonant with making sure that only very dedicated and determined people would be able to reach him.

Life on the mountain was extremely rigourous both in terms of his spiritual and physical practice. During this time he subsisted almost entirely on mountain herbs and water from a nearby spring The constant refrain of those days was flight {*ḥijrah*} to Allāh through emptying, effacement and disappearance. His spiritual practice at this time consisted of extended periods of fasting known as *ṣiyam Dāwūd* {the fast of Prophet David, peace be upon him} and intense *jiḥād* {struggle} with the *nafs* {self} through the agencies of worship and devotion. In later years many marvellous stories were told by his companion Sīdī al-Ḥabībi of events that took place on Jabal Zaghwān; all are fully related in Volume Two.

It was during this period when he received his *nisbah* {provenance} "asḥ-Sḥādḥdḥulī". Most people believe it stems from his period of dwelling near the village of Sḥādḥilah but the real story is quite different. It came about in the form of a *ru'yā* {vision or veridical dream} in which he asked why he should be styled asḥ-Sḥādḥili when he was not from Sḥādḥilah and in response he heard Allāh speak to him, saying. "Oh 'Alī! You are asḥ-Sḥādḥdḥulī with tashdīd on the dḥāl. { الشّاذُلي } meaning, 'I have set you apart {sḥadḥ dḥu lī} { شذُلي } for Me'."

Shortly after this he had a further *ru'yā* in which he at last received both his *'idḥn* and his orders {*'amr bi-llāh*}. He says. "I was told, 'Alī go down to the people. They will benefit from you.' I replied, 'Oh my Lord and Sustainer relieve me from their company.' I was told, 'Go down 'Alī. Peace will be with you.' I said, 'Will you leave me to the people to eat from their money?' I was told, 'Spend as you like oh 'Alī. I am your financier. Spend as you like from your own pocket or from the unseen {*'inshi'ta min al-jayb aw 'inshi'ta min al-ghayb*}.'"

Thus it was sometime between the years 638 and 642 of the Flight {1240-1244}, when our Sḥaykḥ was in his late 40's, that he entered Tūnis, settled in a house near Masjid al-Balāṭ {the Tiled or Court Mosque}, and began calling {*da'wah*} the people {*al-qawm*} to Allāh. In those days Tūnis was under the rule of the Ḥafsid Sulṭān, Abū Zakkariyyah.

Our Sḥaykḥ knew Tūnis, having visited the city before, on his first journey to the East. He told an interesting story of an event that took place at that time. "When I entered the city of Tūnis, as a young man, I found there a great famine and I came upon starving people in the market places. I said to myself, 'Had I the money to buy bread for these hungry people I would surely do it.' Then there came a thought to my innermost heart, 'Take what is in your pocket.' So I shook my pocket and, lo, in it there were silver coins. So I went to the baker at Bāb al-Manārah and said to him, 'Count up your bread.' He counted it for me. Then I offered it to the people who seized upon it. I drew out the coins and handed them to the baker. He took them to be counterfeit, saying, 'These are Maghribī and you Maghāribah are alchemists.' So I gave him my burnous and a small bag as pawn on the price of the bread and turned to the door. Right by the door stood a man who said to me, 'Oh 'Alī, where are the coins?' I gave them to him and he took them in his hand and then returned them saying, 'Pay the baker.' I paid the baker who accepted them from me saying, '*These* are good.' I took my burnous and bag and searched for the man but I did not find him. I remained for some days confused within myself until on Friday I went to Jāmi' az-Zaytūnah, close by the reserved section on the east side of the masjid. There I offered rak'atayn {*taḥiyyatu-l-masjid*} and as I pronounced peace upon the two angels, lo, I found the man seated on my right. I greeted him and he smiled at me, saying, 'Oh 'Alī! You thought to yourself, 'Had I the money to buy bread for these hungry people I would surely do it.' You would be as generous as Allāh, The Generous, toward His creatures. Had He willed, He would have fed them for He is more aware of their need than you.' I asked, 'Oh Sīdī, by Allāh, who are you?' He replied, 'I am Aḥmad al-Kḥiḍir {the Green Man}. I was in China and I was told, 'Go and look for My Friend 'Alī in

Tūnis.' and I came hurrying to you.' After I completed the *Ṣalātu-l-Jum'ah* {Friday Prayers} I looked for him but I did not find him."

The young man who had first visited Tūnis on his way to the East seeking the Quṭb only to be instructed to return to the West to find him, which he, in reality, did, had now returned again to Tūnis as a very changed man. He had found what he sought and in turn was on his way to becoming that which he sought and Tūnis was prepared to receive him and his call to the Way of Allāh and His Messenger, blessings and peace be upon him.

His home, a cell in a subterranean chamber, al-Magẖārah asẖ-Sẖādẖdẖuliyyah, soon became the centre for his students and disciples {*murīdūn*} who were known as "*al-awlīyā' al-'arba'ūn*" {the forty friends} and included a great diversity of excellent men endowed with spiritual gifts and blessings, from all walks of life and from many different regions. Many people came to him in that time for inspiration and guidance and word spread of his purity and state of spiritual elevation.

As so often happens, and as was foretold, this provoked envy {*ḥasad*} especially in the heart of one man, Abū-l-Qāsim Ibn al-Barā', a *faqīh* {canon lawyer}, and, according to Ibn Sabbagẖ and Ibn 'Iyāḍ, the *Qāḍī* {religious judge} of Tūnis, though records of the time do not note his name among the holders of that office. What is likely is that he was either a neighbourhood *faqīh* or a district *'ālim* or a *qāḍī* and not necessarily the chief Qāḍī. Perhaps he was the vociferous kẖatib of e large congregational {*jum'ah*} masjid who had studied *fiqh* or he may even have been simply an influential merchant who, having read a number of books, considered himself the local arbiter of what *is* and what *is not* 'Islām, a type known then as a 'shop-keeper faqīh' and today as an 'engineer faqih'. Exactly what office he did or did not hold is, in truth, irrelevant. He was, and his 'type' continues to be virulent in our own time, a man suffering from the common disease, '*rabies theologica*' whose symptoms are envy, hatred, bigotry, vindictiveness and, above all, ignorance.

His first attempt to bring harm to our Sẖaykẖ was an endeavour to bring legal charges against him but he was unable to do so. His next attempt was to get the ear of the Sulṭān and seek to paint a picture of our Sẖaykẖ as first an impostor with claims of being a Sẖarīf and a Sẖaykẖ and a Fāṭimī and, secondly, of greater interest to the Sulṭān, as an agitator who was inciting the people against the throne.

The last charge immediately provoked the attention of the Sulṭān. For although, in general, the Ḥafsīd dynasty was a tolerant one, it is the nature of rulers to be fearful for their thrones and the continuation of their rule. A group of *'ulamā'* and *fuqahā'* were gathered in the palace whilst the Sulṭān was seated behind a screen. They began questioning our Sẖaykẖ and questioned at first his genealogy specifically in regard to his claim to be a Sẖarīf. He was able to respond easily to these questions by giving his full *nasab* of provenience which clarified the legitimacy of his claims and established his precise connection to the *ahlu-l-bayt*, may Allāh protect it. They then moved on to a discussion of the sciences, questioning him first in the realm of revealed science {*al-'ilmu-l-mawhūbah*} and then in the realm of the acquired sciences {*al-'ulūmu-l-maktasibah*}. In the first realm they were unable to answer as he released upon them a flood of knowledge which silenced them and the second realm was discussed with great equity in the manner of colleagues. It was clear that none of the charges made by Ibn al-Barā' were of any consequence and the Sulṭān summoned Ibn Barā' to him and said, "This man is one of the greatest saints and you have no power over him." Ibn Barā' replied, "By Allāh, if he should leave this palace he will bring the people of Tūnis in upon you and they would throw you from your throne. Even now they are gathered at your door," for indeed many of the murīdūn were waiting outside the palace anxious to know of the outcome of his meeting with the *'ulamā'* and *fuqahā'*,and not least, the Sulṭān.

All of those that had been gathered for the questioning, including Ibn Barā', were dismissed by the Sulṭān save the Sẖaykẖ who asked only for a jug of water, a carpet and a word with one of his murīdūn who had been waiting without. He informed the murīd that, he would be absent from the murīdūn only for the day and that he would, 'insẖā'llāh, offer the evening Ṣalāh in their company. To the Sulṭān he said, "By Allāh, were I not trained to act in accord with the law I would surely walk out here or there," pointing to first one wall, then another, which opened as he pointed at them. Whereupon he began to make his ablution {*wuḍū'*} preparatory to offering his Ṣalāh and the Sulṭān took leave of him.

When our Sḥaykḥ had finished his ṣalāh and bestowed greetings on the two angels he began to offer up his supplications {*ad-du'ā'*} and was very inclined to ask the wrath of Allāh on the Sulṭān and Ibn Barā' when he heard the following words, "Truly Allāh will not be pleased with you if you make supplication with anger toward a fellow creature," which caused him to ofer the following *du'ā'* which became many years later part of his Aḥzāb: "Oh You *whose throne is wider than the heaven and the earth, the preservation of which is no burden, the Most-Sublime, The All-Mighty* {2:256} I ask you for faith in Your care, a faith by which my heart will remain undisturbed from anxiety for sustenance and fear of creatures. Draw me near to You in a way that tears the veils as You did with 'Ibrāhīm, Your Friend and Messenger, who spoke to You and thereby did not need the help of Your Angel Jibrīl. He did not even need to ask You. You kept him safe from the fire of his enemy. How can anyone be in need of a veil to shroud him from the harm of his enemies when You have made him not to be in need of the help of Friends. I pray that You will conceal me in Your Nearness until I cannot see or feel the nearness or farness of any other thing. '*You have the Power over all things.*' " {2:19}

When he had completed his *du'ā'* he lay on his side and napped as is the custom {*sunnah*} in the afternoon. In that afternoon, a favourite slave girl of the Sulṭān suddenly felt a great pain and immediately died. In the consternation which followed, as her body was being removed in preparation for washing and shrouding her, a censer in the room was tipped over. Suddenly fire spread in the straw mats and carpets and ran to the bedclothes until the personal quarters of the Sulṭān were all in flame.

On the outskirts of Tūnis, amongst the gardens, lived the brother of the Sulṭān, Abū 'Abd Allāh al-Liḥyānī. When, from his garden, he saw smoke over the city he sent to find the cause. Upon being told that the palace was in flames he had his horse saddled and rushed straight away to the palace. There he found his brother, the Sulṭān, in great grief and trepidation. Grief on the account of the loss of one of his beloveds and the loss of his quarters and trepidation over his arrest of our Sḥaykḥ. In his mind the two things had become connected through the Qadar of Allāh. He now knew full well the meaning of the Āyāt:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

'INNĀ KULLA SḤAY'IN KḤALAQåNĀHU BI-QADAR

Truly We have created all things according to destiny {44:49}

The brother of the Sulṭān, Abū 'Abd Allāh al-Liḥyānī, was a frequent visitor of our Sḥaykḥ and when he had heard the whole story he said to his brother, "What is this situation into which Ibn Barā' has dragged you? He has caused you to fall, by Allāh, into ruin, you and those with you," whereupon he went in to our Sḥaykḥ who was still in detention in the public part of the palace. He said to him "Yā Sīdī, my brother is without knowledge of your spiritual reality. It was not his fault but that of Ibn Barā', who got him into this." Our Sḥaykḥ replied, "By Allāh! Your brother does not possess authority over good or evil, death or life, or the raising of the dead in respect to himself. How then does he possess authority over them with respect to others?"

Abū 'Abd Allāh al-Liḥyānī, in the company of our Sḥaykḥ, departed the palace and they arrived at the Masjid Balaṭ in time to offer the evening Ṣalāh in the company of the murīdūn. After some few days the Sḥaykḥ disposed of his quarters and informed the murīdūn that in accord with their plans they would shortly all be departing to the East for Ḥājj. Just prior to their departure he met Ibn Barā' and said to him, "You see. I am making room for you in Tūnis."

As they departed Tūnis, a messenger was sent from the Sulṭān, who, much troubled at the Sḥaykḥ's departure, begged him to return. He said, "I am not leaving except with the intention of Ḥājj if Allāh, may He be exalted, wills. But when Allāh will have fulfilled my intention, I shall, 'insḥā'llāh, return."

Upon arriving in al-'Iskandarīyyah they were greeted with some residue of the days in Tūnis. Ibn Barā', in the manner of such people, had sent a written message by fast courier to the Sulṭān of Miṣr {Ægypt}, warning him of our Sḥaykḥ and stating, "This man who is coming to you has stirred up our country and will do likewise in your land." This caused the Sulṭān to order our Sḥaykḥ to be detained in the barracks of the military camp in al-'Iskandarīyyah.

During this internment in the military barrack a delegation of chiefs of some surrounding tribes {*al-Qabā'il*} heard of our Sḥaykḥ and came to visit to ask his *du'ā'* for relief from a heavy tax which had been levied upon them by the Sulṭān. He told them, "'Insḥā'llāh, tomorrow we shall depart for al-Qāhirah {Cairo} and there we shall discuss your case with the Sulṭān." The next day the Sḥaykḥ, in the company of many murīdūn, departed via the Gate of the the Lotus Tree for al-Qāhirah. Even though the guards were manning the gates no one spoke to them or saw them. They arrived at the Citadel where the Sḥaykḥ requested an audience with the Sulṭān {Sulṭan as-Sālik, last of the Ayyūbids} who was greatly perplexed, saying, "How is this? We have ordered you held in al-'Iskandarīyyah. What have you to say for yourself, oh Sḥaykḥ?" Our Sḥaykḥ replied that he had come on behalf of the Qabā'il whereupon the Sulṭān, in anger, said, "Intercede for yourself. Look you here at this attestation sworn out against you in Tūnis by Ibn Barā' and signed by his hand." Our Sḥaykḥ replied, "Oh Sulṭān, you and I *and* the Qabā'il are in the hand of Allāh." The Sḥaykḥ then rose to leave. The Sulṭān sat motionless and speechless and his courtiers, much surprised that he had not demurred at such behaviour, went to him only to find that he had become paralysed. They ran after our Sḥaykḥ begging him to return. He did and approached the Sulṭān and gently shook him. The Sulṭān returned to himself and, having realised his error, asked for the pardon of our Sḥaykḥ and his *du'ā'*. He wrote in his own hand to the governor in al-'Iskandarīyyah instructing him to remove the taxes on the Qabā'il and restore what had been taken from them.

Our Sḥaykḥ, after a few more days as the guest of the Sulṭān in the Citadel, left in the company of the murīdūn, completed the Ḥājj and returned once again to Tūnis.

Upon his return he dwelt in a house within Bāb al-Jadīd in a ravine called asḥ-Sḥa'rīyah. He remained there a long time until one day there arrived the future Sḥaykḥ and Walī, Abū-l-'Abbās al-Mursī. When the Sḥaykḥ looked him in the face he said, "Truly no one has brought me back to Tūnis except this young man." This was so because in a *ru'yā* he had seen that there would come to him a young man from al-Andalus who would be his *kḥalīfah* {successor} and that it would be in Tūnis that this would come to pass. The full story of this is in the second book of Volume II but, in short, this young man was Sīdī Sḥaykḥ Abū-l-Abbās al-Mursī who, ten years earlier in Mursīah had a *ru'yā* in which he had met a man clad in green atop a mountain whom he recognized as the Kḥalīfatu-z-Zamān. After ten years which included his studies in Mursīah, meetings with the Friends in al-Andalus, departure for Ḥājj, shipwreck, the loss of his parents at sea, separation from his brother, being castaway on the coast of North Africa, and becoming a caretaker of a small masjid on the outskirts of Tūnis, he, at last, met his and our Sḥaykḥ. They both, in the manner of such meetings between the Friends of Allāh, instantly recognized one another and they remained together first as Sḥaykḥ and Murīd, and later as father-in-law and son-in-law. After the death of our Sḥaykḥ, it was Sīdī Sḥaykḥ Abū-l-Abbās al-Mursī, as his Kḥalīfah, who became our Sḥaykḥ and so continued the Way.

All of that is to get a bit ahead of this introduction to our Sḥaykḥ but it was this meeting, so long looked forward to by both of them, that precipitated the move to al-'Iskandarīyyah which was to be his final home and the centre from which the Way would radiate out into the world after his death. The confirmation of this came, typically, in a *ru'yā* in which, as he related, "I saw the Prophet, blessings of Allāh and peace be upon him, in a dream and he said to me, 'Yā 'Alī go to Miṣr and again raise up forty sincere ones {*ṣiddīqūn*}.' It was the season of summer and intense heat so I said, 'Yā Sīdī Rasūl Allāh, the heat is intense.' and he said to me, 'Lo the clouds will give you shadow,' and I said, 'I fear thirst,' and he replied, 'Lo, the sky will rain for you every day,' and he promised me seventy miraculous gifts {*karāmah*} on my journey." After this *ru'yā* he instructed the murīdūn to prepare to depart for the land of Miṣr.

Many amazing things took place on this journey, but one is of great significance and, though I wish to just briefly introduce the reader to our Sḥaykḥ, it must be told, for by knowing it, many things will be put into perspective.

This story was related to the father of Ibn Ṣabbagḥ, the author of "The Pearl of Secrets and the Gem of the Devoted Ones" {*Durat al-'Asrār wa Tuḥfat al-Abrār*}, by the Sḥaykḥ and reader of Qur'ān, Abū 'Abd Allāh an-Nāsikḥ, and it is about the great Sḥaykḥ and Walī, Abū 'Alī Ibn aṣ-Ṣammaṭ, who accompanied our Sḥaykḥ on the journey. In the interest of brevity I will summarize most of it but at the end I will tell you exactly what was said.

When they set out it seemed that our Sḥaykḥ preferred the interior road and Sḥaykḥ Yunūs Abū 'Alī preferred the coastal road. Since they were both great sḥuyukḥ and awliyā' it was not a matter of any disagreement as Allāh would not have put one over the other. So they went their separate ways and later came together in the road just before it enters al-'Iskandarīyyah. After the Ṣalāh of the Dawn, Sḥaykḥ Abū 'Alī went to the tent of the Sḥaykḥ and, upon entering it, behaved in a most uncustomary way, conversing in a speech which no one understood. When he was taking leave of the Sḥaykḥ he said, "Yā Sīdī, extend your hand that I may kiss it," and departed in tears. Everyone was very amazed at this because heretofore they had been equals and treated one another as such. Here I pick up the account of Sīdi an-Nāsikḥ:

"When he had gone a little way he turned to the companions and said, 'Last night I saw the Prophet of Allāh, blessing and peace be upon him, who said to me, 'Yā Yūnus! Yūsūf Abū-l-Ḥajjāj al-Uqṣurī {the successor of Sḥaykḥ 'Abd ar-Razzāq al-Jazūlī who took the way from the Gḥawtḥ, Sḥaykḥ Abū-l-Madyan, may Allāh have mercy upon them and preserve their secret} was in Miṣr and he was the Quṭb of his time. Last night he died and Allāh has caused him to be succeeded by Abū-l-Ḥasan asḥ-Sḥādḥdḥulī.' So I went to him as one possessing the station {*maqām*} of the Quṭb.' When we reached al-'Iskandarīyyah and the people came out to meet us, I saw Sḥaykḥ Abū 'Ali strike with his hands his saddle saying with tears streaming from his eyes, 'Oh people of this land, if you knew who it is who is advancing toward you in this caravan you would surely kiss the feet of his camel, which, by Allāh, have carried to you a great blessing.'"

So it was that in the year 646 {1246} at the age of 50 our Sḥaykḥ, now confirmed as the Quṭb of his time, in the company of his murīdūn entered the city of al-'Iskandarīyyah. Many people came out to greet him and a great feeling of love and acceptance was felt throughout the city. It seemed even that the sea itself welcomed him as it was in one of those states that occur in the summer when not a wave comes ashore and the Great Middle Sea appears like a vast lake stretching forth forever and forever to the edge where the sea and the sky meet, mingle, merge and there is no barrier between heaven and earth. Upon entering the city he remarked, "When I drew near to the land of Miṣr I was told, 'Oh 'Alī, the days of trial {*miḥan*} are past and the days of blessing {*minan*} have come. The difficult has been followed by ease, following the example of your forefather.'"

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

FA'INNA MA'A-L-'USRI YUSRĀ • 'INNA MA'A-L-'USRI YUSRĀ

For truly with difficulty comes ease, truly with difficulty comes ease
{94:5-6}

He settled in one of the towers facing the sea which had been bequeathed to him by the Sulṭān. The bottom of the building was for the animals, the middle was for the fuqarā' and contained a large masjid, and our Sḥaykḥ dwelt in the upper rooms where he was married and his children were born. The people came and his Way spread throughout the world.

We must close the curtain on those years in al-'Iskandarīyyah else this Introduction to the life of our Sḥaykḥ would consume a forest. By the Infinite Grace of Allāh he was blessed with murīdūn who treasured his words and sought to live by them. Though he wrote no books, saying when questioned on this matter, "My companions are my books." he was given a great ability in discourse. His greatest capacity, a product of his station, was that of totally emptying himself of his 'self' and speaking from a place of pure inspiration which in turn deeply inspired his listeners. One of his murīdūn, the faqīh, Sḥaykḥ 'Izz ad-Dīn Ibn 'Abd as-Salām, said, regarding the discourse of our Sḥaykḥ, "Listen to these words from the unseen, newly sprung from Allāh."

"The full cup is spiritual knowledge {*ma'rifah*} of The Truth {*al-ḥaqq*} which is imparted from that clean, pure and clear drink to whomsoever He desires of His chosen slaves from among the creation. At times the drinker sees this cup as material form {*ṣūrah*}; at times he sees it as meaning {*ma'nawīyah*}; at times he sees it as knowledge {*'ilmīyyah*}. Form is the portion of bodies and selves {*anfūs*}; the meaning is the portion of hearts and intellects; the knowledge is the portion of the spirits {*arwaḥ*} and the secret selves {*asrār*}.

"Oh what a drink; how sweet it is! The blessing of Allāh is upon whoever drinks it continually without ceasing and we petition Allāh for His bounty. '*Such is the bounty of Allāh that He gives it to whom He Wills for Allāh is the possessor of great bounty.*' {62:4}

"Sometimes a company of lovers will assemble and they are given to drink from one cup or it may be that they are given to drink from many cups. Sometimes one person is given to drink from one cup and more than one cup. It may be that the drinks will vary according to the number of cups. Or it may be that the drinking from any one cup will vary even though a great number of friends drink from the same cup."

He was again questioned about love and he said, "Love is something granted by Allāh to the heart of His Slave which distracts him from everything else other than Him. To the point that you see your lower self inclining to Him, the intellect protecting itself by spiritual knowledge of Him, the spirit rapt in His Presence, the inner secret soul overwhelmed in contemplation of Him. The slave asks for more, and more is given, and he enters into the sweetest of delights of spiritual communion with Him. He is clad in raiment that befits the approach to Him upon the carpet of proximity and he comes into contact with virgin reality and revealed science. For that reason it is said that the *awliyā'* are the brides of Allāh."

The one who questioned said to the Sẖaykẖ, "Now that I have come to know of love tell me, what is the drink {*sẖarāb*} of love, what is the cup {*kā's*} of love, who is the cupbearer {*sāqī*}, what is the tasting {*dẖawq*}, what is the drinking {*sẖurb*}, what is repletion {*riy*}, what is intoxication {*sukr*} and what is sobriety {*ṣahw*}?"

He replied, may Allāh sanctify his secret, "The drink is the light radiating from the beauty of the Beloved. The cup is the distillation of the subtle essence of the Mercy {*lutf*} which brings that light into contact with the lips of the heart. The Cupbearer is He who befriends the greatest of the elect and the righteous ones from among His slaves. He is Allāh, the One who knows the capacities and affairs of His Friends. If to anyone there is disclosed that beauty, if he enjoys it for one breath or two, and then the veil is dropped over it, he is the yearning 'taster'. If he continues for an hour or more he is the 'drinker'. If the experience becomes continuous and the drink lasts until his veins and all his members become filled with the treasured lights of Allāh then that is repletion. Often one becomes unconscious of sense and mental perceptions so that he knows neither what is said nor what he said, that is intoxication. Sometime the cups circulate among them, states differ, they are turned back to Remembrance {*dẖikr*} mystical states {*aẖwāl*} and the statutory injunctions {*furūḍ*}. They are not veiled from the physical attributes in spite of their having drunk as much as they could. That is the time of their sobriety, of the broadening of their mental vision and of the increase of their works. So by the stars of knowledge and the moon of unity they are guided across the night and by the sun of spiritual knowledge they obtain light. '*These are the party of Allāh...and lo, is it not the partisans of Allah who are the victorious?*' "{58:22}

"In Qayrawān I was ill and I saw in a dream the Prophet, blessings of Allāh and peace be upon him. He said, 'Cleanse your robes of all filth and you will enjoy the help of Allāh with every breath.' I asked, 'What are my robes. Oh Rasūl Allāh?' He replied, 'Allāh has clothed you with the robe of spiritual knowledge {*ma'rifah*}, with the robe of love, {*maẖabbah*}, with the robe of unity {*tawẖīd*}, with the robe of faith {*'imān*}, and with the robe of submission {*'islām*}. If anyone has spiritual knowledge, everything becomes of little account; if anyone loves Allāh all things become easy; if anyone asserts the unity of Allāh, nothing is associated with him; if anyone has faith {*āmana*} in Allāh then he is safe {*amina*} from every thing; if anyone is resigned to Allāh rarely does he disobey Him and if he does he returns repentant asking to be excused and finding his excuse accepted.' As he spoke, blessings and peace be upon him, I knew the meaning of the saying of Allah, '*Your robe, cleanse it!*'" {74:4}

People of every level attended his talks and he travelled widely throughout the land of Miṣr calling the people to Allāh and inspiring them anew with the message of Realization, Liberation and Truth. Ibn 'Iyyāḍ in *al-Mafākhir al-'Aliyyah* writes, "When the Sḥaykḥ, may Allāh be content with him, came into the land of Miṣr from al-Maghrib, he started calling people to Allāh the Exalted. All kinds of people responded to that call. Among his gatherings {*majālis*} was Sīdī Sḥaykḥ 'Izz ad-Din Ibn 'Abd as-Salām, Sḥaykḥ Daqīq al-'Īd, Sḥaykḥ al-Mudḥiri Ibn Ṣalāḥ, Sḥaykḥ Asfūr, and Sḥaykḥ Ibn'Awf, Allāh preserve their secret. These were the most renowned scholars {*'ulamā'*} of their time in the East and the West. Also among them were Sḥaykḥ Ibn Surāqah and the 'Ālim Yā Sīn, a student of Ibn 'Arabī, may Allāh be content with him. They used to attend his discourses in al-Madrassah al-Kāmilah in al-Qāhirah with great respect as students of the Sḥaykḥ. Sḥaykḥ Badr ad-Dīn, the great 'ālim and Chief Qāḍi, who was a walī and the son of a walī and the grandson of a walī used to say that he was living in the barakah of Sḥaykḥ Abū-l-Ḥasan. He was proud to be among his murīdūn and was proud to attend his funeral in Humaytḥira."

Not only did he speak to people of every level of understanding but also people of varying degrees of sympathy. At one of those gatherings, in response to a listener who sought to be deliberately provocative by asking a question about the subject of 'The Spirit {*ar-Rūḥ*}' which Allāh has, seemingly, placed out of bounds of understanding, he gave the following answer: " '*And they question you concerning The Spirit. Say, The Spirit is at the command of my Lord. You have been given of knowledge nothing except a little.*' {17:87} Now what indication have you therefrom of the ignorance of the sincere friends and of the illustrious favourites of Allāh?

"The disclosure is that a question occurs by means of four particles: with *hāl* {is it this or that?}, with *kayfa* {how?}, with *limā* {why?} and with *man* {who?}. With *hāl* occurs the question as to whether a thing exists or not? With *kayfa* occurs the question concerning the state of a thing. With *limā* occurs the question in regards to the cause of the thing and with *man* occurs the question as to the source of a thing. There is nothing of the aforementioned in the āyah. If you say, 'In it is the meaning of {is it this or that?}' requiring the question, 'Is the Spirit existent or non-existent ?' then surely they acknowledged beforehand its existence, for, if this were not so, He {Allāh} would not have said, '*And they question you concerning The Spirit*'. So it is established that they acknowledge its existence and thus this argument is rendered of no account.

"And it contains no question regarding the state {*kayfa*}, how is it? and no question regarding the cause {*limā*}, why this and why that? If their question referred to these two they would not have been contented with His Answer, '*Say The Spirit is at the command of my Lord,*' and they would have made a disturbance and wrapped themselves in their robes to depart since that was their practice, way and desire. So it is established that the question refers only to the object itself, 'From who {*man*} is it?' By the evidence of the reply and clear and conclusive explanation of His Statement: '*Say The Spirit is at the command of my Lord.*' Since the Messenger, blessings of Allāh and peace be upon him, knew what they asked, he answered for Allāh with those words as you say, 'We ask you about 'Ādam?' and the one questioned understands the request and says, 'Ādam is of clay.' Then if he is satisfied with the reply he is contented and the opponent does not go back except with a great understanding from the Truth which has no refutal.

"So how does a claimant assert that He is not known and that it is not fitting that He *be* known ? For surely Allāh has caused spiritual knowledge of Himself to be binding upon us, even though He has no likeness. And if we were to squander it, surely we would be disbelievers or disobedient. So how is it with a created being whose likenesses are many? It is the essence of ignorance to say, 'It is not permissable to know that which has a likeness and a correspondent, that is, The Spirit, while He makes binding spiritual knowledge of Him, Who has no like or correspondent.

"So we invoke the protection of Allāh from the ignorance of the ignorant and from the wickedness of the evil doers. What I profess is that with Allāh there are secrets in which delineation is not possible and the concealment of which is not beneficial. They are not laid out in books for the spiritually blind and weak of discrimination and to conceal them is not fitting on account of their very obviousness and the clarity of their manifestation.

"So pay no attention to them in spite of the multiplicity of their arguments. Be submissive to The Truth and be obedient to It in respect of those things with which they are concerned. Shun them in those things of which they have no knowledge. Allāh has commanded our Prophet Muḥammad to follow after 'Ibrāhīm and the rest of the Prophets, peace and blessings upon them all. He is the most excellent, the one to whom none can attain and who says, 'I have become their partner in prophecy, awakening, guidance, the things befalling their lower selves, their bodies, minds and spirits.' So imitate them in those things in which sharing is possible and those things which have been made their special property concern them and are for them {exclusively}.

"In this way, whoever understands the Secret submits willingly to Allāh, together with the common believers, with those who are average and with the most advanced, and outranks them with respect to whatever is the special property of the favoured ones. If you are one of them, increase in your knowledge and in your religious practice as a *faqīr* of Allāh and out of humility toward His Slaves and bend with compassion toward the common believers, even though some of them are evil doers, except where Allāh commands you to deal harshly with them and even then make pious petition for them and plead on their behalf. I mention this in spite of your knowledge of the lack of certainty of what is less than this lest your self be disturbed and falsely claim that which does not belong to it."

At another gathering he said with reference to the Prophet's saying, blessings of Allāh and peace be upon him, "Prayer {*ṣalāh*} is the bond of union {*silsilah*} of the slave to his Lord," "The sign of union is the pouring out of mercy with the manifestations of love. The manifestations of love are the removal of the veil and delight in communion."

Another time he said, "I saw Abū Bakr aṣ-Ṣiddiq, may Allāh be content with him, in a dream and he asked me, 'Do you know what is the sign of love of the world leaving the heart?' I replied, 'No.' He said, 'Forsaking it upon finding it and finding relief upon losing it.'"

He said, "The private devotional exercises {*awrād*} of the faithful {*ṣāddiqūn*} are fasting, prayer, recitation of dḥikr, recital of Qur'ān, guarding the openings of the body, turning the lower self away from appetitive desires, enjoining what is approved and prohibiting what is disapproved according to four principles: abstinence in respect to worldly things, trust in Allāh, acquiescence in the decrees of Allāh and patient endurance of the testing of Allāh. Sincere love is built upon four corners: faith, belief in the oneness of Allāh, right intention and high aspiration. If anyone does not have within himself four virtues, let him abandon hope of felicity: knowledge {*'ilm*}, scrupulousness {*wara'*}, awe before Allāh {*haybah*}, and humility towards the slaves of Allāh. The principles, corners and virtues are all necessary for the seeker."

He said, quoting his spiritual guide, "The worship {*'ibādah*} of the trustworthy {*ṣiddīqūn*} consists of twenty things: eat, drink, clothe yourselves, travel, marry, settle down, do everything Allāh has commanded. Be not neglectful but serve Allāh. Associate neither any thing nor any one with Him. Be thankful to Him. Desist from injuring others and spend generously. This is one half. The other is performance of the prescribed duties, avoiding the unlawful and contentment with what Allāh decrees. Truly serving Allāh consists in reflecting upon the commands of Allāh and thoroughly studying the *dīn*. The most auspicious kind of service is asceticism with regard to the world, the chief principle of which is absolute trust in Allāh. This is the worship of the healthiest among the believers. If you are ill seek a remedy. Listen carefully to the learned ones, choose from among them the pious, the true guides, the trusting in Allāh."

He said, "I inquired of my spiritual guide concerning the spiritual practice {*wird*} of the most advanced *muḥaqqiqūn* and he replied, 'It is incumbent upon you to have done with passion {*hawā*} and to love the Friend of Allah {*walī*}. The sure sign of love is the lover's being occupied with nothing except his Beloved.'"

He said, "If anyone has sufficiency with his possessions he is poor; if anyone has sufficiency with his high repute, he is despicable; if anyone has sufficiency with his kinsmen, he is contemptible; if anyone has sufficiency with his good works, he is bankrupt; if anyone has sufficiency with Allāh, he is truly rich."

He said, "The sign of commitment {*tafwīḍ*} is lack of distress when distasteful things befall."

In addition to his oral lessons he also maintained a large correspondence with his murīdūn especially addressing those who had remained behind in Tūnis, and most especially Sḥaykḥ Abū'l Ḥasan aṣ-Ṣaqalī and his old friend from the days of Jabal Zaghwān, Sḥaykḥ 'Abd as-Salāma al-Ḥabībī, who remained in 'Ifrīqīyyah maintaining a zāwiyah for the local murīdūn in the village of Masrūqīn. These letters, like his discourses, have proved a rich mine for those who have sought to understand the Way of our Sḥaykḥ. His compassion and concern for his far-flung murīdūn was well-known, for he considered it the duty of the Sḥaykḥ as *rabīb* {foster father} to know and directly aid his murīdūn.

To Sīdī 'Alī bin Makḥlūf, a Sicilian murīd living in Tūnis, he wrote "So one of you seeks advice, one of you is silent and one is overcome in his anxiety. So, by Allāh, than Whom there is no other, if my sight were strong enough to help me do it, I would venture forth over every land and sea to my murīdūn until I should free them for what they cherish of our friendship, by the will and help of Allāh, for there is no power or might save with Allāh." "Sit down by your 'door' and you will get possession of everything that you may desire from the Possessor of Sovereignty {*māliku-l-mulk*}. Continue in the politeness pertaining to the Presence {*ḥaḍrah*} if you know it. If you do not know it, then understand from your 'mother' something that will please you. For he who has access to the Presence has four homelands, all of which are centres of his consciousness: his spirit {*ar-rūḥ*}, his soul {*an-nafs*}, his heart {*al-qalb*}, and his mind {*al-'aql*} which are brought into a state of tranquillity {*ṭamān*} by faith {*'imān*}, unity {*tawḥīd*}, light {*nūr*}, knowledge {*'ilm*}, spiritual knowledge {*ma'rifa*h}, certain knowledge {*'ilm al-yaqīn*}, politeness {*adab*}, awe {*rahbah*}, brotherhood {*'ukḥuwwah*} and love {*maḥabbah*}, making utterance with the tongue of clear meaning and saying according to each of the centres, 'Oh Allāh, I ask You that I may continue to look at You and listen to You, to be content with whatever comes to me from You. If you should cause me to turn back to Your creatures then I would ask You to be able to carry myself properly in drawing near to whoever draws near to You, and to turn away from whoever turns away from You. If You should cause me to turn back to Your Rights over me then I would ask You that I might carry myself according to the way of Your Prophet; and shut me not off from You by my own knowledge. If You should cause me to turn back to my own talents then I would ask You to enable me to do so by Your Permission through the concurrence of the utterance from You and the spiritual signs {*'isḥārāt*} that come from You. Make me one of those who accept that with that. Bring wisdom to our mouths, make our tongues to utter it, fill our hearts with it, and engage every part of our beings with it, within and without. Aid us by a Spirit from You that we do not harm our selves by our desires and that we do not follow our sḥayṭān. Appoint us to be of Your party, *'for the partisans of Allāh are the victorious.'"* {5:56}

When he wrote to Sīdī 'Alī bin Makḥlūf, who now rests in al-Zallāj Cemetery amongst the Tunisian *awliyā' al-'arba'ūn*, saying, "...if my sight were strong enough to help me do it, I would venture forth over every land and sea to my murīdūn," it was not metaphorical. He was slowly losing his sight. This did not prevent him from continuing making Ḥajj almost every other year in the company of as many of the murīdūn as could accompany him nor did it prevent him from fighting in the front line of the battle of al-Manṣūrah when the Crusader forces under King Louis of France invaded Miṣr in 1250.

Many stories are told of that battle as well as 'the night of the tent' that proceeded the battle. I direct the reader to the account of Sḥaykḥ 'Abd al-Ḥalīm Maḥmūd in Volume Two and especially his recounting of the ru'ya of Sḥaykḥ Abū-l-Ḥasan as related by Ibn as-Sabbagḥ for an appreciation of those events and what took place on that night. Suffice it to say that our Sḥaykḥ, and a great many of his murīdūn as well as his friends from amongst 'ulamā' and awliyā' upon hearing that the ummah was under attack immediately made their way to al-Manṣūrah to fight in the front lines seeking Victory or Paradise {*an-naṣr.aw al-jannah*} with full knowledge that "Paradise is in under the shadow of the sword."

On the day of the battle he mounted his best horse {he raised horses in that period and it was his most strong and beautiful mount} and had one of the murīdūn hand him up his sword. When he had his sword to hand he asked for another, and with a sword in his right hand and a sword in his left hand he rode into battle. When asked later, given his deteriorating eyesight, how he could have ridden into battle and so honourably acquitted himself on the battle field he simply pointed to his heart saying. "If the eye of the heart sees clearly what need is there for my eyes?" Such was his vision.

وَ لاَ تَقُولُواْ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌ ۚ
بَلْ أَحْيَآءٌ وَ لَٰكِن لاَّ تَشْعُرُون

WA LĀ TAQŪLŪ LIMAÑY-YUQāTALU FĪ SABĪLI-LLĀHI 'AMWĀT
BAL 'AḤYĀĀ'UÑW-WA LĀKIL-L-LĀ TASḫ'URŪN

And do not say that those who are slain in the Way of Allāh are dead.
Rather they are living but you do not perceive it.
{2:154}

It is now ten years after our Sḫaykḫ entered al-'Iskandarīyyah to dwell therein. He is sixty years of age and it is the month of Sḫawwāl in the six hundred and fifty sixth year of the Flight. The fasting month of Ramaḍān has just been completed and those who are leaving for Ḥājj from Miṣr are preparing their departure. In those days there were two principal routes for the pilgrimage to The Ancient House in Makkah the Blessed, the Northern and the Southern. The Northern route was the 'official' caravan which carried the new covering {*kiswah*} for the Ka'bah It departed from al-Qāhirah on the 10th of Sḫawwāl, crossed the Eastern Desert, traversed the Sinai Desert and then turned south through the Ḥijāz to converge in Rabigḫ with the caravan coming from Dimisḫq {Damascus}. Approximately seven days after departing Rabigḫ the combined Ḥajj caravan entered the gates of Makkah. Total elapsed time was usually around 55 to 60 days. The advantages of the Northern Route were that it was shorter, officially organized and thus well provisioned and that the caravan had the protection of the soldiers of the Sulṭān to guard the Pilgrims against the usual problems of brigandage by the Badawī tribes of the Ḥijāz, who regularly fell upon the caravans and picked off the strays and laggards or those unfortunate enough to have their mounts die beneath them.

Recall that this is the year in the Common Era {1258} when Hulugu, son of Jenghiz Khan, was at the gates of Bagḫdād. The whole eastern wing of Dār al-'Islām is in a state of anarchy and destruction is rife. Refugees, lucky enough to escape the almost unbelievable ravages of the Mongol invasion, are flooding both Dimisḫq and al-Qāhirah. Many thought it was the end of the world, as, in a certain way it was and, in another way, always is, at least for some.

The Southern Route had no 'official' or 'protected' status. It was an ad hoc affair of small independent groups and followed the route that spices took coming into Miṣr. It was, however, because of the movement of spices, very well organized and, except for the crossing of the desert in Upper Ægypt and the Red Sea crossing, a much easier journey and certainly more convivial. If one was coming from al-'Iskandarīyyah one went overland to Damanhūr, then took ship first to al-Qāhirah where one stopped over for a few days and then up the Nile by ship to 'Idfū in Upper Ægypt , which was the terminus and trans-shipment centre for spices coming in from the Red Sea. The al-Qāhirah to'Idfū leg usually took about two to three weeks and was a wonderful journey as the entire way was well provided with rest stops and numerous zawāyā providing the company of Friends night after night when the ships put in to the banks of the Nile. All of this travel was made possible by the prevailing winds from the North which move the long-boomed lateen-rigged river ships upstream as the Nile, unlike most rivers, flows from the mountains of al-Ḥabasḫah in the South to the Great Mid-Earth Sea in the North. In 'Idfu one crosses to the east bank and hires camels for crossing the desert in a series of fourteen stages to 'Aydḫāb, of which Ibn Jubayr in his *Riḥlah* remarked, "{It is} brackish of water and flaming of air," and thence by ship again across the Red Sea to Jiddah which was a matter of five days to a week. From Jiddah, named for our great grandmother Sayyidatnā Ḥawwā' {Eve}, the Mercy of Allah be upon her, and her resting place, may Allāh restore it and perfume it, it was two days by camel to Makkah al-Mukarramah. Though the distance is longer, the elapsed time {50-60 days} is roughly the same unless one chooses to prolong the journey and linger with Friends along the Way.

Today the journey takes one and a half hours via 747 from Cairo æroport to Jiddah. It too has its perils.

It was our Sḫaykḫ's custom to take the Southern Route.

That year, after all preparations were complete, and just before departing from al-'Iskandarīyyah, the Sḥaykḥ requested that a pick-axe and a shovel be included in the baggage, "In case one of us should die and burial should be necessary.". Sīdī Māḍī bin Sulṭān said that, "It had not been his custom in all of my travels with him.". When the group stopped in Damanhūr there was a young boy, a student of Qur'ān, who wished to go with them. His mother, for his father had died, said to the Sḥaykḥ, "Yā Sīdī, perhaps you will look after him, bi'idḥni'llāh." He replied, "'Insḥā'llāh, we will look after him as far as Ḥumaythḥirah."

From al-Qāhirah, presumably after visiting his grandfather Sayyidinā al-Ḥusayn, may Allāh bless him, and grandmothers as-Sayyīdah Zaynab and as-Sayyīdah Nafīsah, may Allāh bestow Mercy upon them as well as the many People of the House and Friends of Allāh in that great city, they began the long trip up the Nile. This journey, even in our day, is one of endless beauty. The fertile fields on either side unwind mile after mile in the most glorious greens. The *fallaḥūn*, among the most productive farmers in the world, in ways unchanged since the world was young, till these fields in the company of their sleek, shining, black gamoosah. Animals, domestic and wild, abound and, always, a way beyond the nodding heads of the palms, the golden line of the desert where the virgin meets the sown shows itself against the distant hills. The sound is the sound of the river passing and the slow turning of the water wheels as the water is lifted to be spread upon the earth of more than fifty centuries of husbandry and farming. Our Sḥaykḥ, who himself farms, takes great interest in all of this even if, due to his failing eyesight, he depends on others for a view as to the passage on the great river. In the evenings he speaks in the soft golden glow of lamp lit Masājid large and small, touching the hearts, opening the minds and raising up the spirits of all who hear, reminding them once and again of the eternal and present wonder of Allāh and the ever-living message delivered by His Unlettered Beloved, blessings of Allāh and eternal peace be upon him.

After they reach 'Idfu and cross by wherry to the East bank they prepare for the trip across the desert of 'Aydḥāb. Fourteen days to the Red Sea. The desert is not one of sand, except briefly near the Nile, but one of small stones and endless boulders and strange and often very beautifully formed mountains. Even in our time it is still mostly pristine and the air is startling in its diamond brilliance. It has a way of making everything seem sharper and somehow more in focus.

Here let me switch to the account of Sḥaykḥ Sḥaraf ad-Dīn, son of Sīdī Māḍī bin Sulṭān, who heard it from his father as to the events that transpired. It was recorded by Ibn Sabbagḥ who also notes at the beginning of his final chapter in "The Pearl of Secrets and the Gem of the Devoted Ones" {*Durat al-'Asrār wa Tuḥfat al-Abrār*} the following: "One in whom I have confidence related to me that our Sḥaykḥ said, 'When I entered the land of Miṣr and established my dwelling there, I said, 'Yā Rabb, have You caused me to dwell in the land of the Copts {*qibṭ*} {hence the name used in the west for Miṣr "Eqibṭ" or Egypt} to be buried among them until my flesh becomes mingled with their flesh and my bones with their bones?' A reply came to me, 'No 'Alī. You will be buried in a land which Allāh has never oppressed {*ḍagḥaṭa*}.'"

To continue with the journey, "Just after entering the desert, the young boy and our Sḥaykḥ both fell ill. The young boy died a day's journey before reaching the Well of Ḥumaythḥirah. We wanted to bury him but he said, 'Carry him to Ḥumaythḥirah.' We halted and washed him and the Sḥaykḥ prayed over him and we buried him there. He was the first to be buried in that place.

"That evening he assembled his companions and gave them final injunctions. He enjoined upon them the Orison of the Sea {*Ḥizb al-Baḥr*} saying to them, 'Teach it to your children for in it is the Greatest Name of Allāh {*al-'ismu-l-'aḍḥam*}. He talked in private with Sīdī Abū-l-'Abbās al-Mursī, gave him his orders and made him to be the especially favoured possessor of barakah. He said to the companions, 'When I am dead, look to Abū-l-'Abbās al-Mursī, for he is the Kḥalīfah to succeed me. He will have an exalted station among you. He is one of the doors {*abwāb*} of Allah, praise be to Him'

"Between sunset and dusk he said to me, 'Yā Muḥammad, fill for me a jar with water from this well.' I said to him "Yā Sīdī, its water is salty and bitter but the water we have is fresh.' He said to me, 'Give me some of it for my intention is

other than what you think.' So we brought him a jug of water and he drank of it, rinsed his mouth and spat into the jar.Then he said to me, 'Put it back into the well.' I put it back and the water of the well turned sweet and fresh and became abundant by the permission of Allāh.

"He passed the night in orienting himself to Allāh {*mutawajjih*} and the recitation of *dẖikr*. I heard him saying *Allāhi, Allāhi.*' When the crack {*falaq*} opened {ie; when day broke}, he became still. Thinking him asleep we shook him and found him dead, may Allāh have mercy upon him. We called Sīdī Abū-l-'Abbās al-Mursī and he washed him. We prayed over him and buried him in Ḥumaytẖira'. This place is in the desert of 'Aydẖāb, by a valley upon the Ṣa'īd road. I have drunk of its water, I have visited his tomb and I have seen his *barakah.*"

Sīdī Mādī bin Sulṭān said in regard to his description, "He was of dark complexion, lean of body, tall of stature, thin bearded, long fingered, in appearence as those of the Ḥijāz. He was eloquent of tongue and suave of speech. He used to say, whenever in speaking he entered into profound discourse, "Is he not the choicest of men, who has a far better understanding of these secrets than we? Come to a man who Allāh has made to be a Sea of Lights."

Sīdī Sẖaraf ad-Dīn went on to say, "After we buried him his companions were at variance as to turning back or proceeding. Sīdī Abū-l-'Abbās al-Mursī said to them, 'Our Sẖaykẖ ordered me to perform the pilgrimage and promised me *karāmāt.*' We proceeded and saw the way made easy for us and we experienced much *barakah* and returned in his company. He became thereafter the possessor of great reknown and many *karāmāt* attended him."

"Abū 'Isẖāq 'Ibrāhīm Ibn 'Abd ar-Rafī', the sẖaykẖ, faqīh, kẖatīb, muftī and qādī of the congregation in Tūnis told me the following: "When Sẖaykẖ Abū-l- Ḥasan set out to perform the ḥajj on the journey during which he passed away, he said to his murīdūn, 'This year I shall perform the pilgrimage of substitution {*ḥajjat an-niyābah*}.' He died before accomplishing the ḥajj. When his companions returned to Miṣr, they questioned the Muftī, 'Izz ad-Dīn Ibn 'Abd as-Salām and informed him of what he had said. He wept and said to them, 'The Sẖaykẖ, by Allāh, informed you that he would die. Do you not know that, by so saying, he instructed you that the Angel is the one who will perform the ḥajj in his place? The Ḥadīthẖ relates that the Prophet, blessings of Allāh and peace be upon him, said, 'If anyone leaves his home for the purpose of performing the ḥajj and dies before accomplishing the ḥajj, Allāh deputizes an angel to take his place in the performance of the ḥajj *each* year until the Day of Resurrection.'"

Such was his passing from our outward sight in this world and so it is we know that each year an Angel, deputized by Allāh, continues his ḥajj, fulfilling the rites of the circling of the Ancient House, the standing on Arafat, the stoning of the sẖayṭān, performing the Sacrifice, drinking the waters of Zamzam and joining in the Farewell Circle. May we be honoured by the knowledge and company of that Angel, turning with him, standing by him. When he throws may we throw with him and may our sacrifice be accepted with his. Let us, in his company, drink to repletion from the blessed spring of Zamzam from which Sayyīdah Hajar and Sayyīdinā 'Ismā'īl, peace be upon them, drank and give us to be connected, now and forever, with him and all the *ummah* in that Farewell Circle that has neither beginning or end.

In al-'Iskandrīyyah, prior to departure for Ḥajj in the year of his death, our Sẖaykẖ was heard to say: "Once when I fell ill, I said, "Allāh, oh Allāh, when will the encounter take place?' I was told, 'Yā 'Alī, when you reach Ḥumaytẖira, then will come the encounter. I saw as if I were being buried at the base of a mountain before a well containing a little salty water which was becoming more abundant and sweet."

And how sweet it is.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

'ALĀĀ 'INNA 'AWLIYĀĀ'A-LLĀHI LĀ KẖAWFUN 'ALAYHIM WA LĀ HUM YAḤZANŪN

Surely the Friends of Allāh are those who shall neither fear nor shall they sorrow.
{10:62}

THE WAY

The Sḥaykḥ Abū-l-'Abbās al-Jāmī related to me that a certain man asked Sīdī Abū-l-Ḥasan, "Who is your spiritual guide, Sīdī?" He said to him, "In the beginning it was Sīdī Sḥaykḥ Abū Muḥammad 'Abd as-Salām Ibn Mashīsḥ. At present I draw from ten seas, five of the sons of 'Ādām and five of spiritual origin. The five 'Ādamic are Sayyīdinā Muḥammad and his companions, Abū Bakr, 'Umar, 'Uthmān and 'Alī. The five of spiritual origin are Jibrīl, Mikā'īl, Isrāfīl, 'Izrā'īl and ar-Rūḥ {the Holy Spirit}."

Thus the Way of the Sḥādḥdḥuliyyah, though traceable back through Sīdī 'Abd as-Salām Ibn Mashīsḥ as well as Sīdī Muḥammad bin Ḥarāzim and Sīdī Abū-l-Fatḥ al-Wāsiṭī, really has its beginning with our Sḥaykḥ, Sīdī 'Alī Abū-l-Ḥasan.

Sīdī Ibn 'Aṭā'Illāh reported on the authority of Sīdī Sḥihāb ad-Dīn Aḥmad, the son of our Sḥaykḥ, that at the time of his death his father said, "I have brought to this Way {*Ṭarīqah*} what no one has before me."

Thus the Way of the Sḥādḥdḥuliyyah, though it has many areas in common with the various *Ṭuruq*, may Allāh be pleased with them all, is a unique Way unlike any other.

The Sḥaykḥ, may Allāh preserve his secret, said, "Of all the Ways there are two: the way of travelling {*sulūk*} and the way of attraction {*jadḥb*}. Our Way is the Way of Jadḥb. Our beginning is their end. Their beginning is our completion " Sḥaykḥ Ibn 'Aṭā'Illāh, whose books greatly aided in the diffusion of the teachings of our Sḥaykḥ, says in the *Kiatb al-Ḥikām*, "He who is illumined in the beginning is illumined in the end." Thus the Way of the Sḥādḥdḥuliyyah is firmly based on the reality {*ḥaqīqah*} that Enlightenment or Illumination {*'isḥrāq*} is both in our beginning and at our end with the certain knowledge that both our beginning and end are in His Presence and by His Grace." {see 7:172}

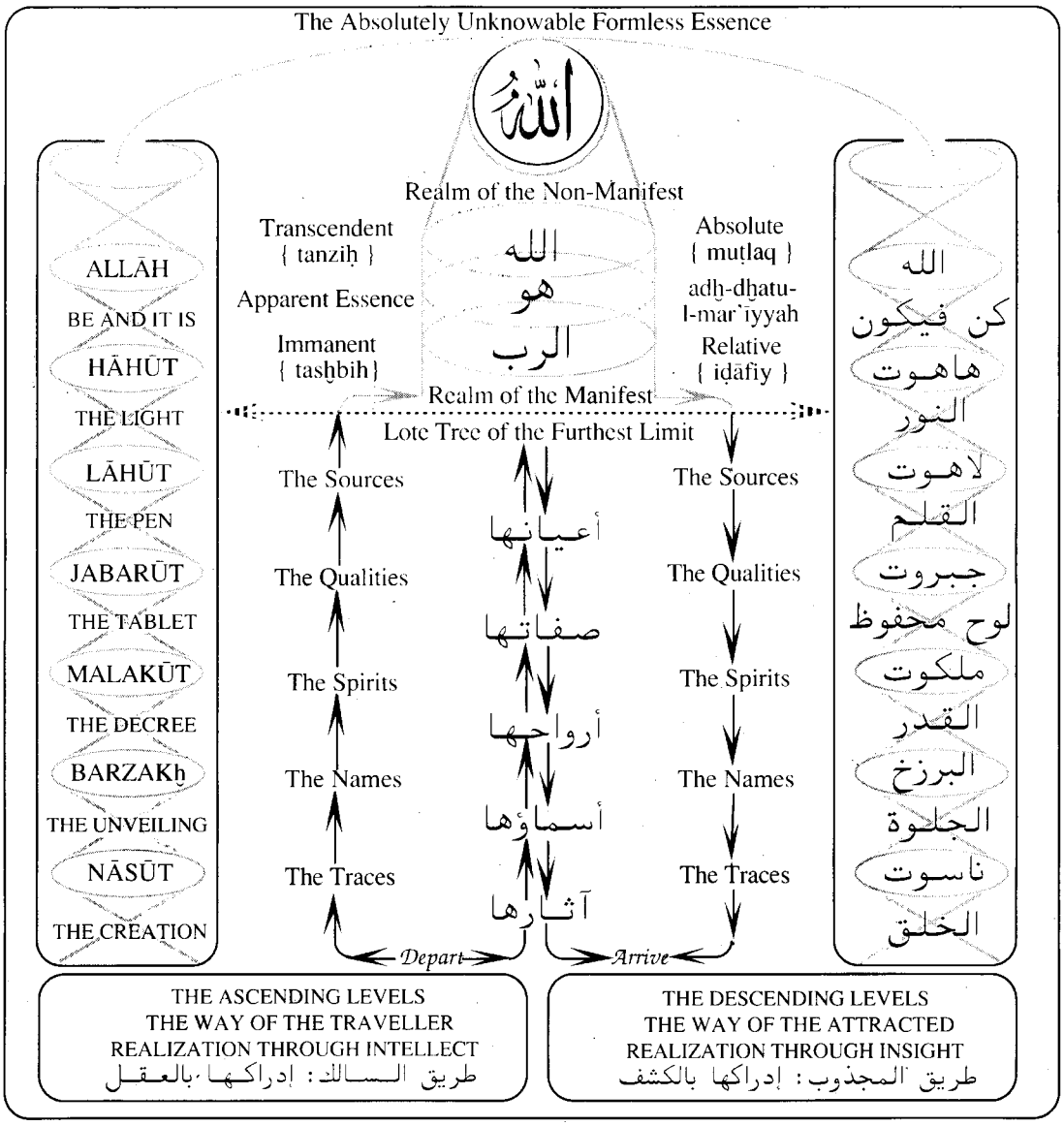
Sḥaykḥ Aḥmad az-Zarrūq, commenting on this, said, "The variety in a branch is due to the variety of its origin. The origin of Taṣawwuf is in the station of 'Iḥsān and it splits into two kinds: 'to worship Allah as though you saw Him' and 'knowing that if you do not see Him, He sees you.' The first is the degree of the Knower; the latter is the degree of the Seeker. The Folk of ash-Sḥādḥdḥulī revolve around the first and Folk of al-Gḥazālī revolve around the other."

Sḥaykḥ Ibn 'Aṭā'Illāh as-Sakandarī said, "Do not think that the 'attracted' {*al-majdḥūb*} has no path. He has a path that has been enveloped by the providential solicitude of Allāh {*'ināyatu-llāh*} so that his way has been speedily expedited. Too often we hear that the traveller {*as-sālik*} is more perfect than the attracted due to the traveller's experience of the Path and the Attracted's lack of experience. This is not true. He does not miss it but misses only its hardships and the length." Thus 'attraction' {*al-jadḥb*} was a necessary prerequisite for the Folk {*al-qawm*} who took the Way of our Sḥaykḥ as the Sḥādḥdḥulī Way was *par excellence* that of "witnessing" {*musḥahādah*} Allāh at the beginning of the Way which in turn fostered a great concern with 'intuition" {*kasḥf*} in contradistinction to the other ways more concerned with 'intellect' {the rational faculty = *'aql* } and not The Intellect { *al-'aql*} understood as The Existentiating Reality}.

Ibn 'Aṭā'Illāh, to whom we are so indebted for our knowledge of the Way of our Sḥaykḥ, made abundantly clear that the Way of Arrival to the knowledge {*al-ma'rifah*} of Allāh by insight, direct witnessing, and tasting at the beginning was the way of the elite who are the chosen of Allāh whilst the Way of Arrival to Allāh by intellection, reason and proofs was the way of the commoners who have chosen Allāh. He indicates that arrival to the knowledge of Allāh is not attained by struggle {*jiḥād*} with the self {*nafs*}, neither by obedience nor good deeds, for these are the product of human will {*'irādah*} and humans have no will in relation to the Will of Allāh. Man cannot reach Allāh by his will alone, not by renouncing himself, humiliating himself, or destroying himself for "there is no logical *nexus* between the transcendent and the contingent." Arrival to the knowledge of Allāh stems from the providential solicitude of Allāh. Real and ineffable sanctifying grace in conjunction with amorous wisdom. The 'spiritual life' is not so much a question of choice as it is a matter of vocation and an abiding sense of having been chosen in eternity on the day of "'*Alastu bi-rabbikum?*"

مِنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ۝
تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَ ٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ

From Allāh, Lord of the Ascending Stairways.
The Angels and the Spirit ascend unto Him in a Day the span of which is Fifty Thousand Years.
{70:3-4}



سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْأَفَاقِ وَ فِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

We shall show them Our Signs on the horizons and within their selves until it is clear to them that He is The Truth.
{41:53}

figure two
The Horizons, their Reflections and the Presences of the Five Descents
{ the mirrors of the unseen in the seen }
{ also referencing the Planes of Divinity; the ulūhiyyah, the huwiyyah & the rubūbiyyah }

Ibn 'Iyyāḍ says, contrasting the way of our Sḥaykḥ and that of al-Ghazālī, "As for the knowledge of states {*al-'aḥwāl*} and 'houses' {*al-manāzil*} and the well known rules of decorum {*al-ādāb*} related to them, the Folk are grouped in two groups: the group for whom the first step of the Path is to witness the Truth {*al-ḥaqq*} with knowledge {*al-ma'rifah*} of Allāh by direct witnessing, good tidings and tasting at the beginning, *and* that of the way of the elite who are the Chosen of Allāh *and* those are the people of asḥ-Sḥādḥdḥulī; whilst the Way of Arrival to Allāh by intellection, reason and proofs is the way of the commoners {*al 'āmm*} who have chosen Allāh and this second group is the group of al-Ghazālī who call for the witnessing of self {*an-nafs*} as seen by Allāh and then working for its uplift. Each group bases itself on the prophetic ḥadīthḥ, 'To worship Allāh as though you see Him', and that is the way of asḥ-Sḥādḥdḥulī , 'and if you do not see Him know that He sees you', and that is the way of al-Ghazālī."

Ibn 'Abbād ar-Rundī says, "The voyager is the one whose invocation precedes his illumination whilst the attracted is the one whose illumination precedes his invocation."

Whilst neither our Sḥaykḥ nor Sḥaykḥ Ibn 'Aṭā'Illāh as-Sakandarī denigrate the need for intellect {*al-'aql*}, as some of the Ṣūfīyyah do, they do relegate it to its proper hierarchical position which is beneath that of insight {*kashf*}, tasting {*dḥawq*} and witnessing {*musḥahadah*}. Equally they do not dismiss the need for will {*'irādah*}, spiritual discipline {*riyāḍāt*}, and ardent effort {*himmah*} but, rather, account these as secondary virtues subservient to the all-encompassing Will of Allāh which led to the doctrine of the cessation of self direction {*'isqāṭ al-tadâbir*} which Sḥaykḥ Ibn 'Aṭā'Illāh addresses right at the beginning of his "*Kitāb al-Ḥikām*" {Book of Wisdom} {translation V. Danner},

{4}

Rest yourself from self-direction.
For what Someone Else has carried out on your behalf
you must not yourself undertake to do.

{5}

Your striving for what has already been guarantied to you
and your remissness in what is demanded of you
are signs of the blurring of your intellect

{8}

If He opens a door for you, thereby making Himself known,
pay no heed if your deeds do not measure up to this.
For, in truth, He has not opened it for you
but out of desire to make Himself known to you.
Do you not know that He is the One
who presented the knowledge of Himself to you,
whereas you are the one
who presented Him with deeds?
What a difference between
what He brings to you and what you present to Him!

{27}

He who is illumined in the beginning
is illumined at the end

In his book *Kitāb at-Tanwīr fi 'Isqāṭ at-Tadåbīr* {Light on the Cessation of Self-Direction} he says, "Know that The Truth {*al-ḥaqq*} has always taken the best of care for you throughout *all* of your life since He brought you into existence on the Day of the Decree {*yawm al-muqādīr*}, the Day of "Am I not your Lord" and you said, "Yes, we bear witness!" Among the signs of His Care is that He caused you to know Him. He revealed Himself to you and you witnessed Him. It was He who made you speak and inspired you to affirm His Lordship {*rubūbiyyatahu*} and so confirm His Oneness."

وَ إِذْ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِم ذُرِّيَّتَهُمْ
وَ أَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ
قَالُواْ بَلَىٰ شَهِدْنَآ ۛ
أَن تَقُولُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ

WA 'IDḫ 'AKḫADḫA RABBUKA MIM BANĪĪ 'ĀĀDAMA MIN ḌḫUHŪRIHIM DḫURIYYATAHUM
WA 'ASḫHADAHUM 'ALĀĀ 'ANFUSIHIM
'ALASTU BI-RABBIKUM
QĀLŪ BALĀ SḫAHIDNĀĀ
'AN TAQŪLŪ YAWMA-L-QIYĀMATI 'INNĀ KUNNĀ 'AN HĀDḫĀ GḫĀFILĪN

And when your Lord took from the children of 'Ādam, from their spines, their seed
and made them to witness of their selves
"Am I not your Lord ?"
They said, "Yes! we bear witness."
lest you should say on the Day of Resurrection, "As for us we were not aware."
{ 7:172 }

This statement concerning the pre-eternal celestial witnessing is crucial to the understanding that within all human beings there is a part that always has known the Truth both of origin and destination. The whole question of the spiritual path {*aṭ-ṭarīqah*} is thus not so much a matter of going 'somewhere' as it is an awakening to where one already is and a remembering of who one is, was and will be. The literalist objection to the ṣūfī doctrine of arrival {*wuṣūl*} is completely misguided as it is clear that *ab origine* all humans had direct knowledge and direct witnessing of their Lord and, moreover, directly entered into a covenant of witness with their Lord, in the beginning and at the end. The goal of the path is, simply stated, the return to this realization by the elimination of forgetfulness. For some it is a lengthy process whereas for others, less mindless {*gḫaflah*} perhaps, it is clearly evident by virtue of insight which is a grant or bestowal of grace from their Lord. The view of our Sḫaykḫ was that the cessation of self-direction, in itself a recognition of the necessity of a continual 'Islām {self surrender}, was the means *par excellence* for the cultivation of insight {*kasḫf*}, which best blooms undisturbed by agitation and the sense of 'doing' so much evident in the contemporary world.

Commenting on the saying of one of his contemporaries, "Spiritual knowledge comes from Allāh in two ways: one way, the path of the Source of generosity, and one way, the path of enormous self-exertion," our Sḫaykḫ said, "Regarding the Source of generosity, it refers to those whom Allāh has initiated with His Divine Gift and who by this Gift have attained to obedience unto Him. Concerning the great self-exertion, this refers to those people who, by obedience unto Him, have attained to His Divine Gift." He continued saying, "Certainty {*yaqīn*} is a word pertaining to the apprehension of realities without a doubt and without an intervening veil. Spiritual knowledge {*ma'rifah*} is a disclosure of the sciences along with the veil. When the veil is removed, we call it certainty. He who has access to the realities {*ḥaqā'iq*} is carried away in rapture {*nasḫwata-l-ṭarab*}. The one who has spiritual knowledge is drawn by it away from the self {*nafs*}.

The mystical sciences are gathered treasures and the lights are spiritual insights. Spiritual knowledge is amplitude; unity is truth, wisdom is inspiration, light is clarity."

He said, may Allāh preserve his secret, "The real knowledge is that which is not overcome by contraries and evidence of likes and equals. He who enters into this knowledge is as one engulfed by the sea. The water closes in over him. What contrary do you meet with, or hear or see?"

As an example of his teaching on a particular subject, in this case watchfulness {*murāqabah*} and its connection to the 'Ceasing of Self-Direction', {*'isqāṭ at-tadåbīr*} consider the following drawn from Ibn Sabbagḫ's book, "The Pearl of Secrets" {*Durrat al-Asrār*},

"So, oh voyager on the road of the Hereafter, it is incumbent upon you to accomplish what you have been Ordered concerning your outward conduct. When you have done that, sit upon the carpet of watchfulness {*murāqabah*} and render sincere {*takḫlīs*} your inner life until there remains nothing that He has forbidden. Give the prescribed limitations {*ḥuddud*} their full due. Diminish your attention to your outer self if you desire the opening of the inner self to the secrets of the Kingdom of your Lord. Whatever thoughts come to hinder you from the object of your desire, be aware, in the first place, of the Nearness {*qurb*} of your Lord, with a knowledge {*'ilm*} which sets your heart to work in seeking of Allāh those things which are beneficial to you and averting those things which cause you harm.

"Reflect, *'Allāh is powerful over every thing. Whatever Mercy Allāh opens to men, none can withhold and what ever He withholds none can loose after Him. He is the All-Mighty, the All-Wise. O humans, remember Allāh's grace upon you; is there any creator apart from Allāh who provides for you from the heavens and the earth ?'* {35:2-3} From the earth is your self {*nafs*} but from heaven is your heart {*qalb*}. If any thing descends from the heavens to the earth, who is he that will turn it away other than Allāh ? *' He knows what penetrates into the earth, and what comes forth from it, what comes down from sky and what goes up in it. He is with you wherever you are and Allāh sees what you do.'* {57:4}

"Give then watchfulness {*murāqabah*} its due by continuing in your absolute slavery to His commands and abstain from adherence to lordship with respect to His creations. If anyone contends with Him, he will suffer defeat, since, *'Have they not seen how We destroyed before them many a generation and we had established them in the earth more firmly than we established you.'* {6:6} and *' If Allāh touches you with affliction none can remove it but He; and if He touches you with good, He is powerful over all things. He is Omnipotent over His slaves. He is the All-Wise, the Knower.'* {6:17-18} How excellent is The Truth {*al-ḥaqq*}. What I am saying to you is that there is not one breath of your breathing but that Allah controls it, whether you be one who is resigned or one who is contending. For you desire resignation at one time but Allāh refuses everything except contending and you desire contending at another time, but Allāh refuses everything except resignation. This is but an indication of His Lordship in all of His doings, especially with the one occupied with guarding the heart for the attainment of His realities {*ḥaqā'iq*}.

"If the matter is as described then give due respect to right action with regard to whatever may come over you, in that you will not testify that any thing pertaining to you is first except through His being The First, or last except through His being The Last, or outward except through His being The Outward or inner except through his being The Inner. For if you attain to the 'firstness' of the First, you are looking at that which is first in respect of anything which you could ever make to be first.

"If there should come over you any stray thought for an action pleasing to the self {*nafs*} or a hateful action which is not suitable to it from among those things which the Law has not forbidden, then consider what Allāh has created in you through the traces {*aṯār*} of what occurs to your mind as a stray thought. If you discover some admonition it is for you to believe it to be true, for that is the proper thing to do at the time, and do not have recourse to anything else. But if you

do not find the way to believing it to be true, then wait before Him, for that is the proper thing to do at that time. Whenever you turn to someone else you miss *your* way. If you are not able to do that, then you must trust, be contented and submissive. If you do not find the way to do that, then you must pray for the bestowal of gifts and the averting of harms on the condition of becoming resigned and committing yourself to Allāh. I caution you against choosing for your self, for it is an evil with people of insight {*kashf*}.

"There are four rules of conduct: the rule of assured belief, the rule of waiting, the rule of trust, and the rule of supplication. He who believes {the admonition} to be true is preserved {from the thought form}; he who waits before Him dispenses with making his own choices through the choices of his Lord; he who calls upon Him by way of advancing toward Him and Love, to him will He give a favourable response, as He wishes, according to what is suitable for him, or, as He wishes, withholding that which is not suitable for him.

"Each rule has its extension {*bisāṭ*} and each dimension has its plane. The first plane is the plane of the dimension of belief. If a thought {*khāṭir*} comes over you from other than Him and there are disclosed to you His attributes, then sit within your inner soul for it is forbidden to witness other than Him.

"The second plane is the plane of waiting. If there comes a thought to you from other than Him and if there is disclosed to you His actions, wait here in your innermost soul. For it is forbidden to witness other than His attributes as a witness and with an immediate vision of Reality, for primarily there is the passing away {*fanā'*} of the association {*shirk*}, since {if you say} *you* are the conqueror you have not conquered. For if you are a conqueror, then be as you *are*, for you will never be as *you* will.

"Your very struggle {*ijtihād*} is a veritable proof of your extreme ignorance of the workings of Allāh. How ugly is an ignorant worker {*'āmil*} or a corrupt scholar {*'ālim*}? I do not know with what words to describe you, whether with ignorance or with corruption or both together. We take refuge with Allāh from the nafs being divested from struggle {*mujāhadah*} and the heart's being empty of witnessing. Idleness {*ta'ṭīl*} nullifies the Law and emptiness nullifies unity {*tawḥīd*} and the Judge brought them both together. If you relinquish vying with your Lord you will be a unitarian {*muwaḥḥid*}; if you act according to the Law you will be a follower of the Sunnah; if you bring them both together in true union you will a true {*muḥaqqiq*} ṣūfī. *'Is it not sufficient that your Lord is a Witness of all things ?'* {41:53}

"So then if there comes to you in your state of watchfulness {*murāqabah*} a thought of something disapproved of in the Law or desirable {in spite of the Law}, with regard to some past act of yours, consider what you remember by it and be admonished. If you remember Allāh by it, then the proper thing for you is to declare His unity on the plane of devotion to Him alone.

"If there is not transmitted to you the vision of His bountifulness in the gifts of His Mercy with which he has covered you, and in obedience to Him with which He has adorned you, in that you have loved Him on the plane of His affection, and you are below this level, not having been there, then the proper thing for you is to see His Bounty in that He has covered you in whatever act of dis-obedience toward Him you commit, without disclosing your shame to any of His creatures.

"If you have turned aside from this matter and are reminded of your disobedience, and if you have not remembered the preceding three rules of conduct, then dwell upon the rule of supplication, repenting of {your act of disobedience} and of similar acts, and seeking forgiveness for it, just as a confused guilty culprit would seek it. This is relative to the thing disapproved of in respect to the Law.

"But if there comes to you a thought of an act of obedience and you proceed to recall Who has caused you to benefit thereby, let not yourself be consoled by it, but rather by its Author, for if you are consoled by other than Him, you have already fallen from the grade of advanced Taṣawwuf {*taḥqīq*}.

"If you are not of this stage, then be in the one following it, that of witnessing the great Bounty of Allāh toward you, since He has made you to belong among its possessors, the heritage of which is that you will be provided something good from it; but rather it is one of the tokens which point to the genuineness of it.

"If you are not made to dwell there, but to abide below it, then the proper thing for you to do is to examine minutely this act of obedience and ask, is it really an act of obedience, with you being secure from being called to account for it, or is it the opposite of that, with you being held punishable for it ? We take refuge with Allāh from good deeds which become evil deeds, '*for there appeared to them things from Allāh that they had never reckoned with.*' {39:48}. If you descend from this grade to some other, then the proper thing for you is to seek to escape from it with its good and from its evil. Let your flight from your good works be more frequent than your flight from your evil works, if you desire to be one of the righteous.

"As for you, know that if you wish to have some share in what the awliyā' of Allāh possess, you must shun people altogether, *except* for those who direct you to Allāh with trust worthy counsel and unquestionable conduct which neither the Book nor the Sunnah will render invalid. Shun the world entirely and be not of those who shun it in order to receive something on that account. Further, do it as a slave of Allāh who has ordered you to shun his enemy.

"So whenever you bring forth these two good habits, shunning the world and æsceticism with regard to the people, practice devotion to Allāh with spiritual watchfulness. Take upon your self the duty of turning to Allah {*tawbah*} with spiritual watchfulness {*ri'ayah*}, of seeking pardon by repeatedly turning {*ināb*ah} and submitting with uprightness to the Law.

"The meaning of these four things is that you remain a slave of Allāh in what you perform and what you desist from, and you watch over your heart lest you see in its possession something belonging to another. If this happens the voices {*hawātif*} of The Truth {*al-ḥaqq*} will call out to you from the lights of splendour, 'You have lost the Way.'

"You know you have reached that practice of devotion to Allāh with certainty that He sees you when you hear His saying, '*Allāh watches over all things.*' {33:52} Here you are overtaken by a certain politeness which incites you to repentance for what you considered to be nearness to Allāh. Repentance with watchfulness of the heart necessarily implies that you do not imagine repentance as coming from you in any case, so that you return from that to that from which you departed. If this is genuine on your part the voices will also call out to you from the presence of The Truth. Repentance is not of yourself; turning repeatedly is but from Him. Your being occupied with what is an attribute of yourself is a hindrance to your real desire, for there you are considering your own attributes and so you are seeking refuge with Allāh from them and beginning to implore pardon and to turn back repeatedly. For imploring pardon is seeking forgiveness for your attributes by returning to His Attributes. If you are in this condition, I mean seeking refuge with Allāh and turning to Him repeatedly, He will so proclaim to you, "Yield to *My* Decrees, lay aside contending with Me, comply closely with My Will by putting aside your will. It is only Lordship that has been invested with power over slavery. Be then a slave possessed having power over nothing. When have I seen you in possession of any power which I have entrusted to you whilst, ' *I am the Knower of all things*' {2:29}? If you are well grounded in this matter, and if you adhere to it, you have a view of secrets which you will hardly hear from any one of the worlds."

Our Sḥaykḥ says concerning the Way:

"The Way is holding steady by four things. He who partakes of all of them is of the Confirmed {*ṣiddiqūn*}, he who partakes of three of them is of the Friends of Allāh {*awliyā'*}, he who partakes of two of them is a Witness {*sḥāhid*} and who partakes of a single one is of the upright Slaves of Allāh {*'ibād*}. The first of these is remembrance {*dḥikr*}, the extension of which is correct religious practice and the fruit of which is illumination {*'isḥrāq*}; the second is contemplation {*tafkīr*}, the extension of which is perseverance {*ṣabr*} and the fruit of which is knowledge {*'ilm*}; the

third is poverty {*faqr*}, the extension of which is thankfulness {*sḥukr*} and the fruit of which is increase; the fourth is love {*maḥabbah*}, the extension of which is abhorrence of the world and its inhabitants and the fruit of which is arrival {*wuṣūl*} or attaining the goal of the Beloved."

Our Sḥaykḥ was very concerned with the precision of his teachings in the rearing up {*tarbīyyah*} of his murīdūn. Unlike some of the Sḥuyūkḥ of later times and, particularly, of our present time, he was very careful to fully know all the circumstances in the life of the murīd, often intimately and in great detail. Additionally many of the murīdūn lived with him, especially during his time in al-'Iskandarīyyah, and he made use of travelling, especially the Ḥajj, both as a means to know his murīdūn and also as a means of instructing them. He once said, when visited by some scholars who enquired why a man of his learning and knowledge did not write books, "My companions are my books," referring to his murīdūn. Besides speaking extensively on such subjects as Qur'ān, Ḥadīth, Sḥarī'ah, Fiqh and 'Aqīdah, he taught at great length both by words and, more importantly, by actions, the following subjects: sincerity {*al-ikḥlas*}, returning in repentance to Allāh {*aṭ-ṭawbah*}, intention {*an-niyah*}, seclusion {*al-kḥalwah*} {especially in the sense of the seclusion of one's self and family from the sources of agitation, confusion, aggravation, illusion and desire as well as the necessity for periods of physical seclusion}, concerted and active struggle {*al-jiḥād*} both in its lesser and greater manifestations and specifically in relation to the commanding lower self {*an-nafsu-l-ammara*}, the necessity for remembrance of Allāh {*adḥ-dḥikr*}, contemplation of Allāh {*al-fikr*} and watchfulness of the decrees of Allāh {*al-murāqabah*}, worship and service of Allāh {*al-'ubudiyyah*} and service of people {*al-kḥidmah*}, avoidance of worldliness and its attachments especially to power and leadership unless under the mandate of Allāh, worship of Allāh {*'ibadah*} both prescribed {*farḍ*} and voluntary {*nafl*}, obedience {*aṭ-ṭā'āt*} to the requirements of Allāh, the understanding of degrees {*ad-darajāt*} and decrees {*al-aqdār*} as a means of certification, certainty and proof founded on principle rather than supposition, piety or scrupulousness {*wara'*}, contentment {*ar-riḍā*} with what Allāh ordains, love {*al-maḥabbah*} for Allah and that which He loves and those whom He loves and thus makes pure, the necessity for fervent and repeated supplication {*ad-du'ā'*} and repetition of spiritual litanies {*al-aḥzāb*}.

There can be no doubt that all of the great Sḥuyūkḥ spoke and often wrote about these subjects, as they form the basis of the universal spiritual path. What distinguished the teaching of our Sḥaykḥ, as we said at the outset, was that he approached all of these subjects from above rather than below. This was consonant with his understanding of arrival before departure, of attraction rather than travel and insight rather than intellection. He was abundantly aware that the path was "not from you to Me but rather from Me to you." It was never with him a matter of getting 'somewhere'; rather it was a question of being. His murīdūn often used to observe him saddling one of his horses and setting out on a journey. They asked him, 'Whence, oh Sḥaykḥ ?' His reply, as often as not, was, 'Nowhere.' When asked about this he said that it gave him pleasure simply to ride, from time to time, with no destination, sleeping rough at night in the desert, and in general having no purpose other than an apparently circuitous trip from which he would return after a week or so. He used these trips as times of reflection and ongoing contemplation. So in many ways did he view the spiritual 'journey', not so much as going any where, for after all where was there to go, but rather a reflection on Allāh and a process of refinement of the self {*nafs*} until it was capable of fully reflecting the light and sublimity of Allāh. A refinement of one's assumed nature whereby one resumed one's original nature. "*Surely We created man in the best of forms*". {95:4} "*So set your face to the pure* {ḥanīfā} *Dīn, the original nature of Allāh* {fiṭrata-llāh} *in which He created man.*" {30:30}

For this reason he also stressed a certain invisibility or transparency in respect to the world. He abjured his murīdūn from adopting a way of dress which would set them apart from people and specifically taking the patched cloak {*muraqqa'ah*} so favoured by the darāwīsḥ that it had become almost a uniform. On the contrary he preferred his murīdūn to dress well, even elegantly, as a means both of proclaiming 'their contentment with Allah' and harmonizing with the world in which they moved. All of this had very much to do with his teaching of 'transparence' or 'disappearance' which, in essence, held that to the degree the self became transparent to the Self, exactly to that degree, could one exist 'in' the world and not be 'of' the world and thus simultaneously enjoy the fruits of both this world *and* the next.

Our Sḥaykḥ recounts, "On a certain night I had been meditating on the realm of the unseen and transcendent knowledge , when Allāh bestowed upon me sublime knowledge and I penetrated into the unseen in a delightful manner. I said within myself, 'Is not this better than entering into the affairs of the creatures as compared with the Creator, and being together with Allāh more perfect than being in the midst of things belonging to men even though it be permitted according to the Law to be among them ?' Whilst I was thus, I fell asleep and I saw as if there were a torrent surrounding me on every side and carrying along garbage on my right and on my left. I began to wade through it to get out of it but I saw no land on four sides to which I could escape. So I resigned myself. But I remained standing in the torrent like a post or a firmly rooted palm and said to myself, 'This is the bounty of Allāh that I have stood firmly in this flood without being touched by the least bit of the garbage.' Then suddenly I perceived a handsome person who was saying to me, 'Certainly it is on account of being a Ṣūfī that one becomes exposed to the affairs pertaining to men, the ordaining of which is of the The Truth. Whatever Allāh decrees you are thankful, whatever he does not ordain you are content. The ordaining of them which obliges you to give thanks is not more perfect than their lack of being ordained which obliges you to be contented. Allāh has taught me knowledge which subsists in the essence of my self {*dḥāt nafsī*} leaving it not but adhering to it like the whiteness in white and the blackness in black. He is Allāh, there is no deity other than He, *The One, The Victorious, Lord of the heavens and the earth and what is between them, The Powerful, the Forgiving* {38:66}. Consider the divinity {*ulūhīyyah*}, uniqueness {*fardānīyyah*}, unity {*waḥdānīyyah*}, victoriousness {*qāhirīyyah*}, lordship, power and pardon, and how all of these are joined together in a single statement. Pardon is a descent upon the person who has mystical knowledge of Allāh like the torrent bearing garbage and Allāh causes whom He will to stand firm in the midst of it and by means of it {the stream of pardon} no garbage touches him.' I awoke from my sleep having been vouchsafed a great secret."

Thus our Sḥaykḥ, though he valued periods of withdrawal {especially the last 10 days of Ramaḍān} and reflection, advocated a life for his murīdūn which was lived, often fiercely and always with focused concentration, in the very midst of the flow of life stressing that every event was specially prepared by Allāh and offered a means for depthening awareness and understanding. He said, with reference to those who are in the world yet not of it, "They are {*al-mukḥliṣūn*} those whom Allah has created for the beauty of slavery to Him, the beauty of worshipping Him, and the beauty of contemplating Him. Of those who worship Him in perfect slavery and adoration they are the most highly favoured due to their sincerity in the declaration of the oneness of His Lordship and for following His Law in so far as He endowed their inner beings with the illuminations of His presence, whose spirits {*arwāḥ*} He has provided with the inner meanings of His mystical sciences and with the peculiar manifestation of His concern {*'ināyah*} and whose minds He has caused to contemplate the beneficence of His Greatness, whose souls {*nufūs*} He has purified, guarded and made to emerge from the darkness of ignorance, whom He has guided by the stars of knowledge {*'ilm*} and the sun of spiritual knowledge {*ma'rifah*} of Him, whose beliefs He has confirmed by the proofs {*barāhīn*} of His Book and Sunnah, whose resolves {*'azā'im*} He has wiped away through the realization of His overpowering desire {*mashi'ah*}, whose will {*irādah*} He has reduced by giving them knowledge of His Will, whom He has bedizened with the adornments of asceticism {*zuhd*}, the ornaments of trust {*tawakkul*}, the nobility of scrupulousness {*wara'*}, the light of sure knowledge and luster of gnosis {*ma'rifah*}, whom He has guided by inspiration to His Bounty and abundance {*tawl*}, whom He has drawn near to Him so that with Him they are made to dispense with other than Him. Some of them He has appointed to be keys for the hearts of men and springs of the greatest wisdom of which they learn according to the divine law which they communicate secretly and openly to those who are capable. Some of them the decrees {*aqdār*} have concealed and veiled from others in order that they alone may become the masters of the truth of the hidden mysteries. They are not at all to be recognized by any distinguishing marks. In their inner self they are with The Truth {*al-ḥaqq*} while in their outer selves they are with the creatures {*al-kḥalq*}. They are they and not they. They are in the realm of being {*wujūd*} characterized by their absence {*fanā'*}. They appear to walk in ranks yet in their journeys they take separate roads. Outwardly they are poor; inwardly they are rich."

"They have assumed virtues {*akḫlāq*} of their Prophet, as the Most High has said, '*He found you destitute and enriched* (you)' {93:8} Do you imagine that He enriched him, blessings of Allāh and peace be upon him, with worldly goods ? By no means. The sacred precincts of the Ka'bah distressed his heart and he nourished his uneasiness from a measure. He departed from Makkah on foot, mounted Burāq and ascended to the highest heaven, to the Lote tree of the limit {*sidrat al-muntahā*}. He saw what he saw '*and the heart lied not in what it saw*' {53:11}. Therefore consider the state of the truly wealthy in his two aspects {material and spiritual} and witness the nobility of his qualities in the two states {poverty and wealth}. If you say, 'They are only human beings,' I will say, 'Yes, but not like human beings; as you say of the ruby only a stone but unlike a stone. Among the slaves was a Prophet and a Messenger who summoned in truth to the Truth and so the awliyā' were given from Him a heritage of the prophets amongst mankind since they are a people who began by imitating him with earnestness and steadfastness. They believed in the saying, He is Allāh and there is nothing with Him; He is now existing as He always has been. They have taken their places in the station of Unity {*tawḥīd*} after having acquired a firm footing in detachment {*tajrīd*} from the pleasures of the lower self {*ḥuḍḥūḍḥ an-nafs*} and from consideration of {such} pleasures and in following the example of those who have gone before. This is the goal of the Folk and a fundamental principle in sincerity {*'ikḫlāṣ*} and in attaining to the degree of the elite {*takḫsīṣ*}. How amazing if you were to look into the real nature of their humility and poverty which is the very essence of their dignity and wealth with their Master. To have a real experience of this state is difficult except for a walī at the last stage or a trustworthy one though he be at the beginning. For the utmost limits of the awliyā' are the beginning of the ṣiddiqīn."

On another occasion he was speaking of the disappeared or transparent quality of the elite and said, "It is the Way chosen for the Lovers {*maḥbūbūn*}, substitutes {*abdāl*} for the prophets, peace be upon them all, and of that which is accorded any one of them beyond this no person can describe a single particle. Praise be to Allāh for His Favour and benediction and abundant peace be upon Sayyīdinā Muḥammad, seal of His Prophets.

"So take this secret openly within yourself and keep hold of it with both hands"

"It is from Him unto Him and through Him since it is impossible to attain unto Him by means of other than Him. The very first step for them, before any other, was His bestowal upon them of light from His Essence. Then he removed them from among His worshipful slaves and caused them to desire the solitudes. He made mindless ritual to be of little importance in their eyes and He praised by them the Lord of the worlds and the skies. While they were thus, behold, He clothed them with the garment of non-being and they looked and behold they were not they."

"With regard to this road of the elect, it is a sublime road, the least explanation of which would frustrate the minds. But you should know that the road of the commonality is the road of ascent from one stage to another stage until you reach the stage which is the resting place of Truth in the Presence of the All-Powerful Sovereign.

"The first stage trod by the one who seeks to ascend to the higher stages is the lower self {*nafs*}. He is occupied with tending and training it until he comes to know it and if he comes to know it and understand it thoroughly then the lights {*anwār*} shine upon it.

"The second stage is the heart {*qalb*} with whose tending and knowing he occupies himself and when he becomes well established in that so that not a bit of it {*nafs*} remains, he ascends to the third stage, the spirit {*rūḥ*}. He occupies himself with tending it and knowing it, and, when knowledge of it is achieved, the lights of certainty {*yaqīn*} dawn upon him little by little until, when his spiritual insight {*baṣirah*} becomes familiar with the succession of lights upon it, certainty {*yaqīn*} is made to break forth upon him with such a force that he does not understand anything {so different is it} from the lights of the three stages which he has previously experienced. At this point he understands only what Allāh wishes him to understand.

"Then Allāh endows him with light from the Original Intelligence {*al-'aql al-aṣlī*} amidst the lights of certainty so that he sees it to be a being {*mawjūd*} without limit or bounds such as to be attributable to the slave and into which the totality of

created things {*kā'inat*} disappear. Sometimes he sees them as dust particles in the air through the medium of the light of the sun and, whenever the rays of the sun depart from the window, he sees no trace {*aṯar*} of the particles. The sun by which he sees is the Essential Intelligence {*al-'aql aḍ-ḍaruri*} and whenever this light disappears created things depart.

"A call proceeds from It without a sound and imparts from It an understanding {by which he understands everything he sees} except that what he sees other than Allāh has no connection with Allāh in the least.

"He arouses himself crying, "Oh Lord, rescue me, lest I perish," for he knows that none but Allāh can rescue him from this sea. He is told that this Being {*mawjūd*} is the Intelligence of which The Messenger, blessings of Allāh and peace be upon him, said, 'The first thing Allāh created was The Intelligence.'

"Thus the slave gains humility and docility on account of the light from this Being since he knows he shall never understand the limit and bounds of it and has no capacity for knowledge {*ma'rifah*} of it. Then he is told, 'In Truth you have no knowledge of it without it.' So Allāh endowed him with Light of His Names as Allāh says, '*We raise in degree whom We will.*' {6:83 & 12:76}

"Then Allāh endows him with light from the Divine Spirit {*ar-rūḥi-r-rabbānī*} by which he came to know this Being and ascended to the plane {*maydān*} of the Divine Spirit. All that adorned this slave departed, and he is rid of it of *necessity*, and says, 'Every thing has Being.' Then Allāh quickened him with the light of His Attributes and caused him to rise gradually by this Life to the knowledge of the Divine Being and when he caught scent of the pasture lands of His Attributes he was about to say, 'It is Allah.'

"But the Eternal Solicitude {*al-'ināyatu-l-azalīyah*} overtook him and called out, 'It is not this Being the One whom no person is allowed to describe, and any of whose attributes no one is allowed to explain other than His people. But by the Light of other than that an explanation is given.'

"Then Allāh endowed him with light from the Secret Consciousness of the Spirit {*sirru-r-rūḥ*} and he rested on the plane of the Divine Consciousness. Here he pondered and came to know intuitively the Attributes of the Divine Spirit through the light of the Divine Consciousness. Then his zeal {*himmah*} was aroused to know this Being, which is the Divine Consciousness, but his sight failed to comprehend it and all of its Attributes vanished as if they were nothing at all.

"Then Allāh bestowed upon him light from His Essence {*ḏḥāt*} and quickened him by The Ever-Lasting Abiding Life {*ḥayāh bāqiyah*}, having no end. Thereupon he looked upon all objects of knowledge {*ma'lumāt*} through the light of this life and he became the source {*aṣl*} of existing things {*mawjūdāt*}, his light radiating and irradiating everything so that he knew nothing but It. And a near voice proclaimed, 'Do not be taken unaware by Allāh, the one veiled is he who is veiled from Allāh through Allāh since it is inconceivable that any other should veil him, for he is quickened by a Life which Allāh deposited in him.'

"Then he said, 'My Lord, I am with Thee, from Thee, and unto Thee; make little of my error, for I seek refuge with Thee from Thee in order that I may see none but Thee.'

"Then He caused to follow upon them the obscurity of their being hidden from their own sight. Truly they became non-being {*'adam*} having no cause {*'illah*} at all. All causes disappeared and every phenomenon {*ḥāditḥ*} ceased to be. There was no phenomenon and no being {*wujūd*} but only non-being which had no cause. There was no gnosis {*ma'rifah*} attached to it; objects of knowledge vanished, impressions {*marsūmāt*} passed away totally, in it there was no cause. There remained one without description, without attribute, without essence.

"Thereupon there became manifest One who has not ceased to be, with a manifestation in which there was no cause {*'illah*}, rather He became manifest to His Divine Secret Consciousness {*sirr*} through His Essence, in His Essence with a manifestation which had nothing before it {*awwalīyah*} for truth, He looked out of His Essence, to His Essence, through His Essence into His Essence.

"So this slave was quickened through His manifestation with a life totally without cause {*'illah*}. Thus did He become first in manifestation with no one manifest before Him. The myriad of things came into being through His attributes and became manifest through His Light in His Light {*nūr*}.

"The first to become manifest was His Divine Hidden Consciousness {*sirru-s-sirr*} in His Divine Hidden Essence.

"By His Command of *Kun Fa Yakūn* {Be! and it Is.} the Divine Hidden Essence {*sirru-dẖ-dẖāt*} became manifest in the Light of the Pen {*nūru-l-qalam*}.

"Then His Intelligence {*'aql*} became manifest by His Command, in His command and it became manifest in His 'Arsẖ {throne, the highest sphere, empyrean} in the light of His Imperishable Tablet {*al-lawẖi-l-mahfuḍẖ*}.

"Then His Spirit {*rūẖ*} became manifest through His Intelligence in His Intelligence and through His Spirit, His Kursī {foundation, footstool, the sphere of the stars} became manifest in His Light through the Light of His 'Arsẖ.

"Then His Heart {*qalb*} became manifest through His Spirit in His Spirit and in His Heart His Veils became manifest in the Light of His Kursī.

"Then His Soul Breath {*nafs*} became manifest through His Heart in His Heart and through His Soul Breath the Sphere {*falak*} of contraries {good and evil} became manifest in the Light of His veils through the Light of His veils.

"Then His Body {*jism*} became manifest through His Soul Breath in His Soul Breath and in His Body the bodies of the gross world {*kathīf*}, such as the earth and the skies became manifest and on the whole every material gross thing was through the Light of the Sphere.

"In that case, the first step of this singular beloved one was the soul's casting off of non-being {*'adam*} which was a casting off without cause, a confrontation with the non-being coupled with the bringing forth of the firstness, lastness, manifest and hidden. So it becomes a non-being attribute confronting a non-being meaning the non-being attribute of the non-being {ie: its non-beingness}.

"That is, when the slave had arrived at the proof of the cause, which was the witnessing of The Truth {*sẖuhūd al-ḥaqq*}, just as there is no continuous witnessing without interruption, a witnessing with no moment of forgetfulness, there arose a proof {*dalīl*} having no cause in it or applied to it, which {*dalīl*} was the witnessing of pure non-being. The meaning of the rising up of the proof which has no cause in it whatsoever is the necessity {*darūrah*} of the non-being of observed created objects.

"So it was that there came successively upon the slave {*'abd*} the proof of non-being {*'adam*} which was the intoxication of the ever-lasting forgetfulness.

"Thus the way of this slave is a Sublime Way. First he is cast into the Sea of the Essence. He becomes as nothing and then is quickened in pure life {*ḥayāh ṭayyibah*}, is removed from immovability to the Sea of the Attributes, then to the Sea of the Divine Command, then the Sea of the Original Intelligence, then the Sea of Divine Secret Consciousness, then the Sea of the Heart, then the Sea of the Soul, then the Sea of Perceptions {*ḥass*}.

"Then is he made to encounter the Sea of Divine Secret Consciousness and is cast into the Sea of Mindlessness, then into the Sea of the Inscribed Tablet, then The Sea of the Throne, then the Sea of the Kursī, then the Sea of the Veiled, then the Sea of the Spheres. Then he is made to encounter the Encircling Sea of the Divine Secret Consciousness and is cast into the Sea of the Angels, then the Sea of the Demons, then the Sea of the Jinn, then the Sea of Humanity.

"Then he comes upon the Sea of the Divine Secret Consciousness and he is cast into the Sea of the Gardens of Paradise, then the Sea of Fires.

"Then he is cast into the All-encompassing Sea {*al-iḥāṭah*} which is the Sea of the Divine Secret Consciousness. There he is submerged completely in a way which affords him no escape throughout all eternity. If He will, He appoints him a substitute {*badal*} for the Prophet, through whom He gives life to His slaves and if He will, He conceals him, for *He performs* in His dominion *what He wills.* {22:18} "Each one of the seas contains diverse seas. If the uncorrupted {*ṣāliḥ*} man who is the substitute {*badal*} for a prophet enters the least of these seas he will most certainly be submerged with no possibility of escape. This is a word of warning in connection with the exposition of the two ways; that of the 'elite' and that of the 'commonalty' and all praise is to Allāh."

He said, "If anyone loves Allāh and if Allāh loves him his spiritual 'authority' {*wilāyah*} is brought to perfection. The lover in truth is he over whose heart there is no ruler {*sulṭān*} other than his Beloved and over which there is no will other than His Will. If the sanctified consecration of anyone stems from Allāh he feels no aversion to meeting with Allāh. He knows this from His saying, '*If you assert that you are friends of Allāh, apart from other men, then desire death if you are men who speak the truth.*' {62:6} In that case the true friend {*walī*} of Allāh is not averse to death if it comes to him since the one who loves Allāh best is he who has no beloved beside Him and the most beloved of Allāh is he who loves nothing of his own passions {*hawā*} and the one who loves best meeting with Him is he who has tasted intimacy with his Master."

He said, "I saw in a dream a man who sought my advice. I said to him, 'Take neither disobedience as your place of abode, nor the world with idolatrous love. Break away from the nafs and lust {*hawa*}, and obtain victory by Allah, for '*He is your Master, your Patron and a Blessed Helper.*' {22:78} It is incumbent upon you to seek to know the real significance of certified belief {*īman*} and to arrive at the mystical vision in pure excellence {*iḥsān*}. Hold fast to that with knowledge {*'ilm*} and you will experience the increase of discerning wisdom {*ḥukm*}. Await the increase of Allāh and hope for nothing except Allāh. '*Is there a deity with Allāh? Exalted be Allāh above that {with} which they associate Him.*'" {27:64}

He said, "I was anxious to meet with a certain ruler. Then my transgression rose up before me. As often as I prayed for pardon and repented, I became weak. So I was told, 'Say: Oh Allāh, I ask You for firmness in my religious practice {*dīn*} and the performance of good deeds with certain belief {*yaqīn*}. I seek refuge with You from facing my transgression for it is something which weakens my heart. Make me to behold You by making me to see, for it is this which is the ultimate strength of my inner being and heart. Allāh cover me with Your Forgiveness, have mercy upon me with Your Mercy, empower me with Your Power, teach me with a knowledge that is in line with Your Knowledge, grant me judgement corresponding to Your Judgement, create for me the tongue of truth amidst Your slaves, and be for me my hearing, my sight, my tongue, my heart, my mind, my hand and my strength. Preserve me from error, going astray, rebellion and lies in respect of speech, actions, contracts and spiritual states, suppositions and imaginings, insights and vision, involuntary thought and cogitation; in the hidden unbidden thoughts {*hawājis*} and whisperings {*wasāwis*}, care and contemplation, determination and desires, movements and stillness, in whatever You Know oh You the Knower of hidden things, You are my Lord and Your Knowledge suffices me. *I* make no request and *I* have no preference. '*Truly my Lord is wealthy and generous.*' {27:40} Only that is slavery {*'ubūdīyah*} which is performed according to Your Will, in supplication, beseeching and preference {*tafḍīl*} in states, utterances, actions, covenants and yet other {things} that You cause to be acquired and that You bestow without acquisition {*kasb*} and without asking. Truly my Lord '*knows all things.*'" {2:29}

He said, "Knock! Knock upon the door of dẖikr seeking shelter and avowing your need of Allāh, with continual silence toward your companions and (other) groups. Watch! Watch over the inner soul {*sirr*} [guard] it from conversation with the lower self {*nafs*} with every breath {*anfās*} if you desire [spiritual] wealth.

"The nafs has four centres: the centre of craving {*sẖahwah*} in acts of disobedience, the centre of craving in acts of obedience, the centre of craving for attainment to mystical states, the centre of craving in regard to the inability to fulfil the orders of Allāh. So '*Kill the idolaters wherever you find them, seize them, besiege them and lie in wait for them at every place of ambush.*' {9:5}

"The head of the nafs is the personal will {*irādah*}, its two hands are knowledge {*'ilm*} and intelligence {*'aql*} and its two feet are self direction {*tadbīr*} and choosing {*ikẖtiyār*}. If you intend to struggle {*jiẖād*} against the nafs then condemn it to impotence in every movement, strike it with fear at its every suggestion, confine it to the control of Allāh wherever you may be. Complain of your own impotence to Allāh whenever you are heedless for it is these nafs over which you have no power. If they are subjected to your control it would be wise to '*remember the goodness*' of Allāh '*and say: praise be to Him who has subjected this to us, for we were not equal to it. Surely unto our Lord shall we return.*' {43:12-13}

"As for giving up disobedience, give up until you forget. Real giving up is forgetting that which you have given up. This is an image of perfection. If you have not met that then give up disobedience with struggle and war, for Allāh '*will not allow to go to waste the reward of he who performs good works.*' {18:29}

"If anyone wishes to abide by the command of Allāh it is through remembrance {*dẖikr*}, contemplation {*fikr*}, promptness and submission to the command {*amr*} of Allah. Whenever some fault, deficiency, diversion or act of forgetfulness befalls you seek pardon of Allāh for the wrong you have done to yourself for '*if anyone commits evil or wrongs himself and then seeks the pardon of Allāh, he will find Allāh All-Forgiving and Mercy Full.*' " {4:110}

Someone said to him, "Explain how to trust in Allāh, how to seek His Protection, how to ask for His Help." He replied, "If anyone clings to any *thing* or any *body*, trusts in it, relies upon it, or depends upon any *thing* or any *body* other than Allāh, he is not one who trusts, for trusting is the utter resting {*wuqū'*} of the heart, lower self, mind, spirit, inner soul, external and internal parts upon Allāh to the total exclusion of everything except Him, seeking protection with Allāh, clinging to Him, going to Him for shelter, out of utter and terrible necessity. So begin by seeking protection with Allah if you see any power, will, judgement or resolve in anything, upon anything, from anything or for anything. Thus, for seeking the aid of Allāh, take neither knowledge {*'ilm*} as a means, nor that which is a means to it as a means, neither (the knowledge) of the ancients nor that of the moderns. Submerge everything in the knowledge, power, will and words of Allah as they submerge this world in the next, the next in eternity, eternity in final judgement and the final judgement in eternal knowledge {*al-'ilm al-azalī*}."

This was and is our Sẖaykẖ. The Friend of Allah, the Knower by Allāh, the Pivot and Pole of his time. He who plunged into the ten seas, the five of the heavens and the five of the earth and returned to haul water for us. He said, "Be my companions and I will not prohibit you for being companions of an other; for if you find a drinking place more agreeable than this then go to it.

"To the voyagers is given understanding and their hearts are stilled by what they hear.

"Regarding the Folk of Allah and His chosen ones, they are a people whom He has drawn away from evil and its roots and has employed for goodness and its flowering. He made them to love solitude {*kẖalwāt*} and opened up to them the Way of spiritual communion. He made Himself known to them and they came to know Him, He showed them His Love and they came to love Him. He guided them to the Way which leads to Him and they followed, they are with Him and they are His. He will not abandon them to anyone else and they are not veiled from Him; rather are they veiled with Him from other than Him. '*They are the ones whom He has guided and they are the people of understanding.*' {38:19}

"Our Way is neither one of monasticism {*rahbānīyyah*} nor is it one of asceticism. It is the Way of enduring and unrelenting patience {*ṣabr*} and firm belief in Divine Guidance {*hudan*}. '*We appointed from among them leaders guiding by Our Command, when they endured patiently and had believed in Our Signs. Your Lord is the one who will decide between them on the Day of Resurrection as to that upon which they differed.*' {32:24-25} Our Way is a frontier road {*ṭḥaghr*}, a noble road on which there are five virtues: patient endurance {*ṣabr*}, holy fear and awareness {*taqwā*}, scrupulousness {*wara'*}, certain belief {*yaqīn*}, and spiritual knowledge {*ma'rifah*}.

"Ṣabr whenever one is personally wronged. Taqwā so that one causes no injury. Wara' concerning what goes in and out of here {pointing to his mouth} and with the heart that there should dwell in it nothing except what is from Allāh and His Messenger. Yaqīn concerns daily sustenance. Ma'rifah is of Allāh, who does not humiliate anyone who has it in front of any creature. '*Be patient ! The ultimate outcome is with those of holy fear* {*muttaqūn*}.' {11:49} '*Be patient and yet is your patience only with the help of Allāh. Do not be grieved by them nor be distressed by their plots. Allāh is with those who are of holy fear and those who do good.*' {16:127-128}

"Know, and may Allāh strengthen *you* by the light of spiritual vision and by purity of heart, that when the Messenger, benedictions of Allāh and peace be upon him was asked, "Who are the friends of Allāh, oh Messenger of Allāh?' He replied, 'They who, when you see them, cause Allāh to be brought to remembrance.'

"Understand the significance of his saying, 'When you see' and turn away from the physical sight toward that of meaning and understanding, turn, turning completely away from the common seeing of the eyes in which occurs man's partnership with cattle which have no insight {*baṣīrah*}; and be guided by the light of Allāh by which light they have observed, pondered, studied and attained unto The Truth. They are the ones of whom Allāh has said, '*And you see them gazing at you, but they do not see.*' {7:197}

"This guidance by the Light of Allāh is manifest with reference to the choicest of men and with the one among them of keenest insight. By him, blessings of Allāh and peace be upon him, and by his light and by his goodness {*ṭayb*} all things become good. It is an amazing thing regarding his preference for scent {*ṭayb*} on account of the agreement of the learned ones that his fragrance is the choicest of all scents. Understand and enter into the circle of his knowledge. 'By Allāh he did not eat except for us; he did not marry except for us and he does not perfume himself except for us.'

"So then, he, blessings of Allāh and peace be upon him, is the source of every choice thing {*ṭayb*} and the splendour of every mine; he is the mine of mines. Take to yourself light from his light, dip from his sea, drink from his knowledge, adorn yourself with obedience to him and all things will come under the domination of your hands.

"The meaning of permission {*'idḥn*} is a light which spreads over the heart, which light Allāh creates therein and thereon; and that light extends over the thing desired and thus is apprehended, light with light. If darkness appears underneath the light which extends from the heart, it cannot be but that the flash of contraction {*qabḍ*} will burst upon it with contraction of the heart. Be wary of it and shun it. If the darkness assumes the likeness of a mist along with which the heart is not split open and by means of which the mind is not freed then remove yourself far from it. Do not form judgement by your reasoning or your personal opinion. Many have gone astray in this matter. Do not pronouce judgement even if you are requested. Give to scrupulousness {*wara'*} its due and '*Do not follow after that of which you have no knowledge.*' {17:38} If you follow this you will be given proof from your Lord with the witness from Him.

"The one who carefully considers my teaching does so either as a pious devotee {*mu'taqid*} or as a critic {*muntaqid*}. Each of the two is divided in two. One believer gives words to it without understanding its meaning whilst the other understands both the meaning and words. One critic perverts both words and meaning resulting in the loss of this world and the next whilst the other construes both words and meaning. Blessed is he. Blessed is he."

THE LEGACY

After the death of our Shaykh, may Allāh sanctify his secret, the khilāfah and the wilāyah passed to his successor, the Knower by Allāh, the Qutb, Sīdī Shaykh Abū-l-'Abbās Aḥmad al-Mursī who held the post for thirty years until his death in the six hundred and eighty-fifth year of the Flight {1287 C.E.} when the office was divided between his two successors: the Knower by Allāh, Sīdī Shaykh Tāju-d-Dīn Ibn 'Aṭā'Illāh as-Sakandarī and the Qutb, Sīdī Shaykh Yāqūtu-l-'Arsh al-Ḥabashī. All the main branches such as the 'Alawīyyah, Wafā'īyyah, 'Arūsīyyah, Zarrūqīyyah, Karzāzīyyah, Rashīddīyyah, Darqawīyyah, Muḥammadīyyah, Badawīyyah, Qaddīyyah and the Ḥanafīyyah can be traced back to these two men. From these main branches grew many sub-branches until the Way was spread throughout the world from al-Maghrib to the Malaysian Archipelago, from Asia to Europe, from the Ḥaḍramawt to the Americas and even to Persia through Najmu-d-Dīn al-Iṣfahanī who linked the Shādhdhulī to the Ni'amatullāhī. To understand the incredible latitude and the ability of the Way to thrive in such a variety of environments and to continue to flourish even in our time it is necessary to know the three early inheritors of our Shaykh and their rôle in spreading the Way. To do this we must thus return to the land of Miṣr and the city of al-'Iskandarīyyah for it was from here that the tree spread its branches.

Al-'Iskandarīyyah at the time of our Shaykh had been continually inhabited for over four thousand years. After Mena had united the two lands of Miṣr {Sa'īd and the Delta} he founded the new capital of Memphis in 3300 BC in order to replace the two ancient capitals of Butu and Nekhen. North of Memphis, via river and canal, a port, Pero Nefer {the beautiful house} was founded for exporting to the Mediterranean basin the vast agricultural wealth of ancient Ægypt which was then the 'bread basket' of the ancient world. By the time Alexander came upon it in 332 BC in the course of founding his empire it was known in Hamitic as "Kedid" and in Greek as "Ra Cotis". Upon taking it he ordered it to be walled and fortified and ordered the Heptastadion jetty to be built which connected the island of Pharos, which lay just offshore, to the mainland. This resulted in two ports: one was the Great Port which lay to the east of the Heptastadion and the other was named Eunostos {the Pillars of Wheat} which lay to the west of the the Heptastadion. He did this to preserve and protect the port as he was dependent on Ægyptian grain {as were later the Caesars of Rome} to feed both his people and his army and thus ensure civil tranquillity which in turn allowed him to be abroad with his army conquering the ancient world as far as India. Nine years later, after the death of Alexander, the kingdom was divided between twelve generals one of whom, Ptolemy I, became the ruler and founder of a dynasty which ruled Miṣr out of Alexandria for 300 years. It was these Ptolemys who not only built the famous lighthouse on what had been the island of Pharos but, more importantly, founded the great library of Alexandria which was, in fact, the library of Aristotle, and of equal importance, founded the Mouseion, the famous Academy of Alexandria, under the ægis of Demetrius of Phaleron, student of Aristotle {as were both Alexander and Ptolemy I} who effectively moved the entire Aristotilean school to Alexandria as he brought with him, in addition to the manuscripts, the *teachers*. His successor, Callimachos, set up a bureau for translation working in Hieroglyphic, Persian, Sanskrit, Hebrew and Greek which, among other works, produced the first translation of the Torah, ordered by Ptolemy II and undertaken by 70 rabbis hence its name the Septuagint, and the first translation of the history of 31 dynasties of Miṣrian religious thought, culture and civilization which then spanned over 4000 years by the Ægyptian historian and philologist Manetho working in Demotic, Hieratic and Hieroglyphic. It was also during this same period that Erastosthenes definitively proved the sphericity of the earth by accurately measureing its circumference based on measurements made in al-'Iskandarīyyah and Aswān, Euclid did his work on the Elements, Archimedes developed the Law of the Spiral in respect to Specific Gravity and the system for hydrostatic measurement, Herophilus compiled the first work on Anatomy and later Ptolemy the Geographer, in addition to coining the word 'Geography', developed the first system of Latitude and Longitude, charting accurately the location of more that 2000 towns in the Mediterranean basin. Thus al-'Iskandarīyyah, beyond being the port for the grain of both Greece and Rome, was a major intellectual and religious centre thought serving first Greece, as the repository of Aristotelian thought and later Rome, after the conquest of Julius Caesar in 32 BC, as the central repository for Roman knowledge when Marc Antony brought an additional 200,000 manuscripts from Pergamon to the Library of Alexandria after his victories in the East.

Around 68 CE St. Mark brought Christianity to al-'Iskandarīyyah. It mutated many times over giving rise to the orthodox Coptic form of Christianity and further impetus to indigenous Gnostic thought. Docetic Christianity also thrived, if only briefly, in the city before finding a refuge in Aramaic speaking northern Syria. This sect held the belief, which most closely approximates Qur'ānic Revelation, of the *similitude* rather than the *actuality* of the Prophet 'Īsā's, peace be upon him, crucifiction and the doctrinal insistence on Jesus as the *Son of Man* in whom had descended the Christos in the form of an angelic anointment and consecration, suggesting that these Docetists had remained faithful to the true teachings of the Prophet 'Īsā rather than the heretical pseudo-Christian, *and* anti-Jewish, thought mixed with Greek paganism advocated by Saul {later Paul} of Tarsus. It was also from Coptic al-'Iskandarīyyah that the original impetus for the monastic movement grew {and, later, spread across North Africa and the Mediterranean to Celtic Spain and Ireland} as an outcome of the terrible persecutions begun by Diocletian in 285 CE and later continued by the Roman Catholics in their attempt to eradicate 'Oriental' and 'Gnostic' influences from their brand of official 'Paulist' Christianity.

'Islām entered al-'Iskandarīyyah first in the person of Hātib Ibn Abū Balta'ah, an emissary from the Prophet, blessings of Allāh and peace be upon him, to the Archbishop of al-'Iskandarīyyah and then nine years after the death of the Prophet, blessings of Allāh and peace be upon him, upon the fall of Heliopolis {641 CE} at the hand of 'Amr Ibn al-'Āṣ, the then Byzantine governor ceded the whole of Miṣr including al-'Iskandarīyyah which at that time was mainly populated by Coptic Christians and Jews who welcomed the Muslims seeing in them allies against the Greek and Latin Christians who had heavily persecuted them. Within less than a century, as a result of neither war nor inquisition, the vast majority of the population had embraced 'Islām. Within the next 200 years the majority of the population due perhaps to the large indigenous and transient population of Maghāribah for whom Alexandria was both a land and sea terminus had, contrary to most of Miṣr, gravitated to the juristic school {*madhab*} of Imām Mālik which in turn led to the building of vast Mālikī madāris {schools} especially under the Ayyūbidūn which in turn assured a steady flow of well trained Mālikī fuqahā' many of whom were deeply committed ṣufīs. It is often said that North Africa begins in Alexandria for, then and now, the city is *the* interspace and the unique link between Shafī Miṣr and Mālikī North Africa.

In drawing the reader's attention to the long history of al-'Iskandarīyyah and its position as a centre for spiritual, religious, scientific, philosophical, gnostic and metaphysical thought, as well as its economic strength and importance in the world, it is not our intention to suggest, at any level, that these factors overtly influenced the formulation and development of the Way of our Shaykh, but, rather, to indicate that al-'Iskandarīyyah was an extremely cosmopolitan and sophisticated city state far removed from the rural milieu of Jabal al-'Alam in al-Maghrib al-Aqṣa {the Far West} where our Shaykh had set out upon his way. It was in *this* ancient and polyglot sea port that his Call came to fruition and it was in this city, he said, the days of his persecution {*mihan*} ended and the days of Providential favours {*minan*} began.

Though some of the murīdūn remained in Tūnis and 'Ifrīqīyah it was mainly in al-'Iskandarīyyah and later al-Qāhirah, that the Way of the Shaykh made itself felt. With the grant by the Sulṭān of a tower in the sea wall which was commodious enough to house both the family of the Shaykh and the many murīdūn, a certain settled atmosphere developed. Since 'Islām is in no way, either doctrinally or by inclination, a monastic phenomenon, many of the murīdūn brought their families and came to dwell in what is now known as the Neighbourhood of the 'Awliyā' {*Hārratu-l-'Awliyā'*} where they made their lives, studied with the Shaykh and conducted their many businesses. In addition, as we have pointed out earlier, it was the habit of the Shaykh to journey quite often to al-Qāhirah, especially during the time of the annual flooding of the Nile, where a courtyard in a Madrasah was given over to him in which he conducted his classes. As it was also his habit frequently to undertake the Ḥajj, he came into contact with a wide variety of people many of whom became his students, including a great number of the 'ulamā', who in turn came to live in al-'Iskandarīyyah. By the time of his death there were zawāyā and way stations scattered from 'Ifrīqīyah to al-'Iskandarīyyah and thence along the Nilotic Southern Ḥājj Route to Makkah and al-Madīnah and then north to al-Quds and al-Khalīl and south to al-Yaman and the Ḥadramawt. Shaykh Abū-l-'Abbās Aḥmad al-Mursī 'inherited' this world on the death of his Master. At this point, though we have briefly met with the Successor of our Shaykh earlier in the introduction, we should know more about his origins and thought. Sīdī Shaykh Ibn 'Aṭā'Illāh as-Sakandarī in his book *Laṭā'if al-Minān* relates the following:

"Some of my friends told me that one of the People of Knowledge and Goodness saw in his dream that he was in a small graveyard and that people were gathering there and looking to the sky. One of them said, 'Sḥaykḥ Abū-l-Ḥasan is descending from the sky.'

"I saw Sḥaykḥ Abū-l-Ḥasan coming down dressed all in white and when Sḥaykḥ Abū-l-'Abbās saw him he fixed his feet firmly on the earth and prepared to receive him. Then Sīdī Abū-l-Ḥasan came down and, entering through the head of Sīdī Abū-l-'Abbās, disappeared."

He was born in al-'Andalus in the town of Mursīyyah in the Six hundred and sixteenth Year of the Flight {1219 CE} a descendant of Sa'd Ibn 'Ibada, chief of the tribe of al-Kḥazraj which was one of the two tribes that invited the Prophet, blessings of Allāh and peace be upon him, to leave the hostility of Makkah for the sanctuary of Yathṛib which was later to be called al-Madīnatu-l-Munawwarah {The Radiant City}. Thus he was of the Anṣār of whom the Messenger, blessings of Allāh and peace be upon him, said, "Loving them is a sign of faith."

His father was engaged in commerce and was prosperous as we know he was able to hire a special tutor to teach his son Qur'ān and Fiqḥ. He said, concerning his tutor, "When I was young there was once a shadow play working near my home and I went to see it. On the following day I went to my tutor who was a walī and when he saw me he said, "Oh you who wonders at the shadow play of imagination. If you look closely you will find it to be illusion." He said that it was this event that caused him to become determined to take the spiritual way. In his later youth, "after he had become independent in his reading," he began to assist his father in business. He was, according to the accounts we have, a truthful trader. This is all we know about the first 24 years of his life.

In 640 H {1242 CE} his father made preparations for setting out on the Ḥajj and whilst crossing the Great Middle Earth Sea the whole family was shipwrecked. His mother and father drowned, but he and his brother Muḥammad were saved and came to shore in Bunah {Bonê} from whence they made their way to Tūnis where Muḥammad, following the way of his father, went into business and Aḥmad, following in the way of his tutor, the walī, became a teacher of Qur'ān and Fiqḥ as well as reading and writing in the Zâwiyah of Muḥriz Ibn Kḥalāf.

He relates the way in which he came into contact with our Sḥaykḥ saying, "When I came to Tūnis from Mursī, I was still a young man. I had heard of Sḥaykḥ 'Alī Abū-l-Ḥasan asḥ-Sḥādḥdḥulī from a man who suggested that we should go to meet him. I replied that I could not until I had consulted with Allāh {*'istikḥārtu'llāh*}. That night, whilst I slept, I saw in a ru'yā that I was ascending to the top of a mountain. When I reached the summit I saw there a man dressed in a green cloak. He was sitting and there was another man seated on his right and another man seated on his left. He said to me, 'I have found the Kḥalīfah of the Time {*kḥalīfatu-z-zamān*}.' Then I awoke.

"After I had completed my morning devotions, the man who had invited me to visit the Sḥaykḥ came to me. Together we walked to the Sḥaykḥ. I found him in the same form that I had seen him on the mountain in my ru'yā. I was astonished. When he saw me he said, 'I have found the Kḥalīfah of the Time. What is your name ?' I told him and he replied, 'You were raised up to me ten years ago.'" Sḥaykḥ Abū-l-Ḥasan said to Sīdī Abū-l-'Abbās, "I befriended you so that you might become me and I might become you."

He accompanied our Sḥaykḥ from that day forward and never left him nor did he ever disobey him in anything great or small and walked in the light of the teachings of our Sḥaykḥ until his end in Ḥumaythira. During the life of Sīdī Abū-l-'Abbās he was ordered by Sīdī Abū-l-Ḥasan, clearly in preparation for his mission, to teach and call people to the Way of Allāh. His 'post' was in al-Masjidu-l-'Attarīn {Scent Merchants' and Apothecaries' Mosque} in al-'Iskandarīyyah. He died on the 25th day of the month of al-Ḥajj in the Six hundred and eighty-fifth year of the Flight {1287 C.E.} when he was approximately 70 years old, may Allāh be content with him, sanctify his secret and perfume his resting place.

Our Sḥaykḥ during his life always spoke very highly of him saying to the murīdūn, "Be polite with Abū-l-'Abbās. By Allāh he knows the streets and the lanes of the heavens better than you know the streets of al-'Iskandarīyyah"

When he spoke he used to say, "The Sḥaykḥ said..., the Sḥaykḥ said..., the Sḥaykḥ said..." until someone asked him, "Why have I never heard you say something of your own ?" He replied, "If I were to say in every breath, 'Allāh said', I could. If I were to say in every breath, 'The Prophet, blessings of Allāh and peace be upon him, said', I could. If I were to say on every breath, 'I say', I can. But I say, 'The Sḥaykḥ said' and leave myself out of it in politeness." He used to say, "If you have a request from Allāh mention his name to Him. By Allāh! I never mentioned his name in a hardship without finding it passing away nor was I ever in a difficult situation without finding a solution for it. My brother, if you ever find yourself in hardship mention his name to Allāh. I have given you this advice and Allāh knows it. Peace be with you."

Ibn Ṣabbagḥ wrote, "Among letters written in his own hand, there was one that I saw in which he had written to a friend in Tunis and at the end of which he wrote, 'I am accompanying one of the leading Ṣiddiqūn and I have received from him a wonderful secret. A secret which is only given to one after one. I am honoured to belong to him, may Allāh be content with him. He is Sḥaykḥ Abū-l-Ḥasan asḥ-Sḥādḥdḥulī. No one accompanied him except that Allāh opens him {*fatha'llahu lahu*} in two or three days. If he is not renewed in this time he is either a liar or a truthful one gone astray.'

Concerning his kḥilafah the Sḥaykḥ Abū-l-'Abbās told the following story, "I was with our Sḥaykḥ on the way to al-'Iskandarīyyah coming from the west. I was so depressed that I couldn't bear it. I went to our Sḥaykḥ and when he saw me he said, 'Oh Aḥmad.' I replied 'Yes Sīdī.' He said, 'Ādam was created by the Hand of Allāh and He caused the angels to bow down to 'Ādam. He caused him to dwell in His Garden. Then he brought him down to the earth. Before creating him He *'said to the Angels, Lo I am placing a representative upon the Earth.'* {2:30} He, praised be He, did not say, 'in the Heavens' nor did he say 'in the Garden'. His descent to the Earth was not a disgrace but an honour destined in his creation. In the Garden he worshipped Allāh by knowledge {*bi-ta'rif*}. After his descent to the Earth he worshipped him by appointment {*bi-taklīf*}. When the two forms of slavery were present in him he deserved to be the Kḥalifah.

'You too have a share of 'Ādam. Your beginning was in the heavens of the spirit {*samā'i-r-rūḥ*} where you worshipped Allāh on the day of *'Alastu bi-rabbikum?'* {Am I not your Lord?} {7:172}, then you came down to this earth of the soul {*'ardu-n-nafs*} to worship Him by appointment. When the two forms of slavery are present in you then you will deserve to be the kḥalifah.' "

Sḥaykḥ Yūsūf Ibn 'Ismā'il an-Nabahānī in his book *Kitab Jāmi'a Karāmat al-'Awliyā'* {The Book of the Collected Wonders of the Friends of Allāh} mentions many of karāmat of Sḥaykḥ Abū-l-'Abbās:

"One of his wonders and may Allāh be content with him, was his saying, 'For forty years there has never been a veil between the Prophet, benedictions of Allāh and peace be upon him, and me. Had I been veiled from him for even a blink of the eye, I would not have considered my self among the Muslims.'"

"Concerning al-Kḥiḍr, {The Green Man}, peace be upon him, he said, 'He is alive and I put this hand of mine in his hand. Sayyīdinā Kḥiḍr told me, 'If anyone says every morning: 'Oh Allāh please forgive the Community of Muḥammad, blessings of Allāh and peace be upon him; Oh Allāh, please reconcile the Community of Muḥammad, blessings of Allāh and peace be upon him; Oh Allāh, please reward the Community of Muḥammad, blessings of Allāh and peace be upon him, Oh Allāh, please make us from the Community of Muḥammad, blessings of Allah and peace be upon him.' then they will become one of the 'abdāl {The Forty Compensators who 'substitute' for the Prophets of Bani 'Israel. They are the 'hidden' pillars of the Community who are constantly replaced upon their death by another member of the Awliyā'}.

اَللَّهُمَّ اغْفِرْ لِأُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ
اَللَّهُمَّ اَصْلِحْ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ
اَللَّهُمَّ تَجَاوَزْ عَنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ
اَللَّهُمَّ اجْعَلْنَا مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

ALLĀHUMMA-Gẖ-FIR-LI'UMMATI-MUḤAMMAD • ṢALLA-LLĀHU 'ALAYHI WA SALLAM
ALLĀHUMMA-Ṣ-LAḤ 'UMMATI-MUḤAMMAD • ṢALLA-LLĀHU 'ALAYHI WA SALLAM
ALLĀHUMMA TAJĀWAZ 'AN 'UMMATI-MUḤAMMAD • ṢALLA-LLĀHU 'ALAYHI WA SALLAM
ALLĀHUMMA-Jå-'ALNĀ MIN 'UMMATI-MUḤAMMAD • ṢALLA-LLĀHU 'ALAYHI WA SALLAM

One of the murīdūn related the above to Sẖaykẖ Abū-l-Ḥasan and he said, "Abū-l-'Abbās spoke the truth."

Sīdī Sẖaykẖ al-Mursī also told the following story, "al-Kẖiḍr, peace be upon him, once visited me. He introduced himself to me and from him I benefited in the spiritual knowledge {*ma'rifah*} of whether the spirits {*'arwāḥ*} of believers were in torture {*mu'adẖabah*} or bliss {*mun'amah*} in the unseen {*al-gẖayb*}. If a thousand learned men of the fuqahā' {religious scholars} came to me now and told me that al-Kẖiḍr was dead I would not listen to them."

We hope this gives an indication of his spiritual station {*maqām*}. In the religious realm perhaps this story may give the reader an idea as to his scrupulous {*wara'*} nature. asẖ-Sẖar'ānī relates:

"A ruler ordered a chicken to be sacrificed {*tudẖbaḥ*} in accord with the Law and another to be suffocated which is contrary to the Law. This ruler then ordered them to be cooked together and then brought them both to Sīdī Abū-l-'Abbās and sat to eat with him. When the Sẖaykẖ looked at the two chickens he ordered the servant to take away the suffocated one saying it was impure {*najas*}. He also declined to eat the second saying that were it not for the fact that it had been cooked with the impure one he would have eaten it."

Al-Manāwī told a similar tale saying, "A man offered the Sẖaykẖ food which was not dẖabẖ {ritually slain} in an endeavour to test him. He refused to eat and said, 'al-Muḥaṣabī had a vein in his hand that would throb if his hand stretched to take impure food. In my hand there are sixty veins that would throb.'"

We relate the above karamah of Sīdī Abū-l-'Abbās only to give some idea of his state. The most outstanding feature of Sīdī Abū-l-'Abbās was his capacity as a teacher {*al-murabbī*}. In Book 2 of Volume II this is dealt with at great length but we must touch upon this subject, if only briefly. Sẖaykẖ Abū-l-Ḥasan said:

"A thoughtless and neglectful man may come to him in the morning and by nightfall he will connect him to Allāh."

But it was not only thoughtless and neglectful people who came to him. He put thirty religious judges {*quḍah*} on the Way, the most well known of whom was one of his own successors, Sẖaykẖ Tāj ad-Dīn Ibn 'Aṭā'Illāh, previously a thoroughly sceptical Malikī faqīh and jurist from the Azhar in al-Qāhirah, who relates the following which gives a clue to one of the Shaykh's greatest gifts in dealing with his murīdūn by spiritual insight {*kashf*} into their situation:

"I once said to some friends of the Sẖaykẖ, 'I wish that the Sẖaykẖ would give me his attention and place me in his thoughts.' Later when I went to visit the Sẖaykẖ he said, 'Do not ask the Sẖaykẖ to put you in his thoughts but rather place the Sẖaykẖ in your thoughts. In as much as you will be with the Sẖaykẖ he will be with you.'"

Primary within his system was following up {*tafaqqud*} on the progress of his murīdūn. He was keen on enquiring into their states, open and hidden. He caused them to give up and reject their own likes and dislikes and strongly sought to

remove from them their desire for visibility {*aḍḥ-ḍḥuhūr*} either through the adoption of 'outer signs' in their garments or by manifesting their zuhd {asceticism} publicly. Like his own Sḥaykḥ, he strongly stressed the Doctrine of Disappearance {*al-'ikḥtifā'*} or Transparency {*asḥ-sḥaffafīyyah*] or Hiddenness {*al-'ikḥtībā'*}. He was in favour of the development of a complete and illuminated inner life lived in the midst of the world holding to the ideal of detachment {*'uzlah*} in outward activities and, in isolation {*kḥalwah*}, total aloneness with Allāh without any outer activity. A life lived in total accord with the Qur'ān and the Muḥammadan Sunnah which would would feed and condition the outer being and bring that outer being into a state of equilibrium which conformed in all ways and at all levels to the three-dimensional reality of the Din, i.e., 'Islām, 'Imān and 'Iḥsān. These three terms, defined in a conversation between the angel Jibrīl, peace be upon him, and the Prophet, blessings of Allāh and peace be upon him, in the company of many of the Saḥabah, may Allāh be pleased with them all, reported by Abū Hurrayra and 'Umar Ibn al-Kḥaṭṭāb and recorded by Bukḥārī, Muslim, Ibn Mājah, Abū Dāwūd and Tirmidḥī in their collections of Saḥiḥ Ḥadīth, are the very basis of the entire transactional reality of a Muslim man or woman. These terms at their most literal level mean: self surrender, secured belief and perfected behaviour. As such they can be said to correspond to usūl, fiqḥ and taṣawwuf or the practice of the fundamentals, adoption of the rules governing behaviour which arises out of certified or secured belief, and the perfection of behaviour on the basis of either direct witnessing of Allāh or knowledge that Allāh witnesses all actions and all beings.

This brings us to the Doctrine of Action {*'amal*} which is central to the Islamic dispensation and, perforce, to the Ṣūfī doctrine of our Sḥaykḥ and all who inherited from him. Allāh mentions in the Qur'ān the essential connection between secured belief {*'imān*} and action {*'amal*} on sixty-five occasions, coupling the two over and over again in a wide variety of circumstances. Accordingly in Islam the relationship between action and belief is regarded as an integral marriage. Action without belief possesses no efficacy and belief without action is sophistry. The separation and consequent compartmentalization which all too unfortunately, and for a variety of reasons, came to prevail in post Renaissance Christendom and then, through the filter of the "Age of Enlightenment" {sic}, has come to dominate the emerging new world secular civilization is, thus, firmly and utterly rejected in the Islamic dispensation most emphatically by the Mutaṣawwifah for whom there can be no valid belief without action and no action that is not firmly rooted in ascertained belief. The product of this marriage between belief and action is termed knowledge {*'ilm*} and it is this knowledge stemming from the marriage of belief *and* action which alone constitutes the basis for conscious behaviour, action as opposed to re-action of unconscious and, hence, mindless {*gḥaflah*} behaviour so common in our time.

وَ بَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَ عَمِلُواْ ٱلصَّٰلِحَٰتِ

WA BASḤSḤIRI-L-LADḤĪNA 'ĀMANŪ WA 'AMILŪ-Ṣ-ṢĀLIḤĀT

and give good news to those who believe and do good works
{2:25p}

Before going any further it is of great importance to attempt to explain from an Islamic perspective what is meant by these words other than by their literal translation. 'Imān, which simplistically can be translated as 'belief' or 'trust' or 'faith', is far more than what that word has come to mean in current English language usage where it conveys meanings of blindness, irrationality, unsubstantiated support, presumption, credulity, gullibility and so forth. In Arabic the word 'imān derives from *'amana* which connotes faithfulness, surety, reliability, safety, peace, security, warranty, confidence, assurance, trust, protection, guarantee and so forth. Thus 'imān is not founded on 'belief' or 'trust' or 'faith' as an irrational blind jump in the dark predicated on presumption, but rather it is a matter of 'belief' and 'trust' and 'faith' that is rooted in a surety which is both reliable and a source of peace. When this inner state of confidence is manifested in action {*'amal*} the action must be in accord with that surety and peace which produces an outcome which we term *ṣāliḥ* which is that which is good, useful, fitting, and which results in further peace, reconciliation and amelioration which in turn cause things to prosper and thrive. The ability to bring this inner dimension of 'imān together with the outer dimension of manifestation in action {*'amal*} is knowledge {*'ilm*} not as a mental abstraction but rather as the clear demonstration and proof of the marriage in the faith full and 'true' believer {*mu'min*} of the inner and outer dimension of belief in action.

This led our Sḥaykḥ to redefine the meaning of an 'ālim {learned man} and the 'ulamā'. The term had come to mean and still is taken to mean, in its exoteric sense, a graduate of an institution such as al-Azhar or Qayrawān. The view of our Sḥaykḥ, as it was enunciated by Ibn 'Aṭā'Illāh, was of the *'ālimūn 'amilūn* {the operational knowers or the effective scholars} who are the true 'ulamā' referred to in the ḥadiṯḥ, "The possessors of knowledge {*'ulamā'*} are the heirs of the prophets." The Sḥaykḥ said, "The 'ulamā' {as in the above definition} are like the prophets of Banī 'Isrā'īl in that they confirm and re-establish that which was revealed before them." In the same context he said, "The faqīh {usually taken to mean one learned in the Law} is he who lifts the veils from the eyes of his heart and views the Realm of his Lord."

Thus the exoteric view of the 'alīm predicated on the basis of a man {or woman} knowledgeable in the roots of the Dīn {*usūl*} in such matters as devotions {*ṣalāh*}, fasting {*sawm*}, the poor-due {*zakāh*} pilgrimage {*ḥajj*} and the prescriptions {*fiqḥ*} arising from secure trust or true belief {*'imān*} is subsumed by, though included in, the knowledge {*'ilm*} which is formed by the marriage of secure trustful belief {*'imān*} and action {*'amal*} arising from either the witnessing {*musḥahadah*} of Allāh or the knowledge that Allāh witnesses us {*'iḥsān*} which results in knowledge of Allāh {*ma'rifah*} which alone is the basis {*usūl*} for the perfected behaviour {*akḥlāq*} of politeness {*ta'addub*} which is the distinguishing characteristic of the son of the moment {*'Ibn al waqt*} ie: the ṣūfī whose every action is in perfect accord at every level with the demands of the Revelation including both eternity and the moment.

It was this knowledge of the differing levels which had given rise to the classification of the two principal levels of believers. The lower level, the 'common' or 'general' {*al-'āmmaḥ*} believer, was the one who 'worked' out of a fear of hell fire and a desire for the delights of the garden whilst the elite {*al-kḥāṣṣah*} 'worked' out of true knowledge of Allāh. Both, from the outside, appeared in more or less the same light as orthopractic Muslims. The difference was from whence arose the source of their 'action' or 'work'. There is in this perspective, however, no hint of the antinomian tendency to view the elite as somehow exempt from the commands of Allāh or being above the Law in any way. Rather it is they, more than anyone, who scrupulously fulfil the Law but in *all* of its dimensions, ie: 'Islām, 'Imān *and* 'Iḥsān.

Sḥaykḥ Ibn 'Aṭā'Illāh, who was an 'ālim in both senses of the meaning and one of the great jurists {*fuqahā'*} of his day, says of Abū-l-'Abbās, "I accompanied him for twelve years and I never heard one word from him that was contrary to the Sḥarī'ah."

It is also from this viewpoint that both Sḥaykḥ Abū-l-Ḥasan and Sḥaykḥ Abū-l-'Abbās insisted, to the point of refusing to bestow the *'ahd*, on their murīdūn having an occupation and useful {*maṣlahah*} 'work' to perform whether as craftsmen, farmers, warriors, tradesmen, or as scholars as can be seen in the following tafsīr given by Sḥaykḥ Abū-l-'Abbās,

"Whenever Zakariyā, peace be upon him, entered the place in which Maryam, peace be upon her, was praying he found that she was provisioned with food. He asked her from whence she obtained this food and she replied with the words which Allāh placed on her tongue. '*It is from Allāh. He provides as He wishes without counting.*' {3:37} Later when she had retired to the wilderness to give birth she called out with the words that Allāh placed on her tongue, '*Would that I had died before this and become a thing forgotten, utterly forgotten.' and a voice called out to her from beneath her saying, 'Grieve not. Your Lord has provided a stream {running} beneath you. Shake the trunk of the palm and it will drop fresh dates upon you. Eat and drink and let your eyes be gladdened.*' {19:24;25p} The Sḥaykḥ said, "In this connection most people give an unsatisfactory explanation which is not worthy of consideration. They say that originally her love was only for Allāh but that after crying and giving birth her love was divided. This never could be so because she was a Ṣiddīqah as Allāh related of her, '*His mother was a ṣiddīqah.*' {5:75} The ṣiddīqūn and ṣiddīqāt never move from one station except to a higher station. In her earlier station she took from the Unseen without effort and without accounting. When her certainty {*yaqīn*} was completed she was placed in the station of seeking her living through direct action in this case the shaking of the palm. This station is more complete than the first."

This was the teaching of both Sḥaykḥ Abū-l-Ḥasan and Sḥaykḥ Abū-l-'Abbās. If one searches throughout all their activities and their words one will not find anything contrary to Qur'ān and Sunnah but always an amplification of both and a strict insistence on the full meaning, both inner and outer. They were not, however, worshippers of the Qur'ān and

Sunnah as ends in themselves, as so many of the contemporary Muslim literalists are, but rather understood that, first and last, Qur'ān and Sunnah are the means to the knowledge of Allāh and His Commands, the fulfilling of which lead to tranquillity of soul {*nafs al-muṭma'in*} which is the door to the Garden of Allāh both in *this* world and in the next.

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَٱدْخُلِى فِى عِبَـٰدِى ۝ وَٱدْخُلِى جَنَّتِى

YĀĀ'AYYATUHĀ-N-NAFSU-L-MUṬåMA'INNAH • 'IRJI'Ī 'ILĀ RABBIKI RĀḌIYATAM-MARḌĪYYAH
FADå KḤULĪ FĪ 'IBĀDĪ • WA-Då-KḤULĪ JANNATĪ

Ah soul at peace, return unto your Lord, well pleased, well pleasing!
Enter among My worshippers, enter My Garden.
{89: 27-30}

Sḥaykḥ 'Abd al-Ḥalīm Maḥmūd, may Allah have mercy on him, said, "His method mingled the general with the specific. Whilst he spoke of the overall sickness of the times he also cured each individual in the manner that suited their sickness. He was the *complete* murabbi, the one who educates, fosters, supports, succours, nourishes, cherishes, advances, aids, and encourages his students on the Way to Allāh." He also held the murīdūn in the greatest respect and was exquisitely polite in his dealing with them and never kept them waiting, saying, "A murīd comes to his Sḥaykḥ in the spirit of great zeal and aspiration {*himma*}. If he is made to wait this zeal may be lessened or even extinguished."

His success as a teacher and initiator of souls on the Way to Allāh was based on knowledge of Qur'ān and Sunnah coupled with his mastery of the mystical states {*aḥwāl*} and his firm rooting in the stations {*maqāmāt*} of the Way. He said:

"The completed man is the one who controls his state {*ḥal*}. There is a slave who is in his state by the Giver of the state and a slave who is in his state by his state. He that is in his state by his state is the slave of his state and he who is in his state by the Giver of his state is the slave of the Giver. He that is in a state by his state will lament when he loses it and rejoice when he finds it. He that is in his state by the Giver of the state will neither rejoice nor lament its coming or going." Sḥaykḥ Ibn 'Aṭā'Illāh comments, saying, "The meaning of the Sḥaykḥ's words is that the one who is witness to Allāh has everything and no thing has him. He dominates the state and it is under his control. This can only be attained by the mature {*ar-rijāl*} due to the depth of their knowledge of Allāh. Knowledge rules the states. Knowledge is equilibrium. States are concomitant and circumstantial branches of knowledge. Knowledge is abiding and unshakable whilst state has no permanent existence. In this connection it has been said, 'Because you are changing you are called a state. Anything that changes will vanish. Regard your shadow. When it reaches its greatest length it begins to diminish. When the heart is expanded by the knowledge of Allāh {*bī-ma'rifati-llāh*} it contains the incoming inspirations and intuitive perceptions {*wāridāt*}. The effect of a state only shows on he who is unable to contain it. The knower, by definition, contains the state and not the other way around. If *wāridāt* come upon him they are drowned in the breadth of his *ma'rifah*. Have you ever seen a sea that was flooded by the rain? This perhaps explains why the truly great Ṣūfīs are seldom ever really understood whilst people with conspicuous *aḥwal* {states}become famous in accord with the *aḥwal* that are upon them. They are too weak to be able to bear them or control them. A man of ḥal may be more acclaimed by the people than a man of *maqām* {station} even though the distance between them is greater than the distance between the earth and the heavens. Insofar as a man is confirmed in Lordly Knowledge {*al-ma'rifatu-r-rubbubiyyah*} he will be a stranger {*gharib*} to this world and few will be those who know him and of those who know him most will leave him."

He was fond of repeating the words of Allāh in Surat al-Kāf:

مَا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ

MĀ YA'LAMUHUM 'ILLĀ QALĪL

None know them save a few
{18:22p}

Though his writing, following the lead of his Sḥaykḫ, was mainly a function of correspondence with the zawāyā and the murīdūn, he recited poetry, some of which was written down by others and some of which appeared in the correspondence. Here, as in his oral transmission, he penetrates very quickly to the heart of things and creates images of profound spiritual meaning. Unfortunately we know about his poetry mainly through references and little of what he wrote or recited has come down to us. Consider the following:

"My form has melted and my annihilation is confirmed.
In the sublimity of my secret the sun of my illumination rose.
I descended into the primal universe.
Revealing upon purification, the vestiges of attributes.
My purity resembles the sun when it shines forth.
My essence is contained in the night of my being.
I am the meaning of existence at the point of emergence.
He who sees me kneels to my splendour.
I am a clear light to the family of light.
See me as I am, I have removed my veils."

As to the light he said, may Allāh preserve his secret, "Make the Supreme Name ALLĀH your dḫikr. This Name is the Ruler {*Ṣulṭān*} of all the Names. It has both root and fruit. Its root is knowledge {*'ilm*} and its fruit is light {*nūr*}. The light is not only for itself but it is also for insight and clear vision {*kashf wa'iyān*}. All the Names of Allāh are for the creation of the pattern {*li-takḫlīq*} but His Name is for attachment and devotion {*li-ta'liq*}." Further he made a strong connection between the continuity of the remembrance {*dḫikr*}, the tranquillity of the self, and the Station of the Garden.

ٱلَّذِينَ ءَامَنُواْ وَ تَطْمَئِنُّ قُلُوبُهُم بِّذِكْرِ ٱللَّهِ أَلاَ بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

ALLADḫĪNA 'ĀMANŪ WA TAṬåMA'INNU QULŪBUHUM BI-DḫIKRI-LLĀH.
'ALĀ BI-DḫIKRI-LLĀHI TAṬåMA'INNU-L-QULŪBå

Those who believe and whose hearts are tranquil in the remembrance of Allāh;
for truly in the remembrance of Allāh do hearts find peace.
{13:28}

Of the dḫikr Sḥaykḫ Abū-l-'Abbās held with his Sḥaykḫ that, "The adḫkār are four in number: the dḫikr *in* which you remember, the dḫikr *by* which you remember, the dḫikr which evokes *your* remembrance and the dḫikr by which *you* are Remembered.

"The first dḫikr is the portion of the common people with which you cast off forgetfulness or what you fear of forgetfulness. The second dḫikr is that by which you remember anything remembered whether of punishment or bliss, intimacy or remoteness of Allāh. The third dḫikr is that which evokes your remembrance consisting in remembering the good from Allāh and the evils of the nafs and of the Enemy, even if Allāh be their Creator. The fourth is the dḫikr by means of which you are made to become a remembrancer; it is Allāh's dḫikr to His slave in which nothing depends on the slave although his tongue pronounces it. It is the place of passing away {*fanā'*} with the act of remembrance or with the One Remembered, the Sublime, the Most High, for whenever you are admitted therein, the remembered becomes the One

Remembered and the One Remembered becomes the Remembrancer. It is the real consummation of the Way and *'Allah is better and more lasting.'* {20:73} "Knock ! Knock upon the door of dḥikr seeking shelter and avowing your need of Allāh with constant silence toward your companions and others, watch over the inner self {*sirr*} guarding it from conversation with the lower self {*nafs*} with every breath {*anfās*} if you desire to have real wealth."

To round out this brief glimpse of Sḥaykḥ Abū-l-'Abbās we must speak about one of his principal means of conveying his wisdom and insight. As we have made clear, neither our Sḥaykḥ nor his successor wrote books. With the exception of the few aḥzāb provided in this book and a few letters to murīdūn, both of our Sḥuyūkḥ preferred oral transmission as it was direct, to the point, specific and it was the custom {*sunnah*} of the Unlettered Prophet, our Liege-lord, Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him. Thus, as with him, our Sḥuyūkḥ communicated their deepest insights and brilliant flashes of understanding using the words and the framework provided by the most generous Qur'ān.

Sḥaykḥ 'Abd al-Halīm Maḥmūd says, "The Prophet, blessings of Allāh and peace be upon him, did not dictate either a long or short interpretation {*tafsīr*} of the Qur'ān. Only some words are attributed to him in relation to one verse {*āyah*} or another of the Qur'ān. Direct interpretation word by word and āyah by āyah was not his custom nor was it that of his companions, may Allāh be content with them all. The fruit of this is that in this way the Qur'ān remained fresh and alive; a spring flowing with meanings for illuminated hearts.

"One of the thinkers {*al-mufakirūn*} was asked what was the best interpretation of Qur'ān He replied, "Time!" Truly every day we find new horizons in Qur'ān which we never comprehended before even though we may have read the verses {*āyāt*} many times over. The Mutaṣawwifah, in this respect, have wonderful inspirations {*'ilhāmāt*} and illuminations {*'isḥrāqāt*} by the Accommodation {*tawfiq*} of Allāh. In this context they call them intimations {*'isḥārāt*} which also means: signals, hints, suggestions, and flashed messages. As such, in addition to the meaning that is contextual, linguistic, historical and theological these 'intimations', whilst they do not embrace all that the āyah indicates, convey the possibility of illumination and inspiration as well as light and a certain subtle fragrance.

"The intimations, lights and perfumes of the āyāh are without end and never end for as Allāh says:

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ
قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَ جِئْنَا بِمِثْلِهِ مَدَدًا

QUL-L-LŌW KĀNA-L-BAḤRU MIDĀDAL-LI-KALIMĀTI RABBĪ LANAFIDA-L-BAḤRU
QABåLA 'AN TANFADA KALIMĀTU RABBĪ WA JI'NĀ BI-MITḤLIHI MADADĀ

Say, "If the sea were ink for the Words of my Lord the sea would be spent
before the Words of my Lord are spent.even were it to be replenished with the like"
{18:109}

وَ لَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَ ٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ
سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ

WA LŌW 'ANNAMĀ FĪ-L-'ARDI MIN SḤAJARATIN 'AQåLĀMUÑW-WA-L-BAḤRU YAMUDDUHŪ MIM
BA'DIHI SABå'ATU 'ABåḤURRIM-MĀ NAFIDAT KALIMĀTU-LLĀH

Though all the trees of the earth were pens, and the sea ,
and after it seven to replenish it, yet would the Words of Allah not be spent.
{31:27p}

"Because of this the 'intimations' of the Mutaṣawwifah derived from the āyat of the Qur'ān flower endlessly. Two things should, however, be kept in mind: first, these 'intimations' never aim at *replacing* the contextual, linguisitc, historical and theological explanation; second, they do not *contradict* the contextual, linguistic, historical and theological explanation. They are intimations {*'isḥārāt*} and *not* explanations {*tafsīr*}. Hence there is no contradiction. As Sḥaykḥ Ibn 'Aṭā'Illāh advised, 'Know that the interpretation by the Mutaṣawwifah of the Words of Allāh and the sayings {*ḥadīth*} of the Prophet, blessings of Allāh and peace be upon him, are not to exclude the obvious from the obvious.' "

The ideal method is that the 'intimation' embrace the whole subject. That is, that it cover in context the normal received meaning and at the same time open out other levels and dimensions of meaning. As in, "*Allāh chooses for Himself who He wills and guides those who turn to Him* {in repentance}." {42:13} The Sḥaykḥ said, "People are of two kinds: those who reach by the Grace of Allāh to His obedience and those who by their obedience reach to His Grace." Here the meaning is not in the least altered but another dimension is brought into perspective.

"The Sḥaykḥ Abū-l-'Abbās interpreted the āyāh, '*Allāh orders you to sacrifice a cow*' {2:67} saying, 'The cow of everyone is their lower self {*nafs*}. Allāh has ordered you to sacrifice it so rid yourself of it." The exoteric meaning is clear to understand but there are also esoteric meanings for those whom Allāh has opened the veils of their hearts.

In a ḥadiṯḥ transmitted by Abū-l-Aḥwas and recorded by 'Abdullāh Mas'ūd, the Prophet, blessings of Allāh and peace be upon him, said, "The Qur'ān descended in seven modes {*aḥruf*}. Each verse {*āyah*} has an outside {*ḍḥahr*} and an inside {*baṭn*}. Each of the aḥruf has a circumference {*ḥadd*} and an azimuth {*maṭla'*}." The ḍḥahr is the literal meaning; the baṭn is the concealed meaning; the ḥadd is the moral meaning; the maṭla' is the anagogical meaning. The ḍḥahr is its explanation {*'ibārah*}; the baṭn is its intimation {*'isḥārah*}; the ḥadd is in its understanding {*faḥm*}; the maṭla' is its reality {*ḥaqā'iq*}. The ḍḥahr is its reading {*tilāwah*}; the baṭn is its resonance {*rannān*}; the ḥadd defines the lawful {*ḥallāl*} and the unlawful {*ḥarām*}; the maṭla' is the control of the heart {*isḥrāfu-l-qalb*} over the meaning. Sayyīdinā 'Alī, may Allāh honour his presence, said "The Messenger of Allāh, blessings of Allah and peace be upon him, did not hide anything from people, except that which Allāh concealed which He bestows upon a man's understanding of His Book," {al-Bukḥārī recorded it}. Some may say this is a twisting {*jadl*} or a stretching {*'arad*} of the meaning. It is neither a twisting nor is it a stretching as the Mutaṣawwifah do not claim their interpretation to be the only interpretation and they agree with the exoteric and contextual meaning of the āyah. Rather it is an augmentation of the meaning. Abū Dardā' said, "One cannot understand the Dīn {religion} until one sees the Qur'ān from different perspectives."

Sḥaykḥ Muḥi ad-Dīn, may Allāh be content with him, told the following story, "Some poor men {*al-fuqarā'*} were invited to a meal in one of the alleys of al-Qāhirah. Some of the Sḥuyūkḥ gathered to eat with them. The food was served and there were not enough plates but there was a large vitreous china vessel which was manufactured for the purpose of providing a basin for urination and this vessel had never been used. The host put the food in it. When the assembled company began to eat from it the vessel was heard to say, 'Since the hour these blessed men have honoured me by eating from me I shall never agree to allow myself to be used for the purpose of my creation' and immediately it split in half.

"Sḥaykḥ Muḥi ad-Dīn said to the gathering, 'Did you hear what the vessel said ?' Many in the gathering replied, 'Yes !' He said, 'What heard you ?' They replied with the words of the vessel. He said, 'It said something else.' They asked to be told of this and he, may Allāh preserve his secret, said, 'Thus are your hearts. Allah generously granted them faith {*'imān*}. Do not, therefore, make them a place for the filth of rebellion and the love of this world. We ask Allāh to make us among those who understand Him and receive His grants {*minan*} and His generosity {*karam*}."

Allāh says, "*Praise be to Allāh, Sustaining Lord of all the worlds,*" {1:2} Abū-l-'Abbās said, "Allāh knew his creatures' inability to praise Him so He praised Himself before time. When He created His creatures He required His creatures to praise Him by His praise of Himself. Thus He said, 'Praise to Allāh, Sustaining Lord of all the worlds,' meaning Praise Allāh in the way He praised Himself, by a praise which no one else can utter and for which no one else is eligible."

Sḥaykḥ Ibn 'Aṭā'Illāh said, "I heard Sḥaykḥ Abū-l-'Abbās say concerning the Words of Allāh, *'It is You {alone} whom we serve and it is You {alone} from Whom we seek aid.'* {1:5} He said, 'It is You alone whom we serve' is The Law {*asḥ-sḥarī'ah*} and 'it is You alone from Whom we seek aid' is The Reality {*al-ḥaqīqah*}. 'It is You alone whom we serve' is 'Islām and 'it is You alone from Whom we seek aid' is 'Ihsān. 'It is You alone whom we serve' is worship and 'it is You alone from Whom we seek aid' is slavery. 'It is You alone whom we serve' is separation {*farq*} and 'it is You alone from Whom we seek aid' is communion {*jāmi'ah*}. Allāh then says, *'Guide us on the Straight Path'* {1:6} and the Sḥaykḥ said, "By corroborating {*taṭḥabbut*} what we have and by guidance {*'irsḥād*} to what we don't have." Ibn 'Aṭā'Illāh said in his book *'The Concise Text'*, "The generality {*'amūm*} of believers say, 'Guide us on the Straight Path' because they are confirmed in their faith and in unity {*tawḥīd*} but they do not have the degrees {*darajāt*} of the righteous {*aṣ-ṣāliḥīn*}. The righteous say, 'Guide us on the Straight Path' and they are confirmed in their piety {*ṣalāḥ*} but they have not attained the degrees of the witnesses {*asḥ-sḥuhadā'*}. The witnesses say, 'Guide us on the Straight Path' and they are confirmed in their witnessing but have not attained the degrees of the truthful {*aṣ-ṣidīqiyyah*}. The truthful say, 'Guide us on the Straight Path' because they are confirmed in their truthfulness but have not attained the degree of the Quṭubiyyah {universal pivots}. The Quṭb says, 'Guide us on the Straight Path', because though he is confirmed in his station he does not know the full extent of what Allāh can bestow upon him or cause him to know."

"Whatever good befalls you it is from Allāh and whatever evil befalls you it is from your self." {4:79} He said, "Differentiation in slavery is illustrated to us as an act of politeness from Allāh. He relates good deeds to His Self and evil deeds to our selves {*nafs*} even though every act of a slave is from Allāh and thus every good and every evil. He says in this respect, speaking of the two orphans for whom Sayyīdinā Kḥiḍr, peace be upon him, rebuilt the wall, *' your Lord desired them to come to their full strength'* {18:82p}, but as for the ship that Sayyīdinā Kḥiḍr destroyed, the words of Allāh on the tongue of Sayyīdinā Kḥiḍr are, *'I wished to damage it.'* {18:79p} This is politeness from Allāh. The Words of Allāh on the tongue of Sayyīdinā 'Ibārāhīm, peace be upon him, were, *'Whenever I fall sick He cures me'* {26:80} thus he related the sickness to himself and the curing from Allāh. Allāh, however, says, *'Say, everything is from Allāh.'"* {4:79p}

Allah says, *"They used to sleep little of the night and ere the dawning of the day would seek forgiveness."* {51:17-18} The Sḥaykḥ said, "They ask for forgiveness out of obedience and good deeds. They ask for Allāh's support in order not to see these deeds springing from themselves." Ibn Aṭā Allāh said, "The proof for the Sḥaykḥ's saying is that Allāh says of them *'They used to sleep little of the night.'* It is not from sin they seek for forgiveness {*'istighfār*} but out of obedience. As the Prophet, blessings of Allāh and peace be upon him, always sought forgiveness of Allāh seventy times daily though he did not commit sin."

Sayyīdinā 'Īsā, peace be upon him, speaking to Allāh concerning those of his followers who take him and his mother as 'God{s}', said, *"If You punish them they are Your slaves and if You forgive them You are the All-Mighty, the All-Wise"*. {5:118} The Sḥaykḥ was asked by someone, "Why did 'Īsā, peace be upon him, say 'You are the All-Mighty, the All-Wise' and he did not say, 'You are the Forgiver, the Mercy Full?' " The Sḥaykḥ replied, "He, peace be upon him, did not say 'You are the Forgiver, the Mercy-Full' and said 'You are the All-Mighty, the All-Wise,' because had he called Allāh by His Names Forgiver, Mercy-Full he would have been interceding {*sḥafā'ah*} for their forgiveness and there is no intercession {*sḥafā'ah*} for the unbeliever {*kāfir*} due to their worshipping others {*sḥirk*} than Allāh."

The Sḥaykḥ said, "The people have a means for their living and it is faith {*'imān*} and guarding the self {*taqwā*} by the Words of Allāh, *'And if the people of the villages had believed and guarded themselves from evil surely We should have opened for them blessings from the sky and from the earth.'* "{7:96}

Allāh says, " *'What is that in your right hand Mūsā {Moses}? 'It is my staff which I lean upon and with which I beat down leaves for my sheep; and for which I have other uses.' Said He, 'Cast it down Mūsā !' and he cast it down and behold it was a snake gliding. Said He, 'Take it and fear not. We shall return it to its original state.'* "{20:17-21} The Sḥaykḥ said, "It is said to the Walī, 'What is in your right hand oh Walī ?' He said, 'It is my worldly

life {*dunyā*}; upon it I lean and with it I beat down leaves for my sheep and it has other uses.'. His sheep are his hungers and torments {*'a'ḍā'uhu*}. It is said to him, 'Throw it by annihilating it.' When he throws it its reality {*ḥaqīqatuha*} becomes apparent {*kasḥafa*} to him. His worldly life is, in its reality, a gliding snake. Then he is told to take it up once again. Now it is no longer a source of harm as its true nature is known because he has the permission {*'idḥn*} gained by his obedience to Allāh in throwing it."

Allāh says, "*Is it not He who answers the destitute* {muḍṭarr} *one when he cries out?*" {27:62p} The Sḥaykḥ said, "The Walī is always destitute {*muḍṭarr*}. The commonality are always in need of the means of their livelihood and sustenance. When these exist they are no longer needy. This is due to their being dominated by their senses and view of what they, apparently, see. If they could see the overall encircling grip of Allāh they would know that their need is constant. Because Allāh is the endlessly endowed {*al-gḥanīy*} the slave is endlessly in need of Him, endlessly destitute, bereft and at a loss. This need does not cease in this life and it does not cease in the hereafter. Need persists in the unseen as well as in the seen. This is the station of the wisdom of truth {*al-ḥikmatu-l-ḥaqā'iq*}. Even when the slave enters the Garden the need of Allāh will remain though He drowns that need in His Graciousness {*karamahu*} and Bestowals. He whose light is spread wide knows his destitution has no end.

"Allāh reproved those people who appealed to Him in their need and when their need was fulfilled ceased their appeal. He said, '*When affliction visits you upon the sea all to whom you cry fail save Him but when He brings you safe to land you turn away,*' {17:67} and further, '*If affliction afflicts a man he calls to Us on his side, sitting or standing; but when We have removed his affliction from him, he passes on, as if he had never called upon Us when the affliction visited him. Thus is what they do made to seem fair to the prodigal.*' {10:12} Proof of the extreme degree of our need is the fact that the response of Allāh is contingent upon it. ' *Who answers the destitute when he calls to Him ?*' and, 'And your Lord said, '*Call me and I will answer.*' {40:60}

"When Allah wishes to give a slave something He grants him the need for it. Thus will the slave ask and He will reply. If Allāh wishes to prevent a slave from being given the chance to ask He will not create the need. You should not therefore be afraid of being in need, being destitute, being wronged. For in truth it is a bestowal of Allāh upon you. For if you have no need you will be deprived of the appeal or you will appeal without need and in both cases you will be deprived.'

"Allāh says, '*Surely Sḥayṭān is an enemy to you so take him as an enemy.*' {35:6p} Some people have become so pre-occupied with Sḥayṭān as their enemy that they have forgotten to love Allāh. Others understood, 'Sḥayṭān is your enemy and I am your Lover,' so they became preoccupied with the love of Allāh and by becoming so preoccupied with the love of Allāh they prevented the Sḥayṭān from having his way over them."

Someone asked, "What do you do with Sḥayṭān ?" He replied, "What Sḥayṭān ? We are the folk who have turned their faces to Allāh. He has kept the Sḥayṭān from {having power over} us."

Allāh says, "*Allāh chooses for Himself whomsoever He will and He guides to Himself whosoever turns, penitent.*" {42:13p} The Sḥaykḥ said, "Thus are people of two kinds: those who reached to the grace of Allāh through obedience and those who, by His grace, have been chosen. These were guided to Him."

Allah says, "*Lo the God conscious* {al-muttaqīn} *dwell among gardens and rivers, firmly established in the favour of a Mighty King.*" {54:54-55} The Sḥaykḥ said, "They are in the gardens and rivers of knowledge {*ma'rifah*} in this world and in the world to come they have the promise of the Mighty King. Firmly established in both worlds with a Mighty King in this life and the next. They are the successful."

This only touches but a few of the 'intimations' {*isḥārāt*} of Sḥaykḥ Abū-l-'Abbās. In essence we have returned to where we started when we spoke of the way of asḥ-Sḥādḥdḥulī and the way of those who are chosen or singled out and isolated {*sḥadḥdḥa*} from the commonality. Our Way is a way of grace and insight rather than travel though in it is contained travel but a travel that is folded up, hidden and concealed {*ṭawā*} by the Grace {*barakah*} and bestowal of Allāh.

It was this way of grace and insight that Sḥaykḥ Abū-l-'Abbās inherited from the Quṭb, Sīdī Abū-l-Ḥasan, and it was this Way {*ṭarīqah*} and Order {*ṭā'ifah*} that he maintained through oral transmission and personal guidance and supervision of the murīdūn. The Sḥaykḥ was adamant in his commitment to oral transmission as it was so perfectly in accord with both the transmission of the angel Jibrīl to the Unlettered Prophet, blessings of Allāh and peace be upon them, who in turn transmitted the Message of Allāh orally to his followers, may Allāh be pleased with them all. He said, "The sciences of this order are sciences of confirmation, and the intellect of the generality does not comprehend the sciences of confirmation." He also was fond of repeating the words of his Sḥaykḥ, "All that is in the books of the Folk are but tears from the shores of the Sea of Confirmation."

At the time of his death, some thirty years after receiving the kḥilafāh, the Order {*ṭā'ifah*} was much as he had received it. There were only four 'established' zawāyā: the original one in the village of Marsūqīn in 'Ifrīqiyā left to the care of Sīdī Sḥaykḥ 'Abd Allāh Ibn Salāmah 'Abd Allāh al Ḥabībī who figures (pp iii) in the line of Sḥaykḥ Abu 'Abd Allāh al-Jazuli, renowned for his great cycle of praise on the Prophet, blessings of Allāh and peace be upon him, *al-Dalā'il al-Kḥayrāt* {Proof of Blessings}, the one in Tūnis which had been left in the care of Sīdī Sḥaykḥ Abū-l-Ḥasan aṣ-Ṣaqalī, the mother zāwiya in the tower of the Alexandrian sea wall which would be left, after the death of Sḥaykḥ Abū-l-'Abbās, to the care of Sīdī Sḥaykḥ Yaqūt al-'Arsḥ and one in al-Qāhirah which would be left in the care of Sīdī Sḥaykḥ Tāj ad-Dīn Ibn'Aṭā'Illāh. Additionally there were way stations in Makkah and al-Madīnah and along the Southern Ḥajj route for use by the friends. Though many people attended his public lessons during his lifetime there is no evidence to suggest that he left a large number of muridūn for there had never been a premium placed on quantity; rather the emphasis was solely on quality, and it was only the rare and qualified who were accepted into the covenant {*'ahd*} which, as we have been intent on communicating, was based on direct witnessing or knowledge of Allāh, intelligence {which accounts for the overall large percentage of 'ulamā'}, individual responsibility and a commitment to disappearance and transparency rather than outward display and manifestation. It would also be safe to say that with the beginning of the Quṭṭubiyyah of the Sḥaykḥ in 'Ifrīqiyā the more Maghribī aspect of mortification and asceticism played less and less of a functional part in the life of the ṭa'ifah as did the tendency to exalt personal barakah and the miraculous nature of the Sḥaykḥ. The ṭā'ifah functioned primarily in an urban environment and, in the case of al-'Iskandarīyyah and al-Qāhirah, one that was very cosmopolitan and diverse, in regard to the many available choices for pursuing spiritual, metaphysical and religious truth.

The 'flavour' of the Sḥādḥdḥulī Order is Alexandrian and North African rather than Maghribī or even, truly, Miṣrīan. It is avowedly elitist, intellectually rigorous, oriented to individual liberation and spiritual realization. It is above all, as is the heart, twin chambered. Sḥarī'ah and Ḥaqīqah are so integrated within the teachings that there can be no question of 'one or the other' or 'one over the other' for both are fundamental and essential to the life of the Order which both Sḥaykḥ Abū-l-Ḥasan and later Sḥaykḥ Abū-l-'Abbās went to great ends to stress, especially, when after the ascent of the Mamālik, other orders, some of Central Asian origin, entered Miṣr whose views were somewhat more ambiguous regarding the linkage between Sharī'ah, Ṭarīqah and Ḥaqīqah and, although fraternal links were kept to other orders, especially the Badawiyyah of Ṭanṭa, the Burhāmiyyah of Dassūq and the Nilotic Yūsufiyyah of al-Uqṣur, the Shādḥdḥuliyyah maintained a certain distance from them and totally rejected all forms of patronage or partisan political affiliation.

This elitist or even 'aristocratic' mien of the Sḥādḥdḥuliyyah was not predicated on the basis of an outer social or economic standing as a determinant of aristocracy but rather on an inner one of training and learning, in *both* the inner and outer sciences {it was common not to accept as a murīd anyone not versed in *sḥarī'ah* and *fiqh*} and, importantly, service {*kḥidmah*) either in the defense of the community when it is under threat {as was the case at the time of the invasions by the armed forces of Christian Europe or the kafir Mongols and, now, by the new world order of secular rationalists and secularising nationalists} or to the quiet and general support of the overall Muslim community {usually in the areas of education, medicine and establishment of *waqf* for the weal of the community} in times of peace. For this reason, just as candidates lacking education were seldom accepted, those without skill or profession were seldom accepted for it was understood that unless a man was capable of supporting himself and his family he could not be expected to constitute a net asset to his community and thus a force within it for its uplift both externally and internally.

By the time of the death of Sḥaykḫ Abū-l-'Abbās certain norms prevailed, predicated needless to say on the thorough integration of Qur'an and Sunnah, which included:

"The unity of aspiration of all members."

"The prohibition of dissension among members."

"The freedom for every seeker to chart an individual path under the guidance of the sḥaykḫ without regard to the paths of others."

"The freedom of the seeker to visit other masters {*sḫuyūkḫ*}."

"The obligation to perform spiritual retreats {*kḫalwāt*}."

"The obligation to practice the remembrance of Allāh {*dḫikr*}."

"The prohibition against criticism of other members."

"The prohibition against assuming distinctive clothing."

"The obligation to provide one's own livelihood."

"The expulsion of those who enter the Way for outer or worldly motives."

{derived from *Doctrine, Society and the Evolution of the Sḥādḥdḫuliyyah*, V.J.Cornell}

A major change, not of direction but, rather, in the realm of dissemination and radiation was to occur upon the death of Sḥaykḫ Abū-l-'Abbās and it was to be brought about through the pen of one of his most distinguished murīdūn and his Kḫalīfah in al-Qāhirah, the Malīkī jurist Sīdī Sḥaykḫ Tāj ad-Dīn Ibn 'Aṭā'Illāh, descendant of the tribe of Judham of Arabia and son of a Mālikī jurist of a family long known as Mālikī jurists of Alexandrian origin who had, himself, been a murīd of Sḥaykḫ Abū-l-Ḥasan. His father had entered into the ṭariqāh and the 'ahd with Sḥaykḫ Abū-l-Ḥasan when he heard him say in a discourse, "By Allāh! If you ask me something for which I have no answer I will find that answer hidden in the inkpot, woven in the carpet or written on the wall." His grandfather, Sḥaykḫ Muḥammad 'Abd al-Karīm 'Aṭā'Illāh, a leading Mālikī faqīh of al-'Iskandarīyyah and a teacher of Arabic, was not favourably disposed towards Taṣawwuf, and, from statements in *Laṭā'if al-Minan*, it would appear that he created problems in al-'Iskandarīyyah. Similarly Sḥaykḫ Tāj ad-Dīn Ibn 'Aṭā'Illāh in his younger years was critical both of Taṣawwuf and the Mutaṣawwifah.

The exact year of the birth of Ibn 'Aṭā'Illāh is not known but we do know that he was born in al-'Iskandarīyyah and was educated first in the Kuttāb and then in the Madrasah system where he studied all the traditional subjects and was thoroughly exoteric in outlook and mien. He says of himself, "I denied his {the Sḥaykḫ's} knowledge. I refused him and contested with him {to the point} where I met some of his friends and said to them, 'There is nothing but exoteric knowledge {*al-'ilm aḍḫ-ḍḫāhir*}. You people pretend to great things which sḫarī'ah refutes.'" He was, in time, persuaded to visit Sḥaykḫ Abū-l-'Abbās as he had been told that he often gave lectures {*durūs*} on matters of sḫarī'ah, fiqh and sunnah and it was here that the young Ibn 'Aṭā'Illāh thought that either he would catch the Sḥaykḫ out or he might, just possibly, learn something.

The Sḥaykḫ, through his *kashf*, was aware of all of this and said to the murīdūn, "When the son of the faqīh of al-'Iskandarīyyah comes notify me of his arrival." The story, told by some friends of the Sḥaykḫ to Ibn 'Aṭā'Illāh at a later occasion, continues, "When you arrived we told the Sḥaykḫ and you came and stood in front of him and he made the following remarks, "Jibrīl, peace be upon him came to the Prophet Muḥammad, blessings of Allāh and peace be upon him, in the company of the Angel of the Mountains {*malaku-l-jibāl*}. This was during the period when the Quraysḫ had refused him. The Angel of the Mountains greeted him and said, 'Oh Muḥammad. If you wish I can squeeze them between the mountains of al-'Akḫsḫabīn.' The Prophet of Allāh, blessings of Allāh and peace be upon him said, 'No, I pray that some of their posterity will believe in the Oneness of Allāh.' Thus he endured them hoping that some from among their posterity would believe. We endure the grandfather only out of love for this young faqīh."

Here Ibn 'Aṭā'Illāh picks up the story, "I went to him {the Sḥaykḥ} and he said to me, 'When Naṣr ad-Dīn, the {chief} faqīh {of al-'Iskandarīyyah} recovers, he will place you on the seat of your grandfather. The faqīh will sit on one side of you and I shall sit on the other. You will, 'insḥā'llāh, speak in both worlds.' What he said was realized." Ibn 'Aṭā'Illāh was impressed but not yet convinced. He says, "I had heard students say, 'He who keeps company with the Sḥuyūkḥ of the Mutaṣawwifah will not acquire outer {*dḥāhirī*} knowledge. I loved this knowledge and found it difficult to give it up. So also I found it difficult not to be in the company of the Sḥaykḥ. One day I went to see the Sḥaykḥ. I saw him eating meat and vinegar. I said to my self, 'I wish the Sḥaykḥ would put a morsel in my mouth.' I had just completed this thought when he put a bite into my mouth with his hand. He, may Allāh sanctify his secret, said, 'If a merchant keeps our company we do not say to him, 'Leave your buying and selling and come to us.' Neither do we say this to an artisan or a student. We agree with whatever Allāh has ordained for them.'" This was a great relief to the young Ibn 'Aṭā'Illāh and from then on he both accompanied the Sḥaykḥ and continued to acquire outer knowledge in the realm of the Dīn. Even after the death of his Sḥaykḥ he pursued outer knowledge and continued over the course of his life to lecture both on the esoteric and exoteric sciences.

It was shortly before the death of his Sḥaykḥ in 686 {1287CE} that he was given kḥilāfah and charge of the direction of the zāwiya in al-Qāhirah which he headed for more than twenty years whilst simultaneously teaching in the Azhar. Of his teaching Ibn Ḥajar said, "Ibn 'Aṭā'Illāh used to teach in the Masjid of al-Azhar where he had been given a chair. His lessons were inspiring. He mingled the teaching of Taṣawwuf and that of our pious ancestors {*al-aslafu-ṣ-ṣālih* or *salafiyyīn*}. His followers were numerous and his face shone forth radiant with goodness." The author of *at-Ta'ṭīru-l-'Anfās* says, "He was, may Allāh bless him, an ocean of knowledge. He used to speak on the very thoughts of the people who were listening to him. Many who listened became his followers {*murīdūn*}. Most of his lessons were given in the Masjid of al-Azhar where he taught by esoteric and exoteric knowledge. No 'ālim of his time contradicted him."

Sḥaykḥ Dāwūd Ibn Bākhilā {also called Ibn Mākḥilā} {fig. 3} described the lessons of Sḥaykḥ Ibn 'Aṭā'Illāh thusly, "As for the lessons of the distinguished professor who opened up teachings of the Mutaṣawwifah and revealed the meanings of their words, who raised high their banner, he was our Sḥaykḥ and Īmām, Sḥaykḥ Tāj ad-Din Ibn 'Aṭā'Illāh, may Allāh be content with him and provide him with lodging in the Garden. Every open-hearted man who attended his lessons found benefit and use and illumination from his words. His lessons combined exhortation, wisdom, outward signs and inner meaning. His words were clothed in knowledge and light. So many repented and turned to Allāh after hearing his words, so many changed from evil to goodness, so many of the heedless woke up, so many who were ignorant became learned and so many hardened hearts were made soft and illuminated."

A list of these 'ulamā' and fuqahā' {Volume II; Book Three} included all of the great and distinguished teachers of the time from all over the Islamic world. His brilliance earned him followers from different madḥāhib {schools of jurisprudence} including the Masḥaykḥ {grand Sḥaykḥ} of the Sḥafī'yyah, Sḥaykḥ Taqī ad-Din Subkī who considered himself a 'student' of Sḥaykḥ Ibn 'Aṭā'Illāh.

Among the fuqahā' of his day was the brilliant Hanbalī literalist, Sḥaykḥ Ibn Taymiyyah, may Allāh have mercy on him, who, contrary to some reports, had personal respect for Sḥaykḥ Ibn 'Aṭā'Illāh, praising him and some of his works and thoughts but disagreeing with phrases in the Aḥzāb of Sḥaykḥ Abū-l-Ḥasan which he found objectionable, especially some contained in the *Ḥizb al-Barr*. The so-called 'argument' between Sḥaykḥ Ibn 'Aṭā' Allāh and Sḥaykḥ Ibn Taymiyyah was not an argument but rather a deep discussion carried out on the highest levels of politeness. Sḥaykḥ Ibn 'Aṭā'Illāh did, however, refute many of the sayings of Ibn Taymiyyah and found objection with his unbalanced and often rabid attacks on both the doctrine of Taṣawwuf and some of the Mutaṣawwifah. In general the way of the followers of asḥ-Sḥādḥdḥulī is to restrain their tongues but when the Way and those who tread it are attacked they defend it as Sḥaykḥ Ibn 'Aṭā'Illāh did, perhaps thinking of Sḥaykḥ Ibn Taymiyyah, when he said:

"Never listen my brothers to the enemies of Taṣawwuf or those who belittle it in any way lest you tumble in the eyes of Allāh and earn His punishment. The Mutaṣawwifah have sat in the Presence of Allāh through truth, piety and surveillance of their breath {*murāqabatu-l-anfās*}. They have left the reins of control to Him, put themselves between His Hands, abandoned their own self direction to His Direction. They have sufficed themselves with His Power so He did for them what they could not do for themselves. He fought those who fought them and conquered those who waged war against them. Allāh has subjected the enemies to His Examination, especially those of exoteric knowledge {*'ilm al-maḍhhar*}, and found them without light. Beware of them and avoid them as you would avoid a wild animal."

Not only did he teach and enlighten the scholars but he also made a point, both in the zāwiyah and on his travels, of holding lessons, always very well attended, for people of all classes who did not have the specialized knowledge of the scholars. He also was asked to address the Sulṭān of his time, the Mamlūk Sulṭān Manṣūr. This was a time when Miṣr was divided between two classes, the Mamlūk military oligarchy and the people {*ash-sha'b*}. The Mamālīk wielded absolute power. The Mongol invasion of the Muslim world which resulted in the almost total destruction of an entire culture and, in terms of impact, was on a par with the atrocities committed by both sides in World War II, had been turned back by the Mamālīk at the battle at 'Ayn Jalūt in Palestine two years after the death of Shaykh Abū-l-Ḥasan which corresponded to the year of the sack of Baghdād and the demise of the 'Abbāsid khalifate. It is thus hardly suprising that the Mamālīk were, many of them, battle hardened veterans who had come up through the ranks. They regarded the Ṣūfīs as brothers knowing them to be spiritual warriors who fearlessly fought side-by-side with the troops against the crusaders and they respected them as the Ṣūfīs feared only Allāh and did not hesitate to speak clearly and forthrightly to the rulers and instruct them in their duties and obligations and restrict them from wrong doing, evil and injustice. They also knew full well that, along with the righteous 'ulamā', they formed a buffer of temperance between themselves and the people.

Thus Shaykh Ibn 'Aṭā'Illāh spoke to Sulṭān Manṣūr saying, "Gratitude {*shukr*} to Allāh is compulsory for you for truly Allāh has caused your rule to be bountiful and has caused the people to esteem you. This bounty and esteem is only gained by the ruler if he is just and generous." The Sulṭān inquired, "What is gratitude ?" The Shaykh replied, "Gratitude is of three types: gratitude of the tongue, gratitude of that which supports you {*al-'arkān*} and gratitude of the heart. The gratitude of the tongue arises from speaking of the bestowal of grace {*ni'mah*} as Allāh says, '*Let your speech be of the benefactions {ni'mah} of your Lord,*' {93:11} the gratitude of that which supports you is through obedience {*ṭā'ah*} to Allāh for as Allāh says, '*Labour, Oh House of Dāwūd* {the House of David and by extension any 'believing' rulers}, *in gratitude,*' {34:13} and gratitude of the heart is attesting that bounteous grace bestowed upon you or that of any other creature is from Allāh by the saying of Allāh, '*Whatever bestowal of grace you attain — is from Allāh.*'" {16:53} The Sulṭān asked, "How is the grateful one to show his gratitude?" The Shaykh said, "If he has knowledge then let him show his gratitude through teaching and guidance. If he is wealthy then let him show his gratitude through generosity and care of the people. If he has authority then let him show his gratitude by establishing justice and driving away hardship."

Shaykh Ibn 'Aṭā'Illāh said, "Among the qualities of the Mutaṣawwifah is that they should speak out for justice and dissuade people from folly, evil and injustice especially those who have power and authority like the kings and sulṭāns. They should serve as a mercy for all the slaves of Allāh and offer loving care, kindness and solicitude {*shafaqah*} to the poor and give priority to them over the rich {*al-'aghnā'*}, the worldly {*dunyāwī*} and the rulers {*al-umarā'*}." In this he followed very closely the example set by Shaykh Abū-l-Ḥasan who had championed, as we wrote earlier, the cause of the tribes {*al-Qabīlah*} surrounding al-'Iskandarīyyah who had been unjustly treated by the Sulṭān of his time.

This direct and constructive social orientation is both completely counter to that of the subversive agitators {*fawātin*} who seek to tear down from within and hide their true intentions behind barricades of slander, sedition, discord, seduction and often obsequious charm and on the other hand with those ideological revolutionaries {*māridūn*} who would reform society without first reforming themselves whilst, in truth, imagining themselves as the new rulers of society when they have never learned first to rule their own appetitive selves and their lust for power justified by ideologized religion.

If we were to measure all of these qualities and talents we would have to conclude that Sḥaykḥ Ibn 'Aṭā'Illāh was both a great sḥaykḥ and 'ālim of his time. He was, however, far more than that for it was through his pen that the teachings of Sḥaykḥ Abū-l-Ḥasan and his own initiator, Sḥaykḥ Abū-l-'Abbās, were radiated throughout the world thus insuring the spread of both the Order {*ṭā'ifah*} and the Way {*ṭarīqah*} of asḥ-Sḥādḥdḥulī to every corner of the globe.

We do not know what led Sḥaykḥ Ibn 'Aṭā'Illāh to break with the precedent of Sḥaykḥ Abū-l-Ḥasan and Sḥaykḥ Abū-l-'Abbās in regard to committing the outlines of the Way to paper. We know Sḥaykḥ Abū-l-Ḥasan's remark that his companions were his books and the remark of Sḥaykḥ Abū-l-'Abbās that all the words in all the books on Taṣawwuf are but tears shed on the shore of the Sea of Confirmation. Whatever it was that led Sḥaykḥ Ibn 'Aṭā'Illāh, whether by command or inspiration, we, especially in the present time, can only be thankful to Allāh that he did so. An eminent Sḥaykḥ of recent times, Sḥaykḥ Ibn 'Ajībah, quoted the great Sḥaykḥ Maulāy al-'Arabī ad-Darqāwi as saying, "I heard the faqīh al-Bannani say, 'The *Ḥikam* of Ibn 'Aṭā' is almost revelation {*waḥy*}. Were it permitted to read the Ṣalāt without the Qur'ān the words of the *Ḥikam* would be permissible.' " The significance of this remark can, perhaps, only be understood by a Muslim for whom the Qur'ān, besides being the direct and unchanged Revelation of Allāh that forms the Last and Final Testament to be accorded to humanity, occupies a position of the utmost and most profound sublimity on every level be it metaphysical, spiritual, religious, metahistoric, linguistic, aphoristic or simply as the one Book that is never far from hand, mind or heart. For a faqīh {jurist} who, by dint of his calling, is aware of, at least, the import of all those dimensions, facets and subtleties to express himself in such a fashion is almost unimaginable and barely thinkable.

What is this book *al-Ḥikam*?

It appears that it is the first work of Sḥaykḥ Ibn 'Aṭā'Illāh because we find quotes from it throughout the rest of his other works. On the surface it consists of extremely precise, lucid maxims of the gnosis {*ma'rifah*}, theoretical and operational, concerning the Way to Allāh, that are contained in three divisions containing twenty-five chapters of two hundred and sixty-two maxims, four treatises and thirty-four intimate confidential secrets {*munajāt*} in the form of supplications to Allāh. The Ḥikam are capable of being understood at the highest levels of spiritual understanding and 'simple' enough to be of benefit to any pious Muslim seeking guidance, and have served as a teaching text at al-Azhar for six centuries. Three great masters {among twenty-four Ṣūfī commentators} in the Sḥādḥdḥulī line: Sḥaykḥ Ibn 'Abbād ar-Rundi of al-Andalus {d.792h/1389ce}, Sḥaykḥ Aḥmad az-Zarrūq {d.921/1515} and Sḥaykḥ Ibn 'Ajība {1324/1809} wrote inspired commentaries and Sīdī az-Zarrūq in the course of revision over the years himself contributed more than thirty detailed commentaries. The late Muslim scholar, Dr. 'Abd al-Jabbār Victor Danner, may Allāh have mercy upon him, has provided a great service to readers of the English language through his magnificent translation of the *Ḥikam* {E.J.Brill, Leiden} which also contains an excellent introduction to the life of Sḥaykḥ Ibn 'Aṭā'Illāh and his work. Suffice it to say *al-Ḥikam* is a work of the greatest importance and one was reproduced, first by hand and, after the introduction of movable type, by printing, over and over again, commented on and quoted in numerous works on Taṣawwuf from the day it came into being until the present.

Miftāḥ al-Falāḥ wa Miṣbāḥ al-'Arwāh {The Key of Success and the Lamp of Spirits} and *at-Tanwīr fī 'Isqāṭ-i-Tadbīr* {Light on the Cessation of Self-Direction} are, doctrinally, two extremely important works of Sḥaykḥ Ibn 'Aṭā'Illāh. The first, recently translated by M.A.Kouri-Danner, who is continuing in the path of her late husband, is a short and concise work that was perhaps the first to deal solely with the practice of dḥikr though it also deals with retreat {*'uzlah*} and seclusion {*kḥalwah*} in relation to the practice of dḥikr. It is both a practical and scientific treatise on the dḥikr showing its roots in Qur'ān and Sunnah and its subsequent development by the Mutaṣawwifah. In breadth it ranges from the metaphysical basis of dḥikr to suggested times for dḥikr and programs for its implementation. Sḥaykḥ Ibn 'Aṭā'Illāh uses the text throughout as a platform for clarifying the Sḥādḥdḥulī view on a variety of subjects including oneness {*tawḥīd*}, spiritual knowledge {*ma'rifah*}, the states of the voyager to Allāh as well as providing healing formulæ {*ar-ruqyah*} and invocations that stem from the various adḥkār.

The second, *at-Tanwīr fī 'Isqāṭ-i-Tadbīr,* some of whose content we have discussed in this Introduction, is the pith of the Sẖādḏẖulī doctrine which revolves around the axis of the voluntary relinquishement of self direction in favour of the direction chosen by Allāh and contentment with the manifestations that arise from the choice of not-choosing. If we should seek proof of the centrality of this doctrine to the Way of asẖ-Sẖādḏẖulī we shall find it in the following,

"Know my brother, may Allāh make you to be from among His Lovers and enrich you with His Nearness, and cause you to drink from the cup of His Beloved and safeguard you from His Absence by His Presence, that he who wishes to reach to Allāh should enter from His Gate by the means He has provided. The first of these is that he should purify himself from the existence of his own planning and contesting the Will of Allāh {*qadar'ullāh*}. For this reason I have written this book and named it *Light on the Cessation of Self-Direction* so that the very title should make clear the subject and the words should agree with the meaning."

It is divided in two sections. The first section deals with the reasons for the cessation of self-direction and the general undesirability of self-direction with proofs for this derived from Qur'ān and Sunnah. The second section deals with the application of the doctrine to such practical matters in everyday life as the need to earn a livelihood and how these relate to the choice of no choice. Again he draws from Qur'ān and Ḥadīṯ to make clear both the sanctions for the doctrine and the means of its application. He also creates parables and similes to aid the seeker in understanding, as when he writes,

"The example of the slave of Allāh is like a tree that has been planted by One who wishes to obtain its fruit. Just as no one would plant a tree seeking to obtain its fruit and fail to water it, you should know that Allāh has planted you and waters you every moment. He, and He alone, provides your sustenance so do not accuse Him of planting the tree of your existence and depriving you of water. Neither is He forgetful nor is He heedless."

Or in writing on the obsession with the world , "The one that is obsessed by this world {*ad-duunyā*) and negligent of the Hereafter {*al-akẖirah*}, is like unto a man who is under attack by a lion intent on eating him alive. At the very moment when the lion is about to pounce, a fly lands on the man who becomes busy with driving away the fly and forgets the lion which promptly pounces on him and eats him. This is ignorance. Had he been wise he would have concentrated on the lion and forgotten the fly."

And he writes, addressing those obsessed by the psychic {*nafsi*} side of the path, "To examine yourself with a view to identifying, understanding and correcting your faults is of far more benefit to the traveller than seeking within himself for what has been veiled to him of the unseen {*al-gẖayb*}."

At another point toward the end of the book he writes from the perspective of Allāh, "Oh My slave. I planned for you before you planned for your self. I cared for you before you existed — and I am still caring for you. Oh My slave, I am alone in the creation and the shaping of that creation as I am alone in the direction of that creation and the judging of that creation. You have not taken part with Me in its creation or its shaping so do not seek to take part in My direction and judgement. Oh My slave, look to your relation to My Universe. You are vanishing into annihilation. What think you of He who does not vanish. Oh My slave. As you have surrendered to Me in My creation of the earth and its skies surrender your existence to Me. You are Mine. Cease to plan *for* Me because you are *with* Me."

He notes that he began the writing of this book in Makkah and completed it in Dimisẖq in 696 Ḥijrī and two years later in 698 H {1298 ce} he began work on *Laṭā'if al-Minan fī Manaqib asẖ-Sẖaykẖ Abī 'l-'Abbās al-Mursī wa-Sẖaykẖihi Abī 'l-Ḥasan asẖ-Sẖādḏẖulī* {The Bestowal of Subtle Compassion in the Outstanding Traits {or Virtues} of Sẖaykẖ Abū-l-'Abbās al-Mursī and his Sẖaykẖ Abū-l-Ḥasan asẖ-Sẖādḏẖulī}. This book, in conjunction with *Durrat al-Asrār wa Tuḥfat al-Abrār* of Sẖaykẖ Ibn Ṣabbāgẖ, is the source for all of our direct knowledge of the lives of the Founder of the Way and the Consolidater of the Way. In addition to biographies of the two Sẖuyūkẖ, and also bits and pieces of his own life, it includes many of their aḥzāb, ad'iyah and adḫkār as well as their advice and answers to many questions posed by their murīdūn. We have, alḥamdulīllah, included in Volume Two almost all of the material contained in this book as

well as a good portion of the contents of the book of Ibn Ṣabbāgḥ. We direct the reader to that volume for a thorough exposition of the Sḥādḥdḥulī Way and its origins and development.

Of his remaining works two others must be mentioned. The first, *al-Qaṣd al-Mujarrad fī Ma'arifāt al-'Ismi-l-Mufrad* {The Absolute Goal in the Knowledge of the Singular Name} is, as the title suggests, a lucid and profound treatise on the Name *ALLĀH* and its relation and non-relation to the attributes or what are called The Beautiful Names of Allāh {*'Asmā'u-llahi-l-ḥusnā*} both as a means of approach to Allāh and in their application to life. Though it is a thin book in size the meanings that can be taken from it are immense as he deals with eternity, creation, modes and types of existence, the imperative and the contingent, the Name and the Named, as well as requisites of existence such as movement, silence, change and so forth. It has not, as yet, been translated into English but certainly, especially for non-Arabic speaking practitioners of Taṣawwuf, it should be. In addition to its practicality as a working text it also reveals Sḥaykḥ Ibn 'Aṭā'Illāh's grasp of Asḥari's doctrine and his powerful capacity both as a metaphysician and theologian.

Tāj al-'Arrūs al-Ḥāwī li-Tahdḥibu-n-Nafūs {The Crown of the Bride including the Rectification of the Self} is a compilation of material contained in the above mentioned books plus material specific to itself directed to a rather wider audience than his other books. This may explain its popularity up till present days among all classes of pious Muslims. It would also appear, as it has other titles, that it was a collection prepared by his murīdūn for precisely the purpose of making the Shaykh's teachings available to a wide cross-section of society.

> "The whole universe is dark and is lit only by the appearance of the True in it.
>
> He that sees the universe without beholding Allāh in it, before it, and after it is blind to the light.
>
> For him the sun of knowledge is veiled by the cloud of creation.
>
> How could it be imagined that any thing can veil Him Who caused every thing to appear?
>
> How can it be imagined that any thing can veil Him Who is apparent in every thing?
>
> How can it be imagined that any thing can veil Him when He is the One without an other?
>
> How can it be imagined that any thing can veil Him and without Him no thing could have come into being?"

These are his principal works. There are another ten or eleven titles, many of which are only in manuscript, including his poems, which are to be found in Miṣr, Tūnis and al-Maghrib. In Volume II, Book 3, a complete bibliography listing all of the works of Sḥaykḥ Ibn 'Aṭā'Illāh is provided. From available accounts it would appear that there were still further works but these have been lost to us. The material contained in those we have mentioned was enough to ensure the spread of the Sḥādḥdḥulī Way and its continuity throughout the past seven hundred years and in the present. *Al-Ḥikam* remains the crown jewel in Sḥaykḥ Tāj ad-Dīn's shining diadem. Its fame and use has spread far beyond the boundaries of any one Way and it is read and treasured throughout the Muslim world and beyond.

Sḥaykḥ Ibn 'Aṭā'Illāh died on the 13th of Jumada al-'Awāl in 709 Ḥijra {19 November 1309} in the Madrasah of Manṣūr in al-Qāhirah. His funeral procession was large and dignified by all classes of people and his body was carried by both the 'ulamā' and awliyā' to the graveyards beneath the Mukattam hills where he remains to this day. Recently a new masjid was built adjacent to his resting place and was inaugurated by the then Sḥaykḥ of Azhar, Dr. 'Abd al-Ḥalīm Maḥmūd, himself an 'alīm and an 'arif bi-llāh; there, fittingly, classes of Qur'ān and Ḥadīth are taught and a Ḥaḍrah of the Sḥādḥdḥuliyyah is held weekly. May Allāh perfume his grave and continue to support the spread of the message of integral and integrated Sḥari'āh, Ṭarīqah and Ḥaqīqah which represents the true three dimensional Dīn of 'Islām as it has been traditionally understood both in time and in space.

"If you were to be united with Him
only after the extinction of your vices
and the effacement of your pretensions,
you would never be united with Him.
Instead, when He wants to unite you to Himself,
He covers your attribute with His Attribute
and hides your quality with His Quality.
Thus does He unite you to Himself
by virtue of what comes from Him to you,
not by virtue of what goes from you to Him."

{ translation: Dr. 'Abd al-Jabbār V. Danner }

In *Laṭā'if* he cites five prerequisites for the Ṣūfī: consciousness of Allāh inwardly and outwardly, following the Sunnah in speech and action, avoiding people both in prosperity and extremity, contentment with what Allāh had ordained in abundance and paucity, taking refuge in Allah secretly and openly. In his beginning his Sẖaykẖ said, "Our states are four and four alone: bliss, hardship, obedience and rebellion. In bliss be grateful to Allāh. In hardship be patient. In obedience recognize it as a gift from Allāh and in rebellion return to Allāh. This is the way. Stick to it ! Stick to it ! If you do you shall be a leader in both doctrines {*sẖarī'ah* and *ḥaqīqah*}." He did and he was and he is. May Allāh sanctify his secret.

As we related earlier, The Knower by Allāh, The Quṭb, Sīdī Sẖaykẖ Abū-l-'Abbās Aḥmad al-Mursī, upon his death bequeathed the order to two men: The Knower by Allāh, Sīdī Sẖaykẖ Tāj ad-Dīn Ibn 'Aṭā'Illāh as-Sakandarī and The Quṭb, Sīdī Sẖaykẖ Yāqūt al-'Arsẖ al-Ḥabasẖī. The vast amount that we know of Sīdī Sẖaykẖ Ibn 'Aṭā'Illāh is balanced by the little we know of Sīdī Sẖaykẖ Yāqūt al-'Arsẖ. He is also known as "The Secret of Sẖaykẖ Abū-l-'Abbās"; this was his station {*maqām*} and until today he remains "the secret" and we do not propose to do more than momentarily part the veil that conceals the secrets of that secret. What little 'public' knowledge we have is derived mainly from anecdotes in the *Durrat al-Asrār* and *Laṭā'if al-Minan* though there remains a great deal of 'private' knowledge which has been preserved and transmitted by the sẖuyūkẖ of the Ḥanafiyyah.

He was born in al-Ḥabasẖah {Abyssinia or Ethiopia}, taken in slavery and was offered for sale at around the age of ten in the slave market of al-'Iskandarīyyah where he was purchased by Sīdī Sẖaykẖ Abū-l-'Abbās on the strength of a ru'yā {veridical dream} and the advice of his Sẖaykẖ, Sīdī Abū-l-Ḥasan. We must here digress to briefly discuss the position in the Dīn of 'Islām concerning slavery as it is, for the most part, misunderstood, and equated with the slavery as it was practiced in the western world and continues to be practised, albeit more subtly, in the present new world economic order mainly on the basis of usury and wage slavery.

At the time of the Prophet Muḥammad, blessings of Allāh and peace be upon him, slavery was a fact of life in Arabia, as indeed it was throughout the world. When the Last Testament, al-Qur'ān, was revealed by Allāh the issue of slavery was addressed as it was in the Ḥadīthẖ and, by example, in the Sunnah. Slavery was not, however, forbidden, nor was it in the Old and New Testaments. Rather it was legislated, defined and its limits clarified in much the same way as were other often perplexing conditions of human existence like war, marriage, divorce, murder and theft. Thus, the position of a slave was neither arbitrary and thus subject to whim or caprice nor was there license for maltreatment and cruelty. The Law {*sẖarī'ah*} provided that the slave should eat of what the family ate, be clothed as the family was clothed, and be educated in the precepts of the Dīn. The slave was thus never dehumanised and reduced, as in certain societies, to the level of a depersonalised 'thing' or a mere chattel. Moreover manumission or the freeing of slaves was encouraged and regarded as an "act of worship" as well as a means of expiation carrying tremendous reward {*tẖawāb*} from Allāh.

Ḥabasḥah, the place of origin of Sīdī Yāqūt al-Arsḥ al-Ḥabasḥī, is a place of great significance to Muslims for it was to the Christian Kingdom of the Negus of al-Ḥabasḥah that the Muslims first made Ḥijrah in the very early days of the Makkan dispensation and it was from al-Ḥabasḥah that there came the first mu'adḥdḥin {caller to prayer}, Sayyīdinā Bilāl, Allāh be content with him, himself a manumitted slave greatly beloved by the Prophet, blessings of Allah and peace be upon him. Thus, al-Ḥabasḥah and its people have always occupied a special place in the hearts of all Muslims.

So it was that Sidī Yaqūt, at a very tender age, came to live in the household of Sḥaykḥ Abū-l-'Abbās and became the personal servant of the Sḥaykḥ. Functionally this meant that there was no one of all the murīdūn and the fuqarā' who spent more time with the Sḥaykḥ or had a greater opportunity to know the Sḥaykḥ so intimately in all his states {*aḥwāl*}, stations {*maqamāt*}, and dwellingss {*manāzil*} nor did any other of the murīdūn have such an opportunity to learn from the Sḥaykḥ who, as must be remembered, was known for his efficacy as a fosterer {*rabīb*} of souls. In reality Sḥaykḥ Abū-l-'Abbās was as a foster father of Sīdī Yaqūt to the point that he restored to him his freedom and gave him his daughter Fāṭimah in marriage. This is a very important aspect of the transmission that Sīdī Yaqūt was vouchsafed and part of the inner hierohistory of the Sḥādḥdḥuliyyah.

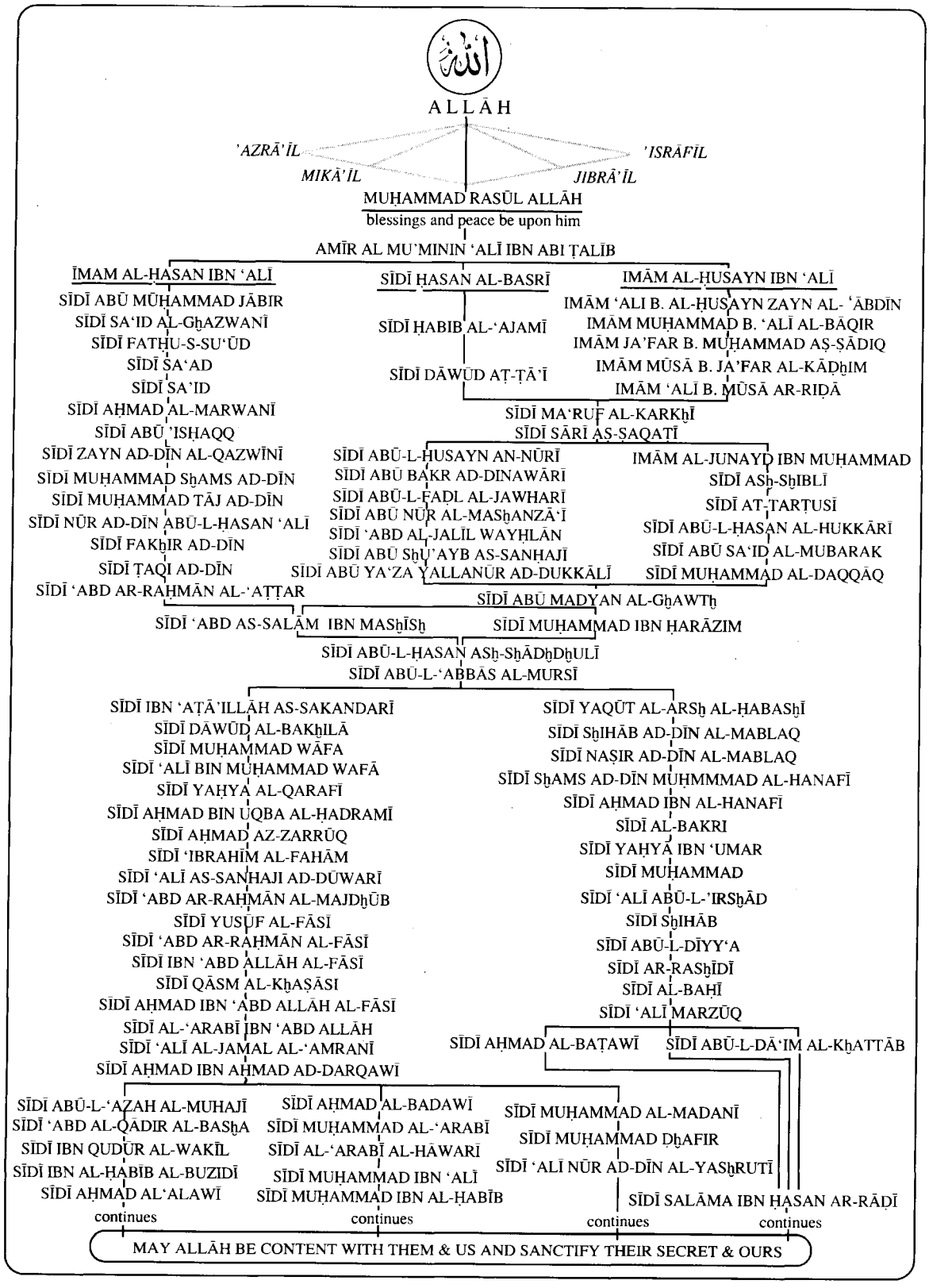
Our Sḥaykḥ, the Quṭb, Sidī Abū-l-Ḥasan of the family of the Prophet, blessings of Allāh and peace be upon him, had, among his children, a greatly beloved and very pious daughter. He gave this daughter in marriage to his kḥalīf Sīdī Abū-l-'Abbās of the Anṣār of al-Madīnah al-Munawwara. From this marriage came a number of children among whom was the beloved and very pious daughter Fātimah. Sīdī Abū-l-'Abbās gave this daughter in marriage to his kḥalīf, Sīdī Yaqūt, the freed slave from al-Ḥabasḥah This is a part of the secret of the secret.

In turn, Sīdī Yaqūt, from the beginning, greatly loved Sḥaykḥ Abū-l-'Abbās. He was careful to learn the Way completely in all of its many dimensions. He was known for being 'the perfect servant' and was extremely scrupulous in this regard. He also followed very exactly in the footsteps of Sḥaykḥ Abū-l-'Abbās and Sḥaykḥ Abū-l-Ḥasan. Thus he never wrote, though he wrote well, preferring instead to faithfully keep to the Way which held, "my companions are my books". Another very important aspect of his transmission was the strong emphasis he placed in his teaching on 'transparency' {*sḥafaf*} and 'disappearance' {*ikḥtafā'*} and an insistence that the proper 'dwelling' place {*manazil*} for a true Ṣūfī {*muḥaqaqiq*} was the interspace {*barzakḥ*} between the created world {*mulk*} and the angelic {*malakūt*}. His teaching, absorbed first hand from the Sḥaykḥ, was extremely subtle and very refined. We also know that he was of a very aristocratic and noble mien, strikingly handsome and "appeared lit from within". He departed this world two years before Sḥaykḥ Ibn 'Aṭā'Illāh as-Sakandarī and is buried near to Sḥaykḥ Abū-l-'Abbās in the Quarter of the 'Awliyā" in old al-'Iskandarīyyah where so many of the early murīdūn have found their resting places. May Allāh be content with them, preserve their secret and perfume their graves. From Sīdī Yaqūt issued forth the other great line of the Sḥādḥdḥuliyyah which, perhaps, most closely adheres to the orīgnal teachings and which, in general, has been concentrated in Miṣr.

It is to these two: The Knower by Allāh, Sīdī Sḥaykḥ Tāj ad-Dīn Ibn 'Aṭā'Illāh as -Sakandarī and the Quṭb, Sīdī Sḥaykḥ Yāqūt al-'Arsḥ al-Ḥabasḥi, and their Sḥaykḥ Abū-l-'Abbās al-Mursī the Kḥalīfah of Sḥaykḥ Abū-l-Ḥasan, that we can trace all the initiatic lines of transmission within the Sḥādḥdḥuliyyah with but a single earlier exception. {see p iii, fig 9}

From these two men descend, by now, almost innumerable lines of initiatic transmission. It would be difficult, if not impossible, in a single page to graph out the myriad branches and sub-branches of the tree of the Sḥādḥdḥuliyyah,as it spreads across the world. We have chosen, therefore, to show the lines of transmission which reach down through time to those ṭawā'if of the Sḥādḥdḥuliyyah that are presently active in the West as well as in the East trusting it is understood that the particular lines we have chosen are illustrative and not exclusive. The latter four Sḥuyūkḥ, from whom a number of contemporary teaching sḥuyūkḥ and new branches derive, all, with the exception Sḥaykḥ 'Alī Nūr ad-Dīn of 'Akā in Palestine, were actively calling people to the Way of Allāh in living memory. From them, may Allāh be content with them and preserve their secret, came men and women, North and East African, Egyptian, Palestinian, Indonesian, Ḥaḍramī, Turkish, European, Japanese and American, their kḥulafā' who are now calling to the Way of Allāh on their respective continents and islands, may Allāh bless them and may their call be heard.

The Hand of Allāh is above their hands ○ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ



{ *figure 3* }

An Initiatic Chain {Silsilah} of the Spiritual Transmission of the Shādḥdḥuliyyah with especial reference to lines presently active both in the East and the West

{ *see figure 10; page iv* }

"Allāh has men whose attributes He has wiped out with His Attributes, whose beliefs He has obliterated with His Lights, whose intentions He has made of no effect by His Will, whom He has made to dispense with His Mercy by His Mercy dwelling in their essence, whom He has chosen for intimacy with Himself and in whom He has established such secrets as the generality of the Friends of Allāh are unable to hear." "By Allāh! Be my companions and I will never prevent you from being companions of another for if you find a spring to drink from sweeter than this, go down to it." "Remember the Words of Allāh, '*Be aware of Allāh and Allāh will teach you and Allāh has knowledge of all things.*'" {2:285}

Some attempts have been made to characterize the initiatic lines according to various paradigms. We can speak, for example, of the differences that exist between the line of Sīdī Sḥaykḥ Ibn 'Aṭā'Illāh as-Sakandarī and Sīdī Sḥaykḥ Yāqūt al-'Arsḥ and characterize one as being more overtly given to actively promoting the Way by way of available media in contrast to the more hidden aspect which draws the seeker by a subtle and often evanescent fragrance. We can speak of the differences, especially in the line of the great Sḥaykḥ al-Jazulī, that exist between the Maghribī manifestation of the Way with its emphasis on the barakah of the Sḥaykḥ and its often overt political militancy and contrast that with the development of the Way in Miṣr where the rolê of the Sḥaykḥ is primarily as a teacher of, generally, small circles, and where the orders eschew any form of overt political involvement. We can speak of lines which have placed a premium on the submersion of the individual murīd within the often highly organized social organism of the ṭa'ifah and other lines where there is a minimum of social contact and little ineraction between murīdūn and the 'work' of the Sḥaykḥ is almost solely centred on individual instruction and guidance. We can speak of lines that emphasize the public dḥikr and ḥaḍrah performed, as in Miṣr, Sḥām and the old Ḥijāz both in Makkah and al-Madinah, in the masjid either after the Jum'ah prayers or on the eve of the Jum'ah after the evening prayers in contrast with those lines that only perform the dḥikr and the ḥaḍrah in the seclusion of the zāwiyah or in homes of the murīdūn. We can speak of lines in which women are accorded a place, receiving instruction and joining, in a suitable manner, in the performance of dḥikr and ḥaḍrah, and other lines where women have little or no contact with either the Sḥaykḥ or the ṭā'ifah other than through the medium of their husbands or fathers. We can speak of lines that accentuate poverty and the often severe ascetic practices and others that appear almost worldly in their appreciation of food, clothing and dedication to æsthetics. We can speak of lines where, contrary to the early teachings of the founders, the individual Sḥaykḥ occupies an almost sacrosanct position and the murīdūn are actively forbidden even to visit other Sḥuyūkḥ or to take part in the public dḥikr or ḥaḍrah of another ṭarīqah and others where after a period of initial contact with the Sḥaykḥ, muridūn are actively encouraged to travel and connect themselves with as many other Sḥuyūkḥ and lines as seem warranted, not so much by way of seeking and searching but, rather, as a spiritual marriage of the many flowing streams of barakah.

To view these differences as schism or syncretism is to miss the point. Allāh has said, "*Each tribe knew their drinking place.*" {7:160} and "*Whatsoever He has created for you in the earth of diverse hues, lo! therein is a sign for people who take heed,*" {16:13} and the saying of the Prophet, blessings of Allāh and peace be upon him, "The differences among my people are an instance of Divine Mercy." All refer to understanding the nature of differences among the believers as a means whereby diversity is both provided for and acceptable. The seeming discrepancies are, in reality, a means of deliverance and evidence of the latitude of the Way. It is necessary to see beyond these apparent discrepancies and to see that, in most cases, either an individual Sḥaykḥ or a particular Initiatic line emphasizes a particular aspect of the teachings of Sḥaykḥ Abū-l-Ḥasan and his direct successors. It should also be borne in mind that there exists a tendency, especially in our time and particularly on the part of those who have not yet 'tasted', to reduce Taṣawwuf to a 'social club' rather than *the* means of Knowledge of Allāh {*ma'rifatu-llāh*} which, oddly, parallels the attempts on the part of 'religious reformers' to recast the Dīn of 'Islām as an ideology or political movement rather than *the* Providential means of salvation. Equally there exists a 'cult' tendency both on the part of individuals and groups to make 'avatars' and idols {*'aṣnām*} of their teachers in order to mask their own deficiencies and shortcomings and through vicarious association to raise, if only in the realm of fantasy, their own stature as a member of the 'elite' group of the 'master of the age' as in the earlier quote of Sḥaykḥ Aḥmad Ibn al-'Alawī of Mustagḥanam, Allāh sanctify his secret , "Anyone who is connected with a group finds that it becomes like a religion for him and he is unable to leave it and if you speak to him he says, 'My Sḥaykḥ is a Quṭb, my Sḥaykḥ is a Gḥawtḥ,' and he begins to repeat words whose meaning he does not know."

THE TEXTS

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ

FADḤKURŪNĪĪ 'ADḤKURKUM

So remember Me, I will remember you
{2:152}

Sḥaykḥ Abū-l-Ḥasan said, may Allāh preserve his secret, "The adḥkār are four in number: the dḥikr *in* which you remember, the dḥikr *by* which you remember, the dḥikr which evokes *your* remembrance, and the dḥikr by which *you* are Remembered."

"The first dḥikr is the portion of the common people and it is that by which you cast off forgetfulness or whatever you fear of forgetfulness. The second dḥikr is that by which you remember anything remembered, whether of punishment or bliss, nearness or distance from Allāh. The third dḥikr is that which evokes your remembrance and consists of four things to be remembered: the good from Allāh, the evils of the nafs, the portion of the Enemy and that Allāh is the creator of all things. The fourth is the dḥikr by means of which you are made to become a remembrancer; it is the dḥikr from Allāh to His slaves in which nothing depends on the slave though his tongue pronounce it. It is the place of passing away {*fanā'*} with the act of remembrance or with the One Who is remembered, the Sublime, the All-High. Whenever you are admitted therein, the one who remembers becomes the One Remembered and the One Remembered becomes the Remembrancer. It is the real place of arrival in following the Way of the Mutaṣawwifah and '*Allah is better, more lasting.*'" {20:73}

He said, May Allāh perfume his grave, "The reality of the dḥikr is that the heart becomes tranquil and that which becomes manifest in the innermost parts of the clouds of lights is from the lights of the Lord."

ٱلَّذِينَ ءَامَنُواْ وَ تَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ
أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

ALLADḤĪNA 'ĀMANŪ WA TAṬåMA'INNU QULŪBUHUM BI-DḤIKRI-LLĀH
'ALĀ BI-DḤIKRI-LLĀHI TAṬåMA'INNU-L-QULŪBå

Those who believe and whose hearts are tranquil in the Remembrance of Allāh
Truly in the Remembrance of Allah do hearts find tranquillity.
{14:28)

He said, may Allāh be content with him, "The real dḥikr is the dḥikr in which one is detached from the dḥikr and connected to the One remembered in the dḥikr and detached from everything except Him."

He said, "There is nothing more difficult and arduous to accomplish in the realm of that which is enjoined in the performance of the dḥikr and the recital of Qur'ān than maintaining a firm hold on the nafs during their performance, keeping the heart present in them, understanding their meanings and giving the letters their due value and at the same time preserving the will to do it for the glory of Allah. At this point you must act with sincerity and determination to perform these works according to His injunctions; it is the place for supreme truthfulness and for the lifting up of the inner self away from the world and from everything other than Allāh and it is the place of intention {*nīyyah*}."

Once the Prophet, blessings of Allāh and peace be upon him, passed by three of his companions, may Allāh be content with them, who were engaged in different methods of reading the Qur'ān. He passed by Abu Bakr who was reading the Qur'ān silently. The Prophet asked him concerning the reason for this. He replied, "The One to Whom I am whispering can hear me." The Prophet then passed by 'Umar who was reading the Qur'ān in a loud voice. He asked him the reason for this. 'Umar replied, "I am awakening those who are asleep and threatening the Sḥayṭān." The Prophet then passed by Bilāl who was reading some verses from one chapter {*sūra*} and other verses from other chapters {*suwar*}. The Prophet asked him the reason. He replied, "I am mingling good things with other good things." The Prophet, blessings of Allāh and peace be upon him said, "Each of you has done good and right," may Allāh be pleased with each of them.

The reply of Sayyidinā Bilāl in this Ḥadīth is evidence {*dalīl*} of the permissablity for the collation of Aḥzāb which form the greater part of the texts to be found in our collection. The Aḥzāb are the mixing of the good with the good. Their composition or collation usually stems from a combination of verses {*āyāt*} drawn from the Qur'ān coupled with supplications {*du'ā'*} either drawn from those that the Prophet, blessings of Allāh and peace be upon, made or from those du'ā' which rose up in the hearts and minds of the awliyā'. These compositions or collations, at first private and individual to a particular Wālī or 'Ālim {for they are not the sole provenance of the mutaṣawwifah} became 'fixed' and in time entered into the round of the daily liturgy of a ṭā'ifah and, in certain cases, into the public domain where they were recited by Muslims of all persuasions either as a daily 'office' or on special occasions or in times of peril. The word Aḥzāb is the plural form of Ḥizb which in Arabic simply means, in this context, a 'part' or a 'section' and also refers to a sixtieth of the Qur'ān which is considered to be a minimum for daily reading, enabling the reader to complete the reading once every two months. We have chosen to translate it as *Orison* as, in its Ṣūfīc context, it is analogous to the litanies which form part of the daily office familiar in the West to those of a religious or spiritual background. Collections of these Aḥzāb are very common in the Muslim world and are generally to be found in the small book stores or stalls that surround the large Masājid in practically every Muslim country. The Aḥzāb of a particular sḥaykḥ or ṭā'ifah are often collected, along with other liturgical readings, and printed for distribution to those who have newly connected themselves to the Sḥaykḥ or the ṭā'ifah and a new murīd will be assigned certain sections for daily use. It is also common for a new murīd to be given the 'duty' of copying the entire collection by hand as a spiritual exercise in which case this hand-written copy will serve for his or her entire life and will be annotated in the margins and frequently re-bound. Such examples are rarely found these days and are always exquisite and redolent with that subtle scent that attaches from years of use and devotion.

Our collection is, alḥamdulillāh, drawn from all these sources. The first collection of Aḥzāb and Awrād {more on this presently} came to the writer's hand some eighteen years ago from the hand of Sīdī Sḥaykḥ Ḥāzim Abū-l-Ghazālah ash-Sḥarīf, may Allāh preserve his secret, and is almost worn away having accompanied the writer from that day to this both on his travels and in his staying. The second collection, which also contains Aḥzāb of many other ṭawā'if, was a present from a dear Brother and Friend on the Way, Sīdī 'Abd al-Laṭīf Salazar. It originated from one of the stalls surrounding al-Azḥar and the Masjid of Sayyidinā al-Ḥusayn, may Allāh grant him peace. This collection had the good fortune of being contained in a small bag with a vial of 'iṭr of rose which somehow 'exploded' as a result of decrease in cabin pressure in a flight from al-Madīnah al-Munawarra, drenching the collection, staining the pages and releasing the most delicate fragrance which always brings to mind the visit to al-Madīnah, the resting place of the Prophet, blessings of Allāh and peace be upon him, the many hours that the writer has sat with Sayyidinā al-Ḥusayn, may Allāh sanctify him eternally, and my dear friend and brother, Sīdī 'Abd al-Laṭīf, may Allāh bless and keep him. The third collection was given to me by my Guide and Teacher for these past nine years, Sḥaykḥ 'Ibrahīm Ibn Muḥammad al-Baṭawi Abū-dḥ-Dḥikri, may Allāh sanctify his secret, and was from the collection of His Excellency the Sḥaykḥ of Azhār, Dr. 'Abd al-Ḥalim Maḥmūd, may Allāh sanctify his secret, and was one of the inspirations for translating and transliterating this present collection for those who don't read Arabic. The fourth collection was a copy of a rare collection made at the turn of the last Ḥijrī century in Istanbūl, may Allāh preserve it, and was presented to the writer by Doctor Ḥasan 'Abbās Zakī, may Allāh be gracious to him, who had it printed at his own expense for private distribution among the Friends and Lovers. The fifth collection was presented to the writer by his principle collaborator in translation, Sīdī Ma'ddāwī az-Zīrr, who

died, shortly after completion of our work together on the initial translation, may Allāh have mercy on him and perfume his grave, a day after his return from 'Umra to the Ancient House in Makkah al-Mukarramah and the Visit to the Prophet, blessings of Allāh and peace be upon him. This copy was printed in Tūnis and was a present from the caretaker of the masjid of al-Magẖārah overlooking the Mediterranean where our Sẖaykẖ,Abū-l-Ḥasan asẖ-Sẖādẖdẖulī, may Allāh sanctify his secret, began his 'work' in Tūnis.

The writer has made every attempt to cross check all of these collections so as to provide the reader with the most accurate collection possible. Unlike the Qur'ān, there is no single definitive version and small differences exist from one version to another. These are not really contextual differences but arise from the addition of certain phrases, usually from Qur'ān or favourite *ad'iyah* of the Sẖaykẖ who made the collection or compilation and sometimes, I suspect, the scribe who penned them. Where small differences existed between the different collections, the final version settled upon was that in which there was concurrence between the greatest number of sources. In cases where, after the main body of a Ḥizb had been completed, there were differences in the various *ad'iyah* {supplications} the same criteria were used. Occasionally, since these *ad'iyah* are not actually integral to the Ḥizb and either were added later or the Sẖaykẖ employed different formulæ at different times, the editor chose according to his own lights. The only currently and easily available collection I did not use was the edition of the *Ḥizb al-Barr* {Orison of the Earth} or *Ḥizb al-Kabīr* {Vast Orison} published in the Sub-continent by the Dīni Book Depot. This version seems to have become quite transformed though one can still find the actual skeletal form of the original. The changes are only pious additions and the compiler has done a great service in rendering it in transliterated form as well as Arabic and English. The version of *Ḥizb al-Baḥr* {Orison of the Sea} contained in the same collection is more accurate but I chose to use it only for consultation and not for critical purposes. It is, however, wonderful to see that both have spread to the Sub-continent and the writer hopes to ascertain if this came through a connection with the Cẖistiyyah or perhaps through the Deccan Hyderabdad and the old monsoon connection {*ar-rīḥ al-mawsumī*} to al-Ḥaḍramawt, may Allāh preserve it, which has always had a strong Sẖādẖdẖulī dimension.

Although collections of Aḥzāb and Awrād are banned by the authorities for 'religious' reasons in Sa'udi Arabia {as they were earlier in Turkey for 'secular' reasons after the overthrow and abolition of the Kẖilāfah}, they are readily available and easily found throughout most of the Muslim world. Thus any Muslim, if he or she so wishes, is free to make use of them for liturgical and inspirational purposes and there exist no restrictions upon their use excepting the usual ones relating to ritual cleanliness and the ritual purity of the environment in which they are to be recited. Sẖaykẖ 'Abd al-Ḥalim wrote, "Bear in mind that the Aḥzāb of the Sẖaykẖ, may Allāh be content with him, include the usefulness of knowledge, the ethics of oneness {*tawḥīd*}, signs for the way, revelations of truth {*al-ḥaqqīqah*}, the remembrance of the sanctity of Allāh, His Glory, His Sublimity, His Highness, the remembrance of one's soul, its abasement, its proclivity for cheating and misguidance, descriptions of worldliness and the people of the world {*ahli-d-dunyā*} and the ways of avoiding them, remembrance of one's own faults and defects and the ways of avoiding them. They include characteristics of the highest states of tawḥīd and its purity, following Sharī'ah and its demands. They are an education in the form of directives and directives in the form of education. He who looks upon them as an education will be educated by them. He who looks upon them as recommendations for actions and deeds will find them to be proper recommendations. He who looks upon them as signs and traces of states {*aḥwāl*} and stations {*maqamāt*} will find states and stations with them. All of this has been tested and testified to by both the commonality and the elite. No one who hears any one of them will fail to find an effect in himself. It is the same for those who read them unless their mind be pre-occupied with worldly affairs or a crisis and we pray Allāh remove us from hardships."

There are, however, additional dimensions effecting the use of the Aḥzāb which must be clarified. Sẖaykẖ Muḥammad Ibn 'Alī as-Sanūsī states, "When the seeker is an ordinary man he should be but gradually initiated in the precepts; thus only easy litanies should be laid upon him until his soul is gradually fortified and strengthened. Then instruction should be increased by the addition of invocations on the Prophet, blessings of Allāh and peace be upon him. When the results produced by the practice of the dẖikr and by profound faith have wiped away the impurities of the soul, when with the eyes of the heart one sees nothing in this world and the next except the Only Being, then one can begin the full litany."

Oh Murshid
In the garden of my being
You see
The flower of my perfection

The dimensions of the relationship between the murīd and the Shaykh are both numerous and subtle. Central to the relationship is that the murīd resorts to the Shaykh out of a primary need for guidance. He or she must depend, both in the beginning and the end, on the capacity and the ability of the Shaykh to guide {*rashada*} and trust that the ways and means that the Shaykh employs are firmly based on his superior insight {*kashf*} into his or her abilities and disabilities, weaknesses and strengths, needs and desires as well as the Shaykh's innate clear understanding of the precise position of the murīd on the path of spiritual realization. We will touch upon this relationship again later in this Introduction but it is of the utmost importance to understand that unless the murīd, after initially ascertaining in accord with known criteria and by inner resonance the truth or realty {*haqīqah*} of the Shaykh and his maqām {pp 96-97}, is wholeheartedly convinced without reservation, doubt or suspicion, that the Shaykh is *the* Doctor of the Soul {*nafs*} the covenant {*'ahd*} can not, in all truth, be fulfilled. The Shaykh (or Shaykhah, for such do certainly exist}, beyond the work carried out in public and amongst groups has, in most traditional ṭuruq, a very intimate and personal relationship with the murīd, the best mataphor for which is that of a personal physician. The first step with a new 'patient' is to restore equilibrium and then gradually set up a regime whereby that equilibrium is refined and the soul {*nafs*} of the patient clarified and made deeply at peace in conscious harmony with Allāh. Among the 'medicines' {*dawā'*} the Doctor prescribes are the various adhkār {remembrances}, awrād {invocations}, ad'iyah {supplications}, aḥzāb {litanies} and dawā'ir {circles} each of which is prescribed in accord with the maladies of the murīd. Since our collection includes examples gathered from all of these adwiya {remedies} it is incumbent upon us to relate something concerning each of them.

لَا إِلَٰهَ إِلَّا ٱللَّهُ

LĀ 'ILĀHA 'ILLĀ-LLĀH
There is no deity except Allāh

Al-Adhkār {remembrances}: the above represents the basic formula of dhikr. It is the first part of the shahadatayn and is the essence of *haqīqah* as the second part {*Muhammadu-r-rasūlu-llāh*} is the essence of *sharī'ah*. The Prophet, blessings of Allāh and peace be upon him, said, "The best invocation is 'There is no deity other than Allāh.' " as recorded in al-Tirmidhi who also recorded the following, " 'Shall I tell you the best of deeds ? The purest in the eyes of your King, He Whom you hold to be at the highest level, Whose proximity is more beneficial than the act of giving gold and silver or of meeting your enemy and striking him down or being struck ?' The companions said, 'Tell us.' The Prophet, blessings of Allāh and peace be upon him, answered, 'It is the invocation of Allāh, The Sublime.' " He, blessings of Allāh and peace be upon him, also said, "He who says, LĀ 'ILĀHA 'ILLĀ-LLĀH, shall enter the Garden."

Libraries have been filled with books on this formula and it has formed the basis for thousands upon thousands of lessons from one end of the world to the other. It is *the* metaphysical statement *par excellence* and we do not propose to do more than mention it and say only that the open secret of this saying is contained in the juxtaposition between negation and affirmation. The denial of the contingent in the face of the necessary, the obliteration of the self in favour of the Self, the rejection of quantity in view of the Quality of the Only One. All statements *about* the dhikr are like talking about swimming. One can describe the motion, one can describe the water, one can describe how to stay afloat, how to dive, how to submerge, how to glide through the water but — in the end there is swimming — and the swimming {*sabhah*} of the Mutaṣawwifah is the dhikr and what is above is its most universally prescribed form.

قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ

QULI-Då-'Ū-LLĀHA 'AWI-Då-'Ū-R-RAḤMĀN • 'AYYĀM MĀ TADå'Ū FALAHU-L-'ASMĀĀ'U-L-ḤUSNĀ

Call upon Allāh or call upon The Mercy Full,
whichever you call upon, to Him belong the Names Most Beautiful
{17:110}

Calling upon Allāh through the Supreme Name {*al-'ismu-l-'aḍḥam*} marks another level of the adḫkār and one usually bestowed by the Sḫaykḫ only after many years of practice of the haylalah {LĀ 'ILĀHA 'ILLĀ-LLĀH} and its variants which are either extensions of the haylalah or ramifications such as *'There is no deity except He'* {LĀ 'ILĀHA 'ILLĀ HŪW} {4:87} or *'There is no deity other than You.'* {LĀ 'ILLĀHA 'ILLA ANTA} {21:87} or *'There is no deity other than I'* {LĀ 'ILLĀHA 'ILLA ANA} {16:2}. We speak here of those 'under discipline' for obviously all of the formulæ appear in different places in the Qur'ān and thus are recited by Muslims under many circumstances to the point that one can hear them in the form of pious ejaculations from the mouths of the Muslims in a great variety of worldly circumstances. But, for those 'under discipline' and keeping the company of a teaching Sḫaykḫ, one's progress and concentration in the haylalah is very closely observed and it is common for the Sḫaykḫ, by observation and direct questioning, to ascertain the 'degree' of the murīd before bestowing the permission {*'idḫn*} to invoke The Name. This act of the 'bestowal of The Name' marks a major spiritual initiation and is known as *mansḫūr al-wilāyah* {the unfolding of sovereignty} signifying the murīd's ascendency over his limited self {*nafs*} and the beginning of his autonomy both on the way {*tarīqah*} and within the sphere of the order {*ṭā'ifah*}.

Sḫaykḫ Abū-l-Ḥasan said, may Allāh preserve his secret, in reference to the Supreme Name : "Make the Supreme Name ALLĀH your dḫikr. This Name is the ruler {*ṣultān*} of all the Names. It has both root and fruit. Its root is knowledge {*'ilm*} and its fruit is light {*nūr*}. The light is not only for itself but it is also for insight and clear vision {*kasḫf wa'iyān*}. All the Names of Allāh are for the creation of the pattern {*li-takḫliq*} but His Name ALLĀH is for attachment and devotion {*li-ta'līq*}." In reference to the *al-'ismu-l-'aḍḥam* he said of the Ḥizb al-Baḥr on the day of his death, "Teach it to your children for it contains the Supreme Name."

Radiating from The Name are the Names, often called The Beautiful Names of Allāh {*'Asmā'u-llahi-l-ḥusnā*}. Traditionally, as recorded in the Ḥadīth literature, these are Ninety-Nine, though in actuality there are more sprinkled throughout the Qur'ān. The Ninety-Nine are, however, the ones usually prescribed as adḫkār and, of them, some are more frequently prescribed and used both individually and in group practice. They are usually known as the Seven Words and are always recited in a drawn-out fashion {*'insajama*} in certain series or sets of repetitions such as 9x, 99x, 1001x etc. These vary but the following is one commonly used set of seven and is said following the entire Bismillāh:

يَا هُوَ • يَا حَيُّ • يَا قَيُّومُ • يَا حَقُّ • يَا قَرِيبُ • يَا مُجِيبُ • يَا لَطِيفُ

YĀ HŪW • YĀ ḤAYY • YĀ QAYYŪM • YĀ ḤAQQ • YĀ QARĪB • YĀ MUJĪB • YĀ LAṬĪF

Oh He, Ever Living, Self Subsisting, Truth, Near, Responder, Tender Subtle Mercy

Additionally certain āyāt from the Qur'ān may serve as adḫkār, for the whole of the Qur'ān is designated as dḫikr as Allāh says, "*We have sent down to you a book wherein is your Remembrance*" {21:10} and "*it is only a Remembrance and a Clear Qur'ān*" {36:69} and "*by the Qur'ān containing the Remembrance.*" {38:1}

So important was the whole subject of the adḫkār that Sḫaykḫ Ibn 'Aṭā'Illāh begins his book, *Miftāḥ al-Falāḥ* by stating, "The Remembrance of Allāh ... is the very prop on which the Way rests."

Al-Awrād {invocations}: The importance of the adḥkār led to collections and collations of formulæ known in the plural as *awrād* and in the singular as *wird* meaning a watering hole, a spring or a source. In practice it is a very particular series of adḥkār common to all the various branches of the Sḥādḥdḥuliyyah. The Wird is recommended to be read after the *ṣalāh* of dawn {*al-fajr*} and between the evening {*maghrib*} and night {*'ishā* } ṣalāh.

Though it is not uncommon for the Wird to be lengthened by additional adḥkār the basic structure {as given in this collection} is always the same and the number of repetitions is usually constant. The constituent elements are the *'istighfār* which is a petition for the forgiveness of Allāh, the *ṣalāt 'ala'-n-nabī* which is the invocation of the blessings and the peace of Allāh on the Prophet, his companions and followers and the *hayalah* which is the formula LĀ 'ILĀHA 'ILLĀ-LLĀH which constitutes the first part of the *shahadatayn*. The practice itelf, soundly based on Qur'ān and Sunnah, can be said to have the aim of creating a diurnal rhythm in the life of the murīd {coinciding with the diurnal angelic revolutions} in which three discreet maqamāt are constructed for the aspirant. Thus the *'istighfār* corresponds to the maqām of repentance {*tawbah*} and renunciation {*zuhd*}, the *ṣalāt 'ala'-n-nabī* corresponds to the maqām of sanctified love {*maḥabbah*} and the *hayalah* corresponds to the maqām of spiritual gnosis {*ma'rifah*}. Additionally it is understood that these three maqamāt are linked to the three dimensions that comprise the Dīn which are 'Islām, 'Imān and 'Iḥsān, which have been previously discussed.

When the murīd recites the *Wird* on completion of the *ṣalah*, especially if the ṣalāh is 'in' its time and performed in jama'ā {congregation} — for Sḥaykḥ Abū-l-Ḥasan said, "Who does not perform his ṣalāh in jama'ā is not from us" — he should begin to notice within a very short time a deepening of his or her practice. If after a time the *murāqabah* {inward watching, contemplation} is added by the Sḥaykḥ the murīd gradually reaches to what is termed 'the steady state'. It is from this state that the path of refinement and purification begins.

For the novice the exercise of will {*'irādah*} and practice {*riyāḍah*} stemming from thirst {*hiyām*} and zeal {*himma*} gradually brings about a transformation {*taḥawwul*} and a grounding of the initial realization to the earth of daily life so that what began as an 'artificial' construct {the states = *aḥwāl*} at the end becomes an integral spiritual reality {*ḥaqīqah*}. In other words the *ḥāl* {temporary state} becomes *maqām* {abiding station}. The confirmation by both the murīd and the Sḥaykḥ of this grounding in the ḥaqīqah is the *manshūr al-wilāyah* {the unfolding of sovereignty}, usually marked by the bestowal of the Name. The Wird, however, remains a life-long practice for, generally speaking no matter what the maqām, the Wird serves as a means of communion and renewal and a connection across time and space with the Sḥaykḥ, the Prophet, blessings of Allāh and peace be upon him, and his followers, which by extension includes the totality of the Ummah and ultimately, at the highest level it is both communion with, renewal in and arrival {*wuṣūl*} to his Lord {*rabb*} at the level of His Manifest Apparent Essence {*adḥ-dḥatu-l-mar'iyyah*} though obviously, not in His Being which is always 'beyond' in the sense that the Absulutely Unknowable Formless Essence can never be 'arrived' at or 'known'.

It is this 'communion' especially when it is enhanced by the daily *reading* of a portion of al-Qur'ān that yields the blossoming of the lights in the mirror of the purified and cleansed heart which takes place as the light of Allāh finds its true focal point in the 'heart of the believer'. As we related earlier from our Sḥaykḥ, "The second stage is the heart {*qalb*} with whose tending and knowing he occupies himself and, when he becomes established in that stage, so not a bit of the work remains to be done, he ascends to the third stage, the spirit {*rūḥ*}. Here he occupies himself with tending it and knowing it and, when the knowledge of it is achieved, the lights of certainty {*yaqīn*} dawn upon him little by little until, when his spiritual insight {*baṣirah*} becomes familiar with the succession of lights upon it, certainty {*yaqīn*} is made to break forth upon him with such a force that he no longer understands anything about it, so different are the lights of the three stages {*nafs, qalb, rūḥ*) which he previously experienced. At this point he understands *as Allāh wills*."

Al-Ad'iyah {supplications}: Scattered throughout the Aḥzāb are supplications to Allāh drawn from Qur'ān, Ḥadith and Inspiration {*ilhām*}. These ad'idyah are set within particular cycles of invocation that occur in the course of the Aḥzāb and as such they serve, depending on the concentration of the murīd, to evoke the strength either to make necessary changes in his or her life or to alter or transcend internal obstacles. Though they are contained within a certain matrix they also constitute valuable formulæ in the pharmacopœia from which the 'Doctors' prescribe remedies for the individual

murīd needed in the constant struggle {*jihād*} with the self or to deal with particular challenges or struggles encountered along the Way. They are numerous and their range, necessarily covering myriad areas of dimensions, is vast. Thus:

نَسْأَلُكَ تَوْحِيدًا لَا يُقَابِلُهُ شِرْكٌ

NAS'ALUKA TĀWḤĪDAL LĀ YUQĀBILUHU SḫIRK

we implore you { for } Oneness unassailed by association

from *Ḥizb al-Fatḥ*

وَ آجْعَلْ لِي مِنْ كُلِّ ذَنْبٍ وَ هَمٍّ وَ غَمٍّ وَ ضِيقٍ
وَ سَهْوٍ وَ شَهْوَةٍ وَ رَغْبَةٍ وَ رَهْبَةٍ وَ خَطْرَةٍ وَ فِكْرَةٍ
وَ إِرَادَةٍ وَ فَعْلَةٍ وَ غَفْلَةٍ وَ مِنْ كُلِّ قَضَاءٍ وَ أَمْرٍ مَخْرَجًا

WA Jå'AL LĪ MIN KULLI DḫAMBIÑW-WA HAMMIÑW-WA GḫAMIÑW-WA ḌĪQIÑW-
WA SAHWIÑW-WA SḫAHWATIÑW-WA RAGḫBATIÑW-WA RAHBATIÑW-
WA KḫAṬRATIÑW-WA FIKRATIÑW-WA 'IRĀDATIÑW-WA FA'LATIÑW-WA GḫAFLATIÑW-
WA MIN KULLI QAḌĀ'IÑW-WA 'AMRIN MAKḫRAJĀ

Release me from every misdeed and anxiety and grief and confinement
and distraction and enticement and craving and dread and menace and speculation
and allegation and irritation and forgetfulness and from every decree and ordinance a way out

from *Ḥizb al-Fatḥ*

وَ أَغْرِقْنِي فِي عَيْنِ بَحْرِ ٱلْوَحْدَةِ

WA 'AGḫRIQåNĪ FĪ 'AYNI BAḤRI-L-WAḤDAH

And drown me in the Source of the Ocean of Oneness

from *aṣ-Ṣalāutu-l-Mashīshīyyah*

Al-Aḥzāb {the orisons}: there are seven aḥzāb in this collection and a single taṣlīyyah and its redaction. The seven include: *Ḥizb al-Baḥr* {Orison of the Sea} *Ḥizb al-Barr* {Orison of the Earth}, *Ḥizb al-Fatḥ* {Orison of Opening}, *Ḥizb an-Naṣr* {Orison of Victory}, *Ḥizb ash-Shaykḫ* {Orison of the Shaykḫ}, *Ḥizb al-Āyāt* {Orison of Signs}, and *Ḥizb al-Lutf* {Orison of the Subtle Distillation of Tender Mercy}. The eighth is *aṣ-Ṣalāutu-l-Mashīshīyyah* which is an Invocation {*taṣlīyyah*} of Blessings on the Prophet {*ṣalāt 'ala'-n-nabī*} that is recited in the same way as the aḥzāb.

Since our plan, *'inshā'llāh*, is to publish past and present commentaries on many of the Aḥzāb in seperate mongraphs it is not our intention to write commentaries {*shurūḥ*} on any of these texts but simply to introduce them, excerpt a few lines to give an idea of their 'taste', outline some of their major themes and give a few details which may be helpful to the reader.

Of the seven and the one, three are widely known and the remaining ones less so though they also enjoy wide circulation and have many advocates amongst the Mutaṣawwifah of the Shādhdhuliyyah and other ṭā'ifah including the Qāddirīyyah and ṭurūq of the monsoon crescent spread from the coast of East Africa to Indonesia. They have been continuously recited for centuries and have remained in print initially through the circulation of hand-written copies and later, with the advent of movable Arabic type, in printed copies.

The first text in our collection is a famous Qaṣīdah known as *Dalīl li-Ibn Sabīl* of Sḥaykḥ Abū Madyan al-Gḥawtḥ, may Allāh sanctify his secret. He was known as the Sḥaykḥ of the Sḥuyūkḥ as well as the Gḥawtḥ and Quṭb of his time. He was a man of great humility and modesty who turned a stern face toward the world but whose heart was of the greatest softness. He said, concerning his position in the world, "I have no rôle other than to be constantly humble in my daily existence, to love Allāh, to worship Him, to praise Him and invoke His Name unceasingly." Of his own state he said, "The awareness of divine grandeur and might inflames my soul, takes hold of my being, governs my most intimate thoughts as well as the acts I carry out in full daylight before the eyes of the world. My knowledge and my piety are illumined by flashes of light from on high. Who is the one upon whom pours the Love of Allāh? It is he who knows Him and searches everywhere for Him. It is he whose heart is right and who is totally resigned to the Will of Allāh. Know this well; this alone elevates one so that the whole being is absorbed in contemplating Allāh Most High. Allāh grants no prayer if His Name has not been invoked. The heart of he who contemplates Him rests at peace in the World of the Unseen." As in, "*And you shall see the mountains that you imagined solid, flying by like clouds. The Way of Allāh who perfects all things. Truly He is Aware of what you do.*" (27:88)

He was born near 'Isḥbīliyyah {Seville} in 509 Ḥijri {1116CE} of an Anṣarī family and as a young man migrated to Fās where he studied Ḥadīthḥ under Sḥaykḥ Abū-l-Ḥasan al-Gḥālib eventually becoming a faqīh and an 'alīm. After completing his studies he entered the Way at the hands of Sḥaykḥ Muḥammad ad-Daqqāq and later took the hand of Sḥaykḥ Abū Ya'za Yalannūr, the inheritor of the Nūriyyah line, an extremely ascetic non-Arabic speaking Berber who lived solely on herbs and roots and possessed only a single ragged garment,. He was his final 'trainer', may Allāh sanctify their secret and perfume their resting places. During his period of training Abū Madyan supported himself by his craft which was weaving. When his training was completed, he proceeded to Bijāyah where he spent the rest of his life teaching. A later 'biographer', Ibn Maryam in *al-Bustān fi-dḥikr al-awliyā' wa-l-'ulamā' bi-Tilimsan*, recounts that the Sḥaykḥ made a journey to the East and whilst performing Ḥajj met Sḥaykḥ 'Abd al-Qādir Jilāni, Allāh preserve his secret, who bestowed upon him the cloak {*kḥirqah*} of initiation and, after the Ḥajj, during a prolonged stay in Makkah, introduced him to the teachings of the Bagḥdad school of inward ecstasy and outward sobriety. This story, though it has become part of popular hagiography, seems apocryphal as the Sḥaykḥ himself never mentions either the journey or the meeting and neither does his earliest 'biographer' at-Tādilī {see bibliography} nor a later 'biographer' Ibn Qufudḥ. Whilst we must remain in doubt about a Qādariyyah influence in the teaching of Sḥaykḥ Abu Madyan there can be no doubt that Abū Madyan's teaching vitally affected the growth and spread of Taṣawwuf in the Far West {*al-magḥribi-l-'aqṣā*}.

There are two important doctrinal strands which directly influenced Sḥaykḥ Abū Madyan that *can* be clearly documented. The first was the teaching contained in the *Iḥyā 'Ulūmi-d-Dīn* of the Proof of Islām {*al-Hujjati-l-'Islām*}, Sḥaykḥ Abū Ḥāmid al-Gḥazālī, may Allāh preserve his secret, which was transmitted to him in Fās by Sḥaykḥ 'Alī ibn Ḥirzihim {figure 6} whose sḥaykḥ, Abū Bakr Ibn al-'Arabī of 'Isḥbilīyyah and uncle Abū Muḥammad Ṣaliḥ Ibn Ḥirzihim of Fās had both, may Allāh preserve their secret, studied directly under Sḥaykḥ Abū Ḥāmid al-Gḥazalī. The second was the Illuminationist {*'Isḥraqī*} teachings of the Nūrīyyah which emanated from Bagḥdād and the *ṭā'ifah* of the companion of al-Junayd, Abū-l-Ḥusayn {sometimes called Abū-l-Ḥasan} Aḥmad ibn Muḥammad an-Nūrī al-Kḥurasānī through Miṣr and Sḥaykḥ Abū-l-Faḍl 'Abdullāh ibn Biṣḥr al-Jawharī, and then through Sḥaykḥ Abu Ya'za Yalannūr, may Allāh preserve their secret. This later teaching {only orally transmitted} basically centred around a very intense internal alchemy which was also often severely ascetic. These practices of self-purification are undertaken with the aim of preparing a 'vessel' capable of receiving and containing directly imparted divinely illuminated wisdom that 'the flesh become spirit and the spirit become flesh and both become light'.

A story is told, which also may be apocryphal, but which conveys his 'flavour'. He had arrived at Bijāyah and was refused entry to the town. A deputation of notables came to meet with him and explained that there was no place for him in the town as Bijāyah was replete with teachers, which was indicated by offering him a bowl brim full of milk, to which his response was to draw forth from his robes a fresh flowering rose, though it was winter, and set a single pink petal afloat atop the milk. And Allāh knows the Truth.

The accounts of his worldly journeys differ. Wherever he may have travelled, whoever he may have met, we know that he finally settled in Bijāyah {Bougie} in the Maghrib and lived out his life surrounded by his murīdūn. The Muwaḥḥid Sulṭān, Yaqūb al-Manṣūr, probably at the instigation of jealous 'ulamā' and courtiers, summoned him, when he was quite old, to Tilimsan in order to question him about his beliefs. He left for Tilimsan escorted by his murīdūn, who were extremely apprehensive as to his fate. He told them, as they departed, "My last hour is near, but it is written that I shall not die here. Such is the decree of Allāh and I cannot withdraw from it. Yet I am weak and of a great age. I can hardly travel so the Most High has sent those who should accompany me to my last abode with the necessary care. But, know this well. I shall not see the Sulṭān and he shall not see me." This was indeed the case as he left this world at 'Ayn Takalet just outside of Tilimsan near the Rabāṭ of al-'Ubbād of which he said, "How favourable and propitious a place to sleep one's eternal sleep." His last words were, "There is no deity other than Allāh and Muḥammad is the Messenger of Allāh." He added, "Allāh is the Supreme Truth." He died in the year 594H {1197CE} one year after the birth of Sḥaykḥ Abū-l-Ḥasan and was buried in the Rabāṭ of al-'Ubbād, may Allāh perfume his resting place and enrich us by his secret.

He says, "The soul {*nafs*} is a trust, the body is its protection." "The faqīr does not reach the goal except by three things: Practice of Qur'ān and Sunnah and his choice of his spiritual master." "Poverty is glory. Knowledge is booty. Silence is rescue. Despair is rest. Asceticism is well-being and forgetting Allāh for the blink of an eye is treachery," for, "Presence with Allāh is the Garden and absence from Allāh is the Fire. Nearness to Him is pleasure and distance from Him is grief. Intimacy with Him is life and alienation from Him is death." Asked about Divine Love he said, "The principle of Divine Love {*hubb fī-llāh*} is to invoke in all circumstances the Name of Allāh, engage all the power of the soul to know Him and never to have anything in sight but Him," for "the right to Abiding Permanence {*baqā'*} is the Annihilation {*fana'*} of your self. You are not His Slave if anything other than Him remains within you." "If there is nothing left other than Him, then know that, that is *faqr* {poverty}. All else is delusion, posturing and vanity."

The Qaṣīdah of Sḥaykḥ Abū Madyan al-Gḥawtḥ known as *Dalīl li-Ibn Sabīl,* begins

مَا لَذَّةُ ٱلْعَيْشِ إِلاَّ فِي صُحْبَةِ ٱلْفُقَرَا

MĀ LADḤDḤATU-L-'AYSḤI 'ILLĀ FĪ ṢUḤBATI-L-FUQARĀ

The pleasure of life is solely in the company of the Poor

هُمُ ٱلسَّلاَطِينُ وَ ٱلسَّادَاتُ وَ ٱلأُمَرَا

HUMU-S-SALĀṬĪNU WA-S-SĀDĀTU WA-L-'UMARĀ

they are the Sultans and the Lords and the Princes.

and ends

ثُمَّ ٱلصَّلاَةُ عَلَى ٱلْمُخْتَارِ سَيِّدِنَا

ThUMMA-S-Ṣ-ṢALĀTU 'ALĀ-L-MUKḤTĀRI SAYYĪDINĀ

Then blessings upon the Chosen, our Liege-lord

مُحَمَّدٍ خَيرِ مَنْ أَوفَى وَ مَنْ نَذَرَا

MUḤAMMADIN KḤAYRI MAN 'AWAFA WA MAN NADḤARĀ

Muḥammad, the best of those who promised and who vowed unto Allāh

The taṣlīyyah, *aṣ-Ṣalātu-l-Mashīshīyyah*, was composed by the murīd of Sḥaykḥ Abū Madyan al-Gḥawtḥ who was himself the Quṭb and was, in turn, the Sḥaykḥ of Sḥaykḥ Abū-l-Ḥasan, Sīdī 'Abd as-Salām Ibn Mashīsḥ. On the surface it appears to be an invocation of blessings and peace on the Prophet of which numerous examples can be found, all of which stem from the injuction in the Qur'ān, "*Allāh and his angels bless the Prophet; O you who believe bless him and wish him abundant peace.*" {33:56} and two ḥadīthٌ, one of which {p. 73} relates that Allāh confers ten blessings on anyone who invokes one blessing on the Prophet, blessings of Allāh and peace be upon him, and the other which encourages the believers to love the Prophet, blessings of Allāh and peace be upon him, more than they love their own families or their own self{s}. The substance of this particular taṣliyah is of the greatest sublimity and highest level both in meaning and subtlety of phrasing. It is, as many commentators have pointed out, nothing less than the setting forth of the Doctrine of the Universal Man {*al-insān al-kāmil*} with the Prophet, blessings of Allāh and peace be upon him, as the example *par excellence* of that perfected and perfect being.

To those literalists and modern 're-formers' who hold that Muḥammad was 'only' a human and rather view him as a glorified delivery man in his function of Messenger, a text such as *aṣ-Ṣalātu-l-Mashīshīyyah* approaches idolatry {*shirk*}. No use even in reciting the adage, "Yes he was a man like other men in the sense that a diamond is a piece of coal or a ruby is a stone like other stones." To attempt to clarify meaning by resorting to comparative idioms such as the Buddhist doctrine of the *Dharmakaya*, *Sambhogakaya* and *Nirmanakaya* Bodies would be to call down anathema {*takfīr*}. The reality of the Ḥadīthٌ recorded in Bukḥarī : "I was a prophet with my Lord while 'Ādam was between clay and water and I am a prophet with my Lord when there is neither clay nor water." amazes them whilst the reality {*ḥaqīqah*} expressed in "He who has seen me has seen the Truth {*al-ḥaqq*}" or "I am from the light of Allāh and the whole world is from my light" or "I am created from the Light of the Face of Allāh" is beyond their comprehension.

وَ مَن كَانَ فِى هَذِهِ أَعْمَىٰ فَهُوَ فِى ٱلْأَخِرَةِ أَعْمَىٰ وَ أَضَلُّ سَبِيلاً

and whosoever is blind in this world shall be blind in the Last {world} and further from the way {17:72}

Alḥamdulillāh, that Allāh has chosen from among His creation, people capable of seeing and alḥamdulillāh that they have reported to us what they have seen lest the Dīn be reduced from its full three-dimensional amplitude to the two or even one-dimensional view of those who have sought, especially over the course of the past century, to fundamentally 're-form' the Dīn. It is ironic that in spite of the clamour and noise surrounding the call to return to Qur'ān and Sunnah voiced by these 're-formers', there is no place in the entire world where 'Islamic sḥarī'ah is fully implemented even where the 're-formers' are in control of the government and in those lands where they have gained control they have never waged war, other than by rhetoric, except on other Muslims. They have compromised the Dīn and 'adjusted' it to harmonize with prevailing economic, military and political exigencies. They have politicized the Faith {*al-'Iman*} so that it remains little more than another worldly ideology characterized by fanaticism, lack of compassion, stridency and hatred. They have forgotten the principle of *'Iḥsān* which is, in reality, the foundation stone of the Sḥahādah {witnessing}. In place of "Worship Allāh as though you saw Him knowing that if you do not see Him, He sees you." they have substituted a dry, cold and ultimately barren transcendence that denies the effulgent immanence and its reality {*haqīqah*} of warmth, intimacy and love of Allah and His Messenger, blessings and peace be upon him. May Allāh preserve those who preserve His Revelation in its entirety and thus preserve the beauty, love, harmony and equilibrium which are the fruits and proof of the efficacy of the Dīn and may Allāh preserve and strengthen those who love the Prophet, blessings of Allāh and peace be upon him, more than they love their own selves or their families. It has been said, "He who finds no room to love Allāh and no room to love His Unlettered Messenger, the Mercy to all the Worlds, blessings of Allāh and peace be upon him, is left with the ashes of the love of this world." — a world, moreover, that is vanishing into non-existence at every moment and in which, as Allāh has revealed, "*Contention in profit distracts you until you reach the grave. But then shall you know, then shall you truly know with the knowledge of certainty. Ah but did you know now for you shall behold the fire, behold it surely with the eye of certainty, and then you will be asked concerning bliss.*" {102:1-8}

فَـرِيَـاضُ ٱلْمَـلَـكُـوتِ بِـزَهْـرِ جَـمَـالِـهِ مُـونِـقَـةٌ

FARIYĀḌU-L-MALAKŪTI BI-ZAHRI JAMĀLIHI MŪNIQAH

And the gardens of the Malakūt are beflowered by his beauty blossoming

وَ حِـيَـاضُ الـجَـبَـرُوتِ بِـفَـيْـضِ أَنْـوَارِهِ مُـتَـدَفِّـقَـةٌ

WA ḤIYYĀḌU-L-JABARŪTI BI-FAYĪDI 'ANWĀRIHI MUTADAFFIQAH

And the pools of the Jabarūt overflow by his lights outpouring

So, some eight hundred years ago, did the Quṭb, Sḥaykḥ 'Abd as-Salām Mashīsḥ, perceive the Prophet, blessings of Allāh and peace be upon him. Over those eight centuries any number of commentaries have been written and are still being written as witness this extract from an unpublished *sḥarḥ* by the Sḥādḥdḥulī-Yasḥrutīyyah Sḥaykḥ, Muḥammad al-Jamāl of the Mount of Olives, may Allāh purify his secret, the Nā'ib to the Mufti of al-Quds in Occupied Palestine.

In the preface to the commentary he says, "People do not appreciate the great value of the Prophet, blessings of Allāh and peace be upon him, and the respect and glorification that is his due. Allāh says that He, "*has written Mercy on Himself.*" {6:12} Know that His Messenger is the Spring of that Mercy {*'aynu-r-raḥmah*} in this and every world in accord with His Words, "*We have not sent you except as a Mercy {raḥmah} to all the worlds.*" {21:107} He is the spring and source of Mercy in the whole of creation. The Truth is that in creation there is nothing, concealed or revealed, *but* the Muḥammadan Reality {*al-ḥaqīqatu-l-muḥammadīyyah*} which is the life giving ink with which the letters of all creatures are written and the germ of the Essence {*adḥ-dḥāt*} within the seed of all those conceived, past, present and future; but this is not revealed except to those who follow in his Way and come to truly know him." Of the above he says,

"And the stations of the Way lead to the reservoir of *al-jabarūt* {the World of Sovereignty or the Presence of the Secrets} from whence the brillant lights of his Secret pour out in abundance. This is the appearance of the Essence that rises above all occurrences for he, blessings of Allāh and peace be upon him, is the *ḥaḍratu-l-arwāḥ*, the Presence of all the Souls. The simile for this is that *al-jabarūt* and *al-malakūt* are like spacious gardens in high places. The emergence of these gardens is through their taking of the Water of Knowing from this reservoir and the beauty of Muḥammad is like the blossoming and flowering plants in those gardens. The World of Sovereignty {*al-jabarūt*} is the vast sweetwater sea on whose shores are the gardens which are watered by the reservoirs. The lights of the Prophet are the water which irrigates those gardens and it constantly flows in great effusion. He, upon whom be the blessings of Allāh and peace, is the adornment of the three worlds {*al-mulk, al-malakūt, al-jabarūt*} and their grace. Had it not been for him they would not have been created. He is the mirror reflecting the Essence {*adḥ-dḥāt*} and the qualities {*as-sifāt*} and the deed {*al-fa'al*} of all the worlds and in him there rest the hearts of those who tread the Ways of the Lord by witnessing with certainty the Act of Allāh. The souls of the knowers who witness the qualities long to witness the Essence and the Secrets of the Perfected Ones {*al-kamilīn*}, for it is in this witnessing that the knowers are blessed in complete absorption.

"Be informed that my master, Sīdī 'Abd as-Salām, may we be benefitted by him, praised our Prophet by this and showed respect to him by illustrating that the three worlds are derived solely from the flowering of his sublime beauty and the radiant effusion of his light. My master expanded in glorifying and magnifying the Prophet by moving from the particular, where you see him only in his existence, to the universal where you see him in every picture {*mitḥāl*}. For, in Truth, every thing is linked to him, blessings of Allāh and peace be upon him, and everything is encircled by his secret for without the movement of his secret in everything the supports of being would collapse."

وَ لاَ شَيْءَ إِلاَّ وَ هُوَ بِهِ مَنُوطٌ

WA LĀ SḤAY'A 'ILĀ WA HUWA BIHI MANŪṬå

And there is nothing except that to him it is linked

The secret of this link is known only to the People of Remembrance, since it is only perseverance in remembrance {*dḥikr*} that kindles the light of love which light is that link of love by which all things are linked to him who is, *par excellence*, both the lover {*muḥib*} and the beloved {*maḥbūb*} of Allāh, Muḥammad al-Muṣṭafah, blessings and peace be upon him. To ask *ṣalawat* on the Prophet is thus to consciously link one's own actions to the actions of Allāh and his angels in accord with the Divine Universal Law {33:56} in that radiant epiphany {*tajlīyah*} of blessing by which, in truth, the entire cosmos is made manifest by and in the very Light of His Essence {*nūru-dḥ-dḥāt*}. Simultaneously, it is to attract to oneself the entire blessings of the cosmos in accord with the Prophetic saying, "Who sends blessings upon me one time, Allāh sends blessing upon him ten times; who sends blessings upon me ten times, Allāh sends blessings upon him one hundred times ; who sends blessings upon me one hundred times, Allāh sends blessings upon him one thousand times; who sends blessings upon me one thousand times, Allāh forbids his body to the Fire and shall support him by the Rooted Word {*qawlu-tḥ-tḥabit*} in this world and the last and shall cause him to enter the Garden. His blessings upon me shall appear as light shining for five hundred years whilst he crosses the Bridge on the Day of Judgement and Allāh shall, for every blessing he sent upon me, bestow on him a palace in the Garden." Reported by Abu Hurayrah in Ṣaḥiḥ Muslim.

aṣ-Ṣalātu-l-Mashīshīyyah is recommended for individual reading after the dawn or sunset ṣalāh and can be heard in gatherings {*majalis*} of the ṣūfīyah from Maghrib to Indonesia as well as in Europe and the Americas. Little is known of the work of Sḥaykḥ 'Abd as-Salām but *aṣ-Ṣalātu-l-Mashīshīyyah* provides us with a clear indication of the rare quality of being and perception that Sḥaykḥ Abū-l-Ḥasan was immersed in when he was privledged to find the Quṭb.

We have also included in our collection a redaction of the *aṣ-Ṣalātu-l-Mashīshīyyah* known as the *Waḍḥīfatu-ṣ-Ṣalātu-l-Mashīshīyyah* composed by Sīdī Sḥaykḥ Muḥammad Abū-l-Mawwāḥib at-Tūnisī of the Wafā'iyyah-Sḥādḥdḥuliyyah, Allāh preserve his secret. The word *waḍḥīfah* means a 'daily assignment' and this particular Waḍḥīfah is found in the manuals of different branches both in the East and the West. It is built upon the form of *aṣ-Ṣalātu-l-Mashīshīyyah* which has been altered by addition and subtraction so as to both amplify and intensify the meaning of certain verses. In order to maintain the distinction between the original, composed by Sḥaykḥ Ibn Mashīsḥ, and the later redaction, we have placed the *Waḍḥīfah* with the prescribed daily practices, as it is often assigned as a 'daily office' by some branches. It has great beauty and efficacy, especially when recited in group circles. The two texts are, however, sometimes confused and the writer has met those who insist that the *Waḍḥīfah* is the actual *aṣ-Ṣalātu-l-Mashīshīyyah*. This being the case it was felt that it would be better to separate them and include the *Waḍḥīfah* among the Praxis.

Ḥizb al-Baḥr {The Orison of the Sea} appears in every collection of aḥzāb and its fame and use has spread beyond the Sḥādḥdḥulī Order {*ṭā'ifah*} to the entire Muslim world. It is particularly favoured by travellers, for whom it functions as 'a magic spell for a far journey'. Those of greater discernment know that its efficacy is not limited solely to stilling the oft raging seas that beset the traveller in the outer world but, far more, it is a litany for subjugating the seas that rage in the self whilst in this world and a preparation of the self for the World of the Isthmus {*al-barzakḥ*}, that sphære outside of time, causality and the process of 'becoming' which upon occasion "irrupts into our time and confers the dimension of eternity on the scissions that are produced" so that 'history' is both liberated and transmuted.

لَآ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

LĀA 'ABåRAḤU ḤATTA 'ABåLUGḥA MAJåMA'A-L-BAḤRAYNI 'AW 'AMḌIYA ḤUQUBĀ

I will not give up until I reach the point where the two seas meet though I travel for ages {18:60}

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ • بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

MARAJA-L-BAḤRAYNI YALTAQIYĀN • BAYNAHUMĀ BARZAKẖUL-L-LĀYABåGẖIYĀN

He has loosed the two seas. They meet. Between them is a barrier. They do not mingle.
{55:19-20}

وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

WA MIÑW-WARĀĀ'IHIM BARZAKẖUN 'ILĀ YAWMI YUBå'ATẖŪN

Behind them is a barrier until the day when they are resurrected
{23:100p}

The Barzakẖ {barrier, isthmus, interspace} exists between this world and the next and between the next and the world of the resurrection. In this world it is the place described in the Sūrah of the Cave {18:59-81} where Sayyīdunā Mūsā met Sayyīdanā Kẖiḍr, peace be upon them both. Sayyīdunā Mūsā, in the company of his servant, seeks a meeting, at *the point where the two seas meet,* with a figure described by Allāh as, "*...one of Our Slaves to whom We had given Mercy from Us and had taught him knowledge of Our Presence.*" {18:65} In the encounter, Nabī Mūsā, peace be upon him, the Prophet of his age, is taught by this "slave" a knowledge of Reality {*ḥaqīqah*} quantum to his own knowledge of Law {*sẖarī'ah*}. The ramifications of these āyāt are vast and have led to extensive commentaries over the past fourteen hundred years. The Qur'ān possesses not only an horizontal historical {*zamān al-katẖīf*} reality and a vertical transhistorical {*zamān al-laṭīf*} reality but also exists in an all-encompassing meta-temporal spherical reality {*zamān alṭaf*} in which all the figures that appear exist both in their horizontal time and in the present veridical moment of the life of each believer who is capable of 'reading'. Hence, these āyāt are the 'story' of the necessary meeting which must take place in the life of the believer who has the zeal {*himma*} to "*travel for ages*" in order to arrive at the Truth of the Truth which is the Transcendent Knowledge {*ḥaqīqah*} that alone can explicate the Revealed Law {*asẖ-sẖarī'ah*}

This meeting takes place in a very particular and discreetly sited 'place'. This 'place' is revealed in the āyāt first by Sayyīdinā Mūsā's, peace be upon him, determination to reach *the point where the two seas meet,* his overshooting it {18:62-63} and subsequent return {64-65} to *the point where the two seas meet* which is *the* meeting place. Allāh then refers to this 'place' *where the two seas meet* in two further āyat {25:53} and {55:20} in which He defines the "place" as a *Barzakẖ* {barrier, isthmus, interspace} which appears only in one other instance where it is *a barrier until the day when they are resurrected* (23:100}, which occurs after the death of the individual and refers to the life in the interspace where the self {*nafs*} dwells in a psychic world which it created for itself whilst upon the earth in accord with its desires and appetites whether for good or for evil, whether in accord with the Sẖarī'ah or outside the Law; whether in accord with Qur'ān and Sunnah or counter to them. All of these āyāt must be understood in the light of the Ḥadīṯ, "Die before death in order that you might live," and the āyah, "*You were dead, He made you alive. Again He will cause you to die and then revive you and then unto Him shall you return.*" {2:28} The passport for this journey is stamped, '*Min al-ḥayyu-l-ladẖī lā yamūtu ill-al-ḥayya-l-ladẖī lā yafūtu*" — "From the Living One without Death to the living one who does not perish" and countersigned, "*My living, my dying ... all belong to Allāh.*" {6:162}

This death which is the spiritual birth {*al-wilādatu-r-ruḥānī*} of the Self within the self, the re-cognition of the original Self "*created in the best of forms*" {95:5} takes place at precisely the *point where the two seas meet.* This isthmus, this barrier, this interspace, this barzakẖ is the place where the bodies {*jism* and *jasad*} and the spirit {*rūḥ*} meet but do not touch. The name of this place of 'touching not touching' which is the paradoxical interspace where the fabric of time and space is altered is the Secret Self {*an-nafsu-s-sirriyyah*} counterpoised between 'body' and 'spirit'; the soul {*nafs*} which in turn, subject to all that has gone into its creation, is the 'body' of the barzakẖ between this world and the world of the resurrection which Sẖaykẖ al-Akbar, may Allāh preserve his secret, refers to when he states in *al-Fūtūḥat al-Makkiyah,* "In the barzakẖ every human being is a pawn to what he has earned, imprisoned in the forms of his works."

فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ ٱلرَّحْمَةُ وَ ظَٰهِرُهُ مِنْ قِبَلِهِ ٱلْعَذَابُ

FAḌURIBA BAYNAHUM BI-SŪRIL-L-LAHU BĀBUM BĀṬINUHU FĪHI-R-RAḤMATU
WA ḌḤĀHIRUHU MIN QIBALIHI-L-'ADḤĀBå

A wall shall separate them wherein is a gate,
the inner side of which is mercy and the outer of which is torment.
{57:13p}

وَ هُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَ هَٰذَا مِلْحٌ أُجَاجٌ
وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَ حِجْرًا مَّحْجُورًا

WA HUWA-L-LADḤĪ MARAJA-L-BAḤRAYN • HĀDḤĀ 'ADḤBUN FURĀTUÑW-WA HĀDḤĀ MILḤUN 'UJĀJ
WA JA'ALA BAYNAHUMĀ BARZAKḤAÑW-WA ḤIJåRAM-M-MAḤJŪRĀ

He it is Who has let forth the two seas, one sweet, palatable, the other salt, bitter
and He set between them a barrier and a forbidding ban
{25:53}

Within the Ḥizb are contained 'provisions' for that far journey. The internal hiero-historical reality of the suprasensible guide, al-Kḥiḍr, peace be upon him, is a truth and reality which exists in each 'self'; a truth which can only be contacted at *the point where the two seas meet* which is the paradoxical and unique interface of *sḥarī'ah* and *ḥaqīqah*. The Law is the original and true matrix to which the self must be aligned if it is to reach the equilibrium necessary to cross the sea of the change to the realm of permanence. It is the Ship of Safety {*safīnati-n-najāh*}. Taṣawwuf is the science {*'ilm*} which contains the knowledge necessary to pass through the Gate of the Law in the wall which encompasses the realm of permanence into the Garden of Mercy from which we, by our own abandonment of reality {*ḥaqīqah*}, have been exiled to dwell in the torment of self-direction. For the ṣūfiyyah, unlike the symbolists on one hand and the literalists on the other, there is no conflict or separation between *sharī'ah* and *ḥaqīqah*.. They insist at every level and at all times, "*He is Allāh other than Whom there is no other deity, Knower of the Unseen and the Seen. He is the Mercy, the Mercy Full,*" {59:23}, "*He is the First and the Last and the Outer and Inner and He is the Knower of all things.*" {57:3} It is this integral certainty that is affirmed throughout the Aḥzāb. The Inner and the Outer, The Unseen and the Seen, all meet and it is we, each individual 'one' capable of realizing the Truth, who are the that certain *point where the two seas meet*. And it is at that *point*, and no other, where, with the equilibrium and stability provided by the *sharī'ah*, the knowledge and the breadth of vision granted by the *ḥaqīqah*, that the self takes the Way {*ṭarīqah*} of Return {*tawbah*} to that Self created in "*the best of forms.*" {95:4} That Self at peace {*nafs al-muṭma'innah*} which, having died to the "lowest of the low", {95:5} has been, in that process of dying to self, re-formed, transmuted and revived so that it is capable of hearing the call of its Lord, "*O self at peace. Return unto your Lord. Well pleased, well pleasing. Enter among My slaves. Enter My Garden,*"{89:27-30} in full knowledge of the reality of the truth, "Die before death if you would live forever."

يَٰأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَٱدْخُلِى فِى عِبَٰدِى ۝ وَ ٱدْخُلِى جَنَّتِى

YĀ'AYYATUHĀ-N-NAFSU-L-MUṬåMA'INNAH • IRJI'ĪĪ 'ILĀ RABBIKI RĀḌIYATAM MARḌIYYAH
FADå KḤULĪ FĪ 'IBĀDĪ • WA-Då-KḤULĪ JANNATĪ

O self at peace. Return unto your Lord. Well pleased, well pleasing.
Enter among My slaves. Enter My Garden."
{89:27-30}

وَ سَخِّرْ لَنَا كُلَّ بَحْرٍ هُوَ لَكَ فِي ٱلْأَرْضِ وَ ٱلسَّمَاءِ وَ ٱلْمُلْكِ وَ ٱلْمَلَكُوتِ

WA SAKẖKẖIRLANĀ KULLA BAḤRIN HUWA LAKA FĪ-L-'ARḌI WA-S-SAMMĀ'I WA-L-MULKI WA-L-MALAKŪT

And subjugate to us every Sea that is Yours on the Earth and in the Skies, the Dominions and the Heavenly Pleroma

وَ بَحْرَ الدُّنْيَا وَ بَحْرَ الآخِرَةِ

WA BAḤRA-D-DUNYĀ WA BAḤRA-L-ĀĀĀKẖKẖIRAH

The Sea of this World and the Sea of the Last

This facet of the 'sea', though central, is but a single nexus in the multi-dimensional inner matrix of the Ḥizb al-Baḥr. The lines scintillate, refract, connect and are connected, radiate and reverberate, sound and echo. If we follow one line and it leads us to Sayyīdinā Mūsā and Sayyīdinā Kẖiḍr, peace be upon them, and they lead us to *the certain point* and from that point there opens the vista of the barzakẖ, that is only to follow a single avenue. For if we are to consider Sayyīdinā Mūsā what then of "*Oh fire be coolness and safety for 'Ibrāhīm,*" {21:69} or, "*We gave Dāwūd grace from Us {saying}: oh mountains and birds echo his psalms of praise! And We made the iron supple for him.*" {34:10} "*And Sulaymān was Dāwūd's heir. And he said: Oh mankind! Lo! We have been taught the language of the birds, and have been given of all things. This surely is evident favour. And there gathered together unto Sulaymān his armies of the jinn and the human kind and the birds and they were all set in battle order. Until they reached the Valley of the Ants, an ant exclaimed: 'Oh ants! Enter your dwellings lest Sulaymān and his armies crush you, unperceiving.' And {he} smiled, laughing at her speech.*" {27:16-18p} "*And unto Sulaymān {We subdued} the wind in its raging. It ran by his command towards the land which We had blessed. And of everything are We aware. And of the Sẖayaṭīn some dove {for pearls} for him and did other work and We watched over them.*" {21:81-82}

What is this of fires that are cool, of mountains singing psalms, of supple iron? Of 'men' who speak the language of birds, oversee armies of jinn, for whom even the sẖayaṭīn work and who listen and respond to the speech of ants? What is this of thrones that come and go, of floors of glass that appear like water, what is this of illusion and reality and who rules over Sẖibah? Dimensions within the matrix, and each not only referring back along the lines of history {*zamān kaṭẖīf*} but reverberating in the corridors of that transhistorical time {*tajallī*}, that subtle time {*zamān laṭīf*}, that hyper-subtle time {*zamān alṭaf*} that in truth are the reflections of the fulness of our being forever beyond the grasp and comprehension of those simplistic souls bent on reducing all things to the level of rational hermeneutics {*at-ta'wīli-l-'aqli*}.

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

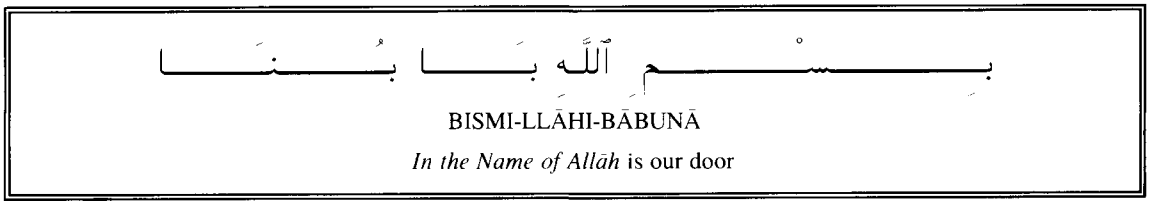
FA'AGẖSẖAYNĀHUM FAHUM LĀ YUBâṢIRŪN

And We have shrouded them so that they do not see

{36:9p}

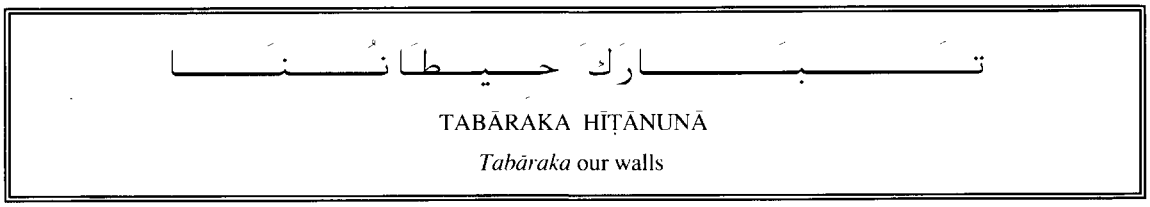
There is in Truth another ta'wīl which leads us back through metaphor, through allegory, through symbol to that ḥaqīqat for which metaphor, allegory and symbol are but stages of meaning that the self encounters on its journey of transmutation to the reunion with the Self corresponding to the times of the 'being' of the Self and its cœval reflections in the different worlds. To be clearly understood the 'text' must be read in the three worlds at, and in, all of these levels simultaneously. Exegete {*mu'awwal*}, exegēsis {*ta'wil*} and exodus {*hijra*} exist simultaneously in the three worlds, and, cœtaneously, when the fabric of time and space is rent asunder, within one's own being. There are those who await al-Mahdī, peace be upon him, and there are those for whom he has come, just as there are those who live awaiting resurrection and those living who have been resurrected for whom "*the Word from a Merciful Lord is Peace.*" {36:58}

All of this and more is woven into the fabric of the Orsion and Litany of the Sea. Our Sḥaykḥ, may Allāh keep fragrant his memory, asks Allāh to subjugate to us all that he subjugated to His Prophets, peace be upon them all, to open to us the magnitude of His Bestowals {*minan*}, the immensity of His blessings {*barakah*}, the dilation of His Secrets {*asrar*} and the penetrating tenderness {*lutf*} of His Mercies. He plunges into realms around which, in the present day, a dark curtain has descended and opens wide the curtains of the *muqaṭṭa'āt* {abbreviated letters} allowing their light to forthrightly and clearly shine forth. He openly and freely restores our inheritance so once again our tongues may find meaning in that pure sound of the transcendent Word reverberating on all planes and in the spheres of the uni verse.



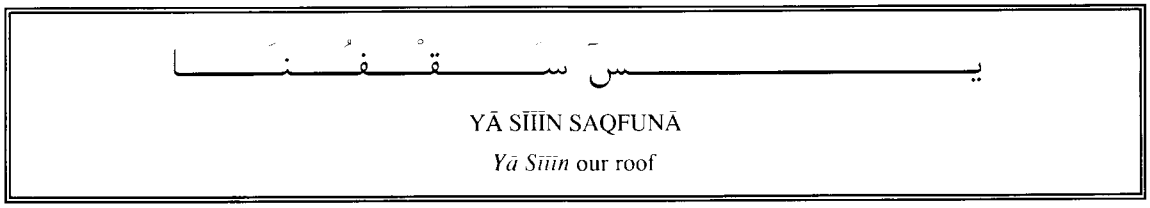
BISMI-LLĀHI-BĀBUNĀ

In the Name of Allāh is our door



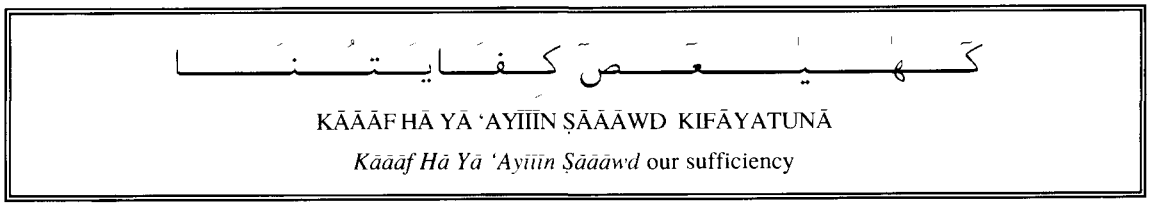
TABĀRAKA HĪṬĀNUNĀ

Tabāraka our walls



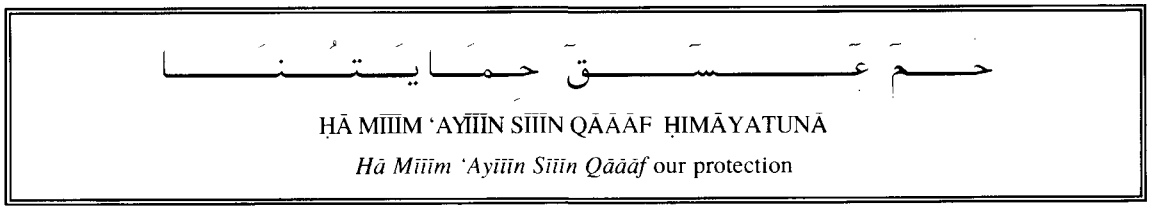
YĀ SĪĪN SAQFUNĀ

Yā Sīīn our roof



KĀĀĀF HĀ YĀ 'AYĪĪĪN ṢĀĀĀWD KIFĀYATUNĀ

Kāāāf Hā Yā 'Ayīīīn Ṣāāāwd our sufficiency



ḤĀ MĪĪĪM 'AYĪĪĪN SĪĪĪN QĀĀĀF ḤIMĀYATUNĀ

Hā Mīīīm 'Ayīīīn Sīīīn Qāāāf our protection

It was this Ḥizb al-Baḥr, this Orison and Litany of the Sea, that our Sḥaykḥ spoke of on his dying day when, in the desert near Humaythira he gathered all of the murīdūn together for one last time. He said "Continue with the Ḥizb al-Baḥr. Teach it to your children. It contains the Greatest Name {*al-'ismu-l-'aḍḥam*}." He referred to it as "The Instrument of Protection and Prevention" {*al-'adati-l-wiqāyyah*} and said if it is read in any place that place is preserved from harm, the fearful is made secure, the sick cured, the anxious made peaceful. It was received by our Sḥaykḥ in a ru'yā from Sīdī Rasūl Allāh, blessings of Allāh and peace be upon him. Sḥaykḥ Zarrūq said, "He that reads it at sunrise Allāh will satisfy his need, cause him to reach his goal, remove his grief, raise his grade, cause him to be respected by the people, increase his faith and facilitate his affairs in this life and the next and protect him from evil whether by day or by night."

And if this is the Sea what then of the Earth for "*With Him are the keys of the invisible. None knoweth them but He. And He knows what is in the earth and in the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, not of wet or dry but it is in a clear book.*" {6:59} "*Be {a}ware {of} Allāh and He shall watch over you and Allāh is the Knower of all things,*" {2:282p} for is it not "*He who appointed the earth to be a cradle for you?*" {43:10} "*For it is He who produced you from the earth*" {11:61} and "*He who multiplied you in the earth*" {16:13} and "*it is to Allāh that bow all that is in the earth and the heavens*" {13:15} and "*it is to Allāh to Whom belongs everything that is in the heavens and everything in the earth,*" {14:2} for "*it is He who stretched out the earth*" {13:3} and "*in the morning the earth becomes green.*" {22:63}} "*have they not journeyed on the earth ?*" {35:44} and seen that, "*in the earth are signs for those having sure faith*" {51:20) so "*why then are you not thankful?*" {56:70} since "*He appointed you representatives upon the earth,*"{35:39} "*have you not seen that Allāh has subjugated to you all that is in the earth ?*" {22:65} "*I swear by the afterglow of the sun when it has set, by the night and all that it enshrouds, by the moon in her fulness, you shall journey from plane to plane.*"{94:16-20}

The *Ḥizb al-Barr* {Orison of the Earth} is also known as *Ḥizb al-Kabīr* {Orison of Vastness}. When we say "Sea" or "Earth" we must realize that these are realities that exist simultaneously on any number of levels both on this this 'earth' and a myriad of other 'earths'. For as much as this earth upon which we have our common home is one earth with its mountains and valleys, rivers and oceans, archipelagos and vast land masses so too is it many earths . We can speak of that which we have seen from on high, through the clouds, the tender and savage folds, the delicate intricacy and subtle simplicity, basins and plains, streams and woods, rivers that run through every day. We can speak of gardens and fields, of simple hedgerows with their teeming and hidden life and the deep oasis of palms freshly washed in the spring rain, of deserts and deltas, of shorelines and interiors, of wilderness and metropolis, the virgin and the sown, and we can speak of its flowers and trees, animals and minerals, of sentience and non-sentience, people in their myriad colours, past, present and future. We can speak of *what* the earth is and we can speak of *who* the earth is. We can say, in consonance with the Ḥadiṯ, that there are seven 'earths' upon each of which is a Ka'aba and around each Ancient House the unceasing turning circle of the pilgrims of the seven worlds is forever unbroken. We can speak of an earth of darkness {*terra tenebræ*} and an earth of light {*terra lucida*} as we can speak of days of darkness and a night of light. For truly do "*The seven heavens and the earth and all that is within them praise Him, and there is not any thing but it hymns His praise; but you do not understand their praise.*" {17:44} So also can we speak of a world that is deaf, "*We have placed coverings on their hearts so that they do not understand and in their ears deafness. And though you call them to guidance they can never be lead aright,*" {18:57p} a world that is dumb, "*Those who deny Our Revelations are deaf and dumb in darkness. Allāh sends astray whom He wills and places on the Straight Path whom He wills,*" {6:39} and blind "*The likeness of those who cover {the Truth} is the likeness of one who calls to that which hears nothing, save a call and a cry; deaf, dumb and blind, they do not understand.*" {2:171}

فَأَيْنَ تَذْهَبُونَ ۝
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

FA'AYNA TADẖHABŪN
'IN HUWA 'ILLĀ DẖIKRUL-LI-L-'ĀLAMĪNA LIMAN SẖĀĀ'A MINKUM 'AÑY- YASTAQĪM
WA MĀ TASẖĀĀ'ŪNA 'ILLĀĀ AÑY YASẖĀĀ'A-LLĀHU RABBU-L-'ĀLAMĪN

Where are you going ?
This is nothing but a reminder to all who want to go straight
and you won't unless it is the Will of Allāh, Lord of the Worlds
{81:26-29}

If the question, **"Where are you going?"** strikes straight to the heart then one would be advised to adopt the *Ḥizb al-Barr* as a petition to Him who put the question. From its beginning to its end it is a litany for the rectification of the self. It begins, after the customary opening, with a prescription for rectification which is the return to Allāh. The turn {*tāba*} that is tawba {returning to Allāh with contrition} by His Will, is the way out of the earth of the deaf, dumb and blind to that spiritual earth in which all things sing and we in turn hear and understand. For it is this tawba which is at the essence of the clear soul {*nafs ṣāfiyah*} that through His dḥikr and by His Name is transmuted into the tranquil soul at peace {*nafs muṭma'innah*} that hears His call, "*O self at peace. Return to your Lord. Well pleased, well pleasing. Enter among My worshippers. Enter My Garden.*"{89:27-30} Thus begins that Litany of Vastness, *Ḥizb al-Barr*.

وَ إِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِئَايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ

WA 'IDḤĀ JĀĀ'AKA-L-LADhĪNA YU'MINŪNA BI'ĀYĀTINĀ FAQUL SALĀMUN 'ALAYKUM

And when there come to you believers in our Signs then say, "Peace be upon you."

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ

KATABA RABBUKUM 'ALA NAFSIHI-R-RAḤMAH

Your Lord has written Mercy upon Himself

أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوٓءًا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَ أَصْلَحَ

'ANNAHU MAN 'AMILA MINKUM SŪŪ'AM BI-JAHĀLATIN
ṬḤUMMA TĀBA MIM BA'DIHI WA-'AṢLAḤ

whoso from you works evil by ignorance then turns from it and afterward {becomes} correct

فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ

FA'ANNAHU GḤAFŪRUR-R-RAḤĪM

Then it is He {who is}, The Forgiving, the Mercy Full
{6:54}

On the most obvious level there are three major themes or movements interspersed with recitations of particular examples of the Beautiful Names: the first is a plea for forgiveness, the second for knowledge and certainty, the third details some of the trials and afflictions of the prophets, upon all of whom be peace, which, keyed to the understanding of their internal correspondence, is a plea for Divine Mercy. The Ḥizb cycles to an end through a progression of certain Names of Allāh and culminates in an Invocation {*taṣliyah*} of Blessings and Peace on the Prophet, His family and companions.

Sḥaykḥ Abū-l-Ḥasan leaves no doubt as to the importance he attached to this Ḥizb, saying, "He who reads it will have what we have and upon him {will be} that which is upon us." He prescribed that it be read after the dawn ṣalāh stipulating that the reciter was to avoid conversation before and during its recitation. It is, if the words are taken to heart, 'insḥā'llāh, a spiritual purgative for the stripping away of our earthly conceits with a plea {*'aghithnā*} that under the descent of that saving rain {*al-mughīthu*} of Solace "our faces may shine with the Light of Your attributes" and the "grief of this world and its veils of sadness may be erased by the Spirit and the sweet scent of the Garden and its blessings."

يَا مُغِيثُ مَنْ عَصَاهُ

YĀ MUGḤĪTḤU MAN ʻAṢĀH

Oh saving rain of solace that falls upon those who resist Him.

• أَغِثْنَا • أَغِثْنَا • أَغِثْنَا •

•ʼAGḤITḤNĀ • ʼAGḤITḤNĀ • ʼAGḤITḤNĀ •

• pour down upon us • pour down solace upon us • pour down upon us •

وَ ٱرْأَفْ بِنَا رَأْفَةَ ٱلْحَبِيبِ بِحَبِيبِهِ عِنْدَ ٱلشَّدَائِدِ وَ نُزُولِهَا

WA-R'AF BINĀ RA'FATA-L-ḤABĪBI BI-ḤABĪBIHI ʻINDA-Sḥ-SḤADĀ'IDI WA NUZŪLIHĀ

and be kind to us as the lover is kind to the beloved in hardship and affliction

وَ أَرِحْنَا مِنْ هُمُومِ ٱلدُّنْيَا وَ غُمُومِهَا بِٱلرَّوْحِ
وَ ٱلرَّيْحَانِ إِلَى ٱلْجَنَّةِ وَ نَعِيمِهَا

WA ʼARIḤNA MIN HUMŪMI-D-DUNYĀ WA GḤUMŪMIHĀ BI-RAWḤI
WA-R-RAYḤĀN ʻILĀ-L-JANNATI WA NAʻĪMIHĀ

and ease the grief of this world and its veils of sadness by The Spirit
and the sweet scent of the Garden and its blessings

"In *that* Earth there are gardens, paradises, animals, minerals — only Allāh alone knows how many. Now, everything that is to be found on that Earth, absolutely everything, is alive and speaks, has a life analogous to that of every living being endowed with thought and speech. Endowed with thought and speech, the beings there correspond to what they are here below, with the difference that in that celestial Earth things are permanent, imperishable, unchangeable; the universe does not die. The fact is that *that* earth does not allow access to any of our physical bodies made of perishable human flesh; its nature is such that it will allow access only to bodies of the same quality as that of its own universe or the world of The Spirit. And so it is in their spirit and not in their material body that the mystics enter. They leave their fleshly habitation behind on our earthly Earth and are immaterialized.

"A wonderous race of forms and figures exists on that Earth of an extraordinary nature. They keep watch over the entrances of the ways of approach lying above this world in which we are, Earth and Heaven, Garden and Fire. Whenever one of us is searching for the way of access to that Earth, the way of the Initiates of whatever category they may be, whether men or jinn, angels or dwellers in paradise – the first condition to be fulfilled is the practice of mystical gnosis and withdrawal from the earthly material body. There he meets those Forms who stand and keep watch at the entrances to the ways of approach, Allāh having especially assigned them this task. One of them hastens towards the newcomer, clothes him in a robe suitable to his rank, takes him by the hand and walks with him over that Earth and they do in it as they will. He lingers to look at the divine works of art; every stone, every tree, every village, every single thing he comes across, he may speak with, if he wishes, as a man converses with a companion. Certainly they speak different languages, but this Earth has the gift, peculiar to it, of conferring on whosoever enters the ability to understand all the tongues that are spoken there. When he has attained his object and thinks of returning to his dwelling place, his companion goes with him and takes him back to the place at which he entered. There she says good-bye to him; she takes

off the robe in which she had clothed him and departs from him. But by then he has gathered a mass of knowledge and indications and his knowledge of Allāh has increased by something he had not previously envisioned. I do not think that understanding ever penetrates in depth with a speed comparable to that which it proceeds when it comes about in that Earth of which I am speaking—in short, everything that in our case the rational mind holds to be impossible and finds proofs to support, we find in that Earth to be, not something impossible, but something possible which does in fact take place. '*For Allāh has power over all things.*'" {3:26} {Excerpted from Chapter 8 of *Kitāb al-futūḥāt al-Makkīyyah*, "On the Knowledge of the Earth created from the remains of Adam's Clay and which is the Earth of True Reality."}

وَ ٱخْتِمْ لَنَا بِٱلسَّعَادَةِ ٱلَّتِي خَتَمْتَ بِهَا لِأَوْلِيَائِكَ

WA-Kḥ-TIM LANĀ BI-S-SA'ĀDATI-L-LATĪ KḤATAMTA BIHĀ LI'AWLIYĀ'IK

Seal our lives with Bliss as You have Sealed the lives of Your Awliyā'

وَ ٱجْعَلْ خَيْرَ أَيَّامِنَا وَ أَسْعَدَهَا يَوْمَ لِقَائِكَ

WA-Jå-'AL KḤAYRA 'AYYĀMINĀ WA 'AS'ADAHĀ YAWMA LIQĀ'IK

and make fortunate our days and the happiest day {the day of} meeting You

وَ زَحْزِحْنَا فِي ٱلدُّنْيَا عَنْ نَارِ ٱلشَّهْوَةِ

WA ZAḤZIḤNĀ FĪ-D-DUNYĀ 'AN NĀRI-Sḥ-SḤAHWAH

and tear us away, {whilst} in this world, from the fire of desire

وَ أَدْخِلْنَا بِفَضْلِكَ فِي مَيَادِينِ ٱلرَّحْمَةِ

WA 'ADå-KḤILNĀ BI-FAḌLIKA FĪ MIYĀDĪNI-R-RAḤMAH

and usher us, by Your Bounty, into the fields of Mercy

وَ ٱكْسُنَا مِنْ نُورِكَ جَلَابِيبَ ٱلْعِصْمَةِ

WA-K-SUNĀ MIN NŪRIKA JALĀBĪBA-L-'IṢMAH

Clothe us, from Your Light, with robes of inviolability

وَ ٱجْعَلْ لَنَا ظَهِيرًا مِنْ عُقُولِنَا
وَ مُهَيْمِنًا مِنْ أَرْوَاحِنَا وَ مُسَخَّرًا مِنْ أَنْفُسِنَا

WA-Jå-'AL LANĀ ḌḤAHĪRAM-MIN 'UQŪLANĀ
WA MUHAYMINĀ MIN 'ARWĀḤINĀ WA MUSAKḤKḤIRAM MIN 'ANFUSINĀ

Enable our minds to be of help to us, our spirits to be guardians and our selves {nafs} to be under restraint

We are aware that even among our brothers from the Mutaṣawwifah there are those who would insist on a more 'literal' reading of the invocations of our Sḥaykḥ just as among our brother Muslims there are those who insist that the Qur'ān and Ḥadīth be considered solely and strictly from a literal vantage point despite the saying of the Prophet, blessings of Allāh and peace be upon him, 'For each āyah there is an outer {*ḍḥāhir*} and an inner {*bāṭin*}, a circumference and an azimuth.' {Ibn Mas'ūd reported it.} As we have said earlier, it is not our intention to refute the literal meanings but rather to amplify them in view of "*We raise unto degrees of wisdom whom We will,*" {6:83} and "*We raise by degrees whom We will and over every man of knowledge is One who knows.*" {7:76} Whilst there can be no doubt that the reading of the Aḥzāb and commitment to action stemming from those readings will increase the virtue of the reader, it is also true that there exist other dimensions within the Aḥzāb which, though they do not deny virtue, point at an opening to spiritual knowledge {*ma'rifāh*} which, given the resoluteness required to make our own hijrah, leads to an Illuminated City "*amid gardens and springs*"{44;52} where "*the Word from a mercy full Lord is — Peace.*" {36:58}

Peace has its price and that price is war. A war, often entailing a long struggle {*jihad*}, which of necessity must have as its outcome victory or death. Any other outcome wrought by covering up {*kafara*} the Truth is a slavery worse than death for it is the denial of Eternal Unlimited and Ecstatic Life . So we are ordered to be those "*who struggle in the Way of Allāh*" {5:54} for "*Allah has preferred in degree those who struggle*" {4:95} for "*those who struggle in Our cause, surely We shall guide them.*" {29:69}

"If anyone desires that the enemy should not have power over him, let him make his faith genuine, confirm his trust, place his slavehood before Allāh upon the carpet of need, and seek refuge with Allāh by soliciting His protection." Allāh has said, "*He has no power over those who believe and who put their trust in their Lord.*" {16:101} He has said, "*For you have no power over my slaves,*" {17:67} and "*Whenever incitement from Sḥaytān arouses you, seek refuge in Allāh.*" {17:199)

Faith is made genuine by thanksgiving for graces, endurance under trial, contentment with what Allāh decrees. Genuineness of trust comes by fleeing from the lower self {*hijrān an-nafs*}, forgetting people, clinging to the true Sovereign and persistence in dḥikr of Allāh. When some obstacle presents itself before you to turn you away from Allāh, then stand firm. Allāh has said, "*Oh you who believe, when you encounter a body of soldiers, stand fast, make frequent mention of Allāh, that you may be successful.*" {8:47}

Ḥizb al-Fatḥ {Orison of Opening} is also known as *Ḥizb al-'Anwār* {Orison of Lights}. In Arabic both of these titles have a double meaning attached to them which must be considered in our understanding of the Ḥizb. Thus while *Fatḥ* means opening it also connotes victory in the military sense and the collective plural of *Nūr* which is *Nuwwār*, means blossoms, blooms and flowers. Thus we can speak of an opening which is the victory of the warrior {who dares wins} and the blossoming of the flowers of light. The Ḥizb yields ample indications that all of these meanings are germane to both its utility and efficacy.

In the world today there is a certain tendency amongst well-meaning Muslim apologists to pursue, perhaps out of deference to certain professed 'modern' sensibilities, the line that 'Islām is the Way of Peace and Security exclusively. Too often the roots of this perspective stem from a desire to refute the claims, principally Western, that 'Islām is the religion of the sword and was only spread by means of war, rapine and terror, coupled with a sense of inferiority in the light of the superior fire power of the non-Muslim world which is the fruit of an assiduously pursued, inverted and sḥaytanic {or at least titanic} science which is void of any abiding sense of morality or ethics.

Certainly the experience of the past two hundred or more years of Muslim people at the hands of the, primarily, non-Muslim industrialized countries has taught the Muslims in almost every case, with certain notable exceptions such as the resistance movements in the Caucasus, Maghrib, Afghanistan, the folly of engaging in head-on conflicts in what is essentially a no-win situation. On one hand it may be rightly argued that it is a better strategy at present to adopt a peaceful outer mien especially in view of our leaderless position after the overthrow of the Kḥalif {brought about in part

by the collaboration of western imperialism and both modernist and reactionary forces on the Muslim side}, the post-colonial fragmentation of the Ummah into 'nation-states' having utterly nothing to do with the goals or values of 'Islām, and the above mentioned superior fire-power of the industrialized nations. On the other hand the worn and hollow argument of the Christian West that 'Islām is the religion of the sword stems simply from the projection on to the 'other' {in this case 'Islām and the Muslims} of the overwhelming evidence resulting from the West viewing its own face in the mirror as there can be no doubt, from an historical perspective, that from the time of the 'Crusades' to the present, the first Christian, and then secular and secularizing West, that emerged after the 'Enlightenment' {sic} and most virulently after the Age of Revolution has sought, and continues to seek, by various means and through differing strategies, the destruction, subversion and extirpation of 'Islām and the Muslims as well as all other 'traditional' societies including what remains of a valid tradition within what was the 'Christian' West itself. As for sheer barbarity it is equally certain that whatever excesses have taken place in the Muslim world, and they have, there is simply no basis for comparison in any century to the barbarity of the West especially in its culmination in this century with its vast archipelago of prison and death camps as well as the myriad forms of state sponsored and sanctioned terrorism and the ultimate horror of the 'scientific' age of mechanized machine warfare which has in less than one hundred years has led the people of the world through the killing fields of Ypres, Dresden and Hiroshima to the brink of world catastrophe through indiscriminate nuclear holocaust.

It is true that 'Islām is the Way of Peace and Security in its very essence and meaning but it is also true that peace and security, whether of the individual or the Ummah, is a responsibility that is concomitant with the Sḫahadatayn which is nothing less than a covenant {*'ahd*} with Allāh and "*The Hand of Allāh is above their hands.*" {48:10} That convenant includes waging war against any 'enemy' that seeks to destroy the peace. Allāh has defined this 'enemy' in many ways:

"*Leave is given to those who are fought against, because they have been oppressed, and Allāh is truly potent in their aid, those who have been unjustly driven from their homes merely because they say, 'Our Lord is Allāh.' And were it not for Allāh's repelling some by means of the others, cloisters, churches, oratories and masājid, wherein the Name of Allāh is frequently mentioned, would have been pulled down. Surely Allāh shall succour whosoever succours Him. Truly Allāh is All-Strong, All-Mighty.*" {22:39-41} The enemy are those who "*reject {kafaru} Allāh for them is destruction.*" {47:8} The enemy is the oppressor "*of the infirm among men and of the women and the children who are crying,*" {4:75} for in truth we are ordered to, "*Fight in the Way of Allāh against those who fight against you but do not begin the hostilities. Truly Allāh does not love the aggressors.*" {2:190}

But the root enemy, the enemy who is at the core of all enemies, is Sḫayṭān: "*Truly the Sḫayṭān is an open enemy to you so treat him as an enemy.*" {35:6} Further he commenced his aggression at the beginning of the human era against our common father and mother, Allāh's peace be upon them, "*but Sḫayṭān caused them to slip and brought them out of what they were in and We said, 'Get you down, each of you an enemy of each and the earth shall be your habitation and provision for a while.*" {2:36} "*Sḫayṭān seeks only to cast enmity and hatred among you.*" {5:91} "*And truly we made a covenant of old with 'Ādam but he forgot and We found no constancy in him. And when We said to the angels: 'Prostrate before 'Ādam!' they prostrated save Iblīs; he refused. Therefore We said: Oh 'Ādam. This is an enemy unto you and unto your wife so let him not drive you out of the Garden and drive you to toilsome trouble'.*" {20:115-117} "*We said to the angels: 'Prostrate before 'Ādam!' and they fell in prostration all save Iblīs. He was of the Jinn, and he rebelled against the command of his Lord. Will you choose him and his seed for your friends instead of Me when they are an open enemy to you ?* " {28:50} "*Those who follow the Way of Faith fight in the Way of Allāh and those who follow the way of disbelief fight in the way of Sḫayṭān. So fight against the helpers of Sḫayṭān with conviction. Shayṭān's schemes are weak and bound to fail.*" {4:76}

Thus are we enjoined to struggle {*jiḥād*} in the Way of Allāh and thus it was that many among the prophets such as Mūsā and Dāwūd, peace be upon them, fought outwardly in the Way of Allāh as did Muḥammad, blessings and peace of Allāh upon him. It is also worth noting that it was Jesus, peace be upon him, who was reported to have said, 'I have not come to bring peace but to bring a sword." {Matthew 10:34}

There is, however, another dimension of jihād which the Prophet, blessings of Allāh and peace be upon him, referred to when speaking with his companions, may Allāh be content with them, after the victorious seige and defeat of Bani Qurayḍḥah: "We are returning from the lesser jihād {*jihād al-aṣgḥar*} to the greater jihād {*jiḥād al-akbar*}." When the companions asked, "What is the greater jihād, oh Rasūl Allāh?" he replied, "The struggle against one's own self {*mujāhadat-n-nafs*}." Both are enjoined and are concomitant in the covenant {*'ahd*} that every believer has with Allāh.

Indeed, as we have related in the life of our Sḥaykḥ, he not only carried out the injunction of greater jihād but, when Dār al-'Islām was threatened by the armies of Europe under the command of King Louis of France, he, as well as most of the great sḥuyūkḥ and fuqurā' of that time, fought zealously in the front lines. This was in no way unusual for the Ṣūfīs have, over and over again across the centuries, shown their absolute readiness and willingness, contrary to the reports of the defamers of Taṣawwuf, both non-Muslim and Muslim, to eagerly take up arms in the defence of 'Islām. In the past century alone sḥūyukḥ such as 'Abd al-Qadir al-Jaza'irī, Sḥamīl Dagḥestanī, Utḥmān Ibn Fodi, Ma' al-Aynayn al-Qalqamī, Muḥammad al-Aḥrasḥ, 'Umar Tal and many others have all been at the forefront against various invaders.

The Muslims were victorious at Manṣurah and repulsed the Ṣalībīyyūn {Crusaders} and took the King of France prisoner along with many of his followers. Victory, be it in the outer or inner world, in the lesser or the greater jihād, is a sign of the favour of Allāh and we are among those who seek His Favour in the form of that victory {*fatḥ*} which is an opening, and a blossoming of the lights. Thus, "Shall I tell you the best of your deeds? The purest in the Eyes of your Lord, He Whom you hold to be at the highest level, Whose proximity is more beneficial than the act of giving gold and silver or of meeting your enemy and striking him down or being struck?" The companions said, "Tell us, oh Messenger of Allāh." He said, "It is the invocation of Allāh, Most High !" {Abū Dardā' reported it and Tirmidḥī.recorded it as Saḥiḥ .}

حَسْبِيَ ٱللَّهُ • آمَنْتُ بِٱللَّه • رَضِيتُ بِٱللَّه • تَوَكَّلتُ عَلَى ٱللَّه

ḤASBIYA-LLĀH • ĀĀMANTU BI-LLĀH • RAḌĪTU BI-LLĀH • TAWAKKALTU 'ALA-LLĀH

I count on Allāh • I believe in Allāh • I am content with Allāh • I place my trust on Allāh

لَا قُوَّةَ إِلاَّ بِٱللَّه أَتُوبُ إِلَيكَ بِكَ مِنْكَ إِلَيكَ

LĀ QUWWATA 'ILLĀ BI-LLĀHI 'ATŪBU 'ILAYKA BIKA MINKA 'ILAYK

There is no power except with Allāh. I return by You from You to You {in repentance}

وَ لَولاَ أَنْتَ لَمَا تُبْتُ إِلَيكَ

WA LŌWLĀ 'ANTA LAMĀ TUBåTU 'ILAYK

for if it were not for You I could not have returned to You.

وَ لاَ تَقُولُواْ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّه أَمْوَٰتُ ۚ
بَلْ أَحْيَآءٌ وَ لَٰكِن لاَّ تَشْعُرُون

WA LĀ TAQŪLŪ LIMAÑY-YUQåTALU FĪ SABĪLI-LLĀHI 'AMWĀT
BAL 'AḤYĀĀ'UÑW-WA LĀKIL-L-LĀ TASḥ'URŪN

And do not say that those who are slain in the Way of Allāh are dead
Rather they are living but you do not perceive it
{2:154}

The realization that there is no other you than "You" to Whom "I" can return {*tawba*} is the essence of the opening to which *Ḥizb al-Fatḥ* aims and it is that opening which marks the commencement of the blooming of the lights of illumination necessary to bring the self {*nafs*} to the condition of the clarified soul {*nafs ṣafiyyāh*}. That condition of clarity is homologous and isochronous to the anchoring of a level of discernment {*fāriq*} in the self which is, and must be, absolutely ruthless and totally intransigent in its firm determination to root out whatever remains of the enemy. "*And say: My Lord! Cause me to enter firmly and depart firmly. Give me from Your Presence a sustaining Power. And say: The Truth has come and falsehood has vanished. Surely falsehood is ever certain to vanish.*" {17:80-81} For as we can speak of the self as the clarified self we can also term that clarified self {*nafs ṣafiyāh*} the warrior self {*nafs muqātilah*} for in the clarity brought about by the blossoming of the light the Truth stands clear from the false and allows the warrior to assail the enemy in the full light. This is perhaps the most crucial period in the conscious spiritual life of the self which began, for those who pursue the Way of Descending Realization, which is the way of our Sḥaykḥ, with that initial glimpse into Truth that precipitated the Path. It should never be forgotten that the initial glimpse is no guarantee but it is rather a promise and that promise can only be fulfilled by absolute dedication to root the light seen on high in the very depths of being which is the salvation {= to be made whole} of the self and the victory of the light which shines forth illuminating the darkness until it is at last "*light upon light*" {24:35} which marks the return of the exile. This illumination of the "*lowest of the low*" {95:5} by the "*best of forms*" {95:4} yields the full knowledge that what one saw when one saw was, in Truth, one's self in the Truth of His creation "*when I shaped him and breathed into him of My Spirit.*" {38:72} The "I" and the "self", the mirror and the image, the Contemplated and the contemplator. It is here that the battle finally comes out in the open and it is here that the enemy is at the greatest strength for, as much as the self is fighting for its Life, the enemy is fighting to maintain its hold and if the Sḥayṭān loses now he knows that his strength is broken forever. It is of the greatest importance fully to understand that the most powerful stronghold of the enemy is precisely in and on the Path. "*He* {Sḥayṭān} *said: Now because You have sent me astray, truly I shall wait to ambush them on Your Straight Path* {ṣirāṭaka-l-mustaqīm} *then shall I come on them from before them and from behind them, from their right hands and their left hands.*" {7:16-17p} This is the struggle {*jihād*} to finally take possession of one's own self and it demands nothing less than unconditional victory.

For this our Sḥaykḥ has given us *Ḥizb an-Naṣr* {Orison of Victory}. As *Fatḥ* yields the meaning of opening in connection with victory and overcoming, so does *Naṣr* yield the meaning of victory augmented by aid, assistance, support and backing, in this case, of Allāh the Most High.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱللَّهُمَّ بِسَطْوَتِ جَبَرُوتِ قَهْرِكَ

ALLĀHUMMA BI-SAṬâWATI JABARŪTI QAHRIK

Oh Allāh, by the authority of Your Omnipotent Power

وَ بِسُرْعَةِ إِغَاثَةِ نَصْرِكَ

WABI-SUR'ATI 'IGḤĀTḤATI NAṢRIK

and by the speedy help of Your Assistance

وَ بِغَيْرَتِكَ لِٱنْتِهَاكِ حُرُمَاتِكَ

WA BI-GḤAYRATIKA LI-N-TIHĀKI ḤURUMĀTIK

and Your Wrath at the interdiction of Your Inviolable Sanctity

وَ بِحِمَايَتِكَ لِمَنْ ٱحْتَمَى بِئَايَاتِكَ

WA BI-ḤIMĀYATIKA LIMA-Ḥ-TAMĀ BI-'ĀYĀTIK

and Your Protection to whoever enjoined Your Signs

أَسْأَلُكَ يَا ٱللَّهُ يَا ٱللَّهُ يَا ٱللَّهُ

'AS'ALUKA YĀ ALLĀHU YĀ ALLĀHU YĀ ALLĀH

We implore You Oh Allāh, Oh Allāh, Oh Allāh

يَا سَمِيعُ يَا قَرِيبُ يَا مُجِيبُ يَا سَرِيعُ يَا مُنْتَقِمُ يَا شَدِيدَ ٱلْبَطْشِ

YĀ SAMĪ'U YĀ QARĪBU YĀ MUJĪBU YĀ SARĪ'U YĀ MUNTAQIMU YĀ SḤADĪDA-L-BAṬåSḤ

Oh Hearer, Oh Near, Oh Answerer, Oh Expeditious, Oh Avenger, Oh Violent Rigour

يَا جَبَّارُ يَا قَهَّارُ

YĀ JABBĀRU YĀ QAHHĀR

Oh Inescapable Force, Oh Vanquisher

يَا مَنْ لَا يُعْجِزُهُ قَهْرُ ٱلْجَبَابِرَةِ

YĀ MAN LĀ YU'JIZUHU QAHRU-L-JABĀBIRAH

Oh You Who are not weakened by the power of tyrants

وَ لَا يَعْظُمُ عَلَيهِ هَلَاكُ ٱلْمُتَمَرِّدَةِ مِنَ ٱلْمُلُوكِ وَ ٱلْأَكَاسِرَةِ

WA LĀ YA'ḌḤUMU ALAYHI HALĀKU-L-MUTMARRIDATI MINA-L-MULŪKI WA-L-'AKĀSIRAH

and for Whom the destruction of kings and czars is no great matter

أَنْ تَجْعَلَ كَيْدَ مَنْ كَادَنِي فِي نَحْرِهِ

'AN TAJå'ALA KAYDA MAN KĀDANĪ FĪ NAḤRIH

I ask You to make the snares of him who plots against me to cause his own perdition!

وَ مَكْرَ مَنْ مَكَرَ بِي عَائِدًا عَلَيْهِ

WA MAKRA MAN MAKARA BĪ 'Ā'IDAN 'ALAYH

And the plots of him who plots against me to rebound upon him !

وَ حُفْرَةَ مَنْ حَفَرَ لِي وَاقِعًا فِيهَا

WA ḤUFRATA MAN ḤAFARA LĪ WĀQI'AN FĪHĀ

{And cause} him who dug a hole for me to fall in it!

وَ مَنْ نَصَبَ لِي شَبَكَةَ ٱلْخُدَاعِ ٱجْعَلْهُ يَا سَيِّدِي
مَسَاقًا إِلَيْهَا وَ مُصَادًا فِيهَا وَ أَسِيرًا لَدَيْهَا

WA MAN NAṢABA LĪ SḤABAKATA-L-KḤUDĀ'I-Jå-'ALHU YĀ SAYYĪDĪ
MASĀQAN 'ILAYHĀ WA MUṢĀDAN FĪHĀ WA 'ASĪRAL- LADAYHĀ

and he who sets up a net of deception, make him, Oh my Lord,
to be driven within it and trapped within it and a prisoner of it.

ٱللَّهُمَّ بِحَقِّ كَهٰيٰعٓصٓ

ALLĀHUMMA BI-ḤAQQI KĀĀĀF HĀ YĀ 'AYĪĪĪN ṢĀĀĀWD

Oh Allāh by The Truth of Kāāāf Hā Yā 'Ayiiin Ṣāāawd

ٱكْفِنَا هَمَّ ٱلْعِدَا وَ لَقِّهِمْ ٱلرَّدَى وَ ٱجْعَلْهُمْ لِكُلِّ جَيِبٍ فِدَا

IKFINĀ HAMMA-L-'IDĀ WA LAQQIHIM AR-RADĀ WA-J-'ALHUM LI-KULLI JAYIBIN FIDĀ

save us {from} preoccupation {with} enemies, perish them and cause them all to pay the price.

If we return for an instant to the *Ḥizb al-Fatḥ* and take from that Litany of Opening, that Orison of Blossoming Lights, we find the sword with which the battle is fought and by which, 'inshā'llāh, we are victorious. The sword of discernment which alone can cut through and divide {*fārūq*} the true from the false. A sword which is light at every level. Light of the Throne, Light of the Inviolable Tablet, Light of the Pen, Light of the Messenger, Light of the Secret of the Messenger and Light of the Secret of the Very Essence of the Messenger, blessings of Allāh and peace be upon him,

ٱللَّهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

ALLĀHU LĀ 'ILLĀHA 'ILLĀ HUWA 'ALAYHI TAWAKKALTU WA HUWA RABBU-L-'ARSḤI-L-'AḌḤĪM

Allāh! there is no deity other than He. On Him I place my trust. And He is the Lord of the Mighty Throne {27:26}

لَا إِلٰـهَ إِلاَّ ٱللَّـهُ نُـورُ عَـرْشِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU 'ARSẖI-LLĀH

No deity except Allāh, Light of the Throne of Allāh

لَا إِلٰـهَ إِلاَّ ٱللَّـهُ نُـورُ لَـوْحِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU LĀWẖI-LLĀH

No deity except Allāh, Light of the Tablet of Allāh

لَا إِلٰـهَ إِلاَّ ٱللَّـهُ نُـورُ قَـلَـمِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU QALAMI-LLĀH

No deity except Allāh, Light of the Pen of Allāh

لَا إِلٰـهَ إِلاَّ ٱللَّـه نُـورُ رَسُولِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU RASŪLI-LLĀH

No deity except Allāh, Light of the Messenger of Allāh

لَا إِلٰـهَ إِلاَّ ٱللَّـه نُـورُ سِـرِّ رَسُولِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU SIRRI RASŪLI-LLĀH

No deity except Allāh, Light of the Secret of the Messenger of Allāh

لَا إِلٰـهَ إِلاَّ ٱللَّـه نُـورُ سِـرِّ ذَاتِ رَسُولِ ٱللَّـه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU SIRRI DẖĀTI-RASŪLI-LLĀH

No deity except Allāh, Light of the Secret of the Essence of the Messenger of Allāh

In this there is a mighty Secret, a Secret that is contained in, "*You did not slay them but Allāh slew them; and when you threw, it was not you that threw, but Allāh threw ...,*" {8:17} the Secret that is contained in the Ḥadīṯ Qudsī, "Who becomes an enemy to one of My friends {*awliyā'*} then I have declared war on him and if any of My slaves seeks to come closer to Me by voluntary actions other than by my orders then he is more dear to Me. My slave does not cease to draw near Me by voluntary actions {*nafl*} until I love him and when I love him I become the ears by which he hears and the sight by which he sees and the hands by which he strikes and the legs upon which he strides and when he asks I will give him and when he seeks refuge with Me then I will give him refuge. I am never hesitant about any thing save when I must take the soul of this faithful slave when he has no wish to die for I hate to displeasure him," truly, "*... the Hand of Allāh is above their hands.*" {48:10}

We pray these few extracts convey some of the fragrance of the Aḥzāb of our Sḥaykḥ and confer a taste {*dḥawq*} and create a thirst in the reader to drink from them in their entirety. Careful study will reveal, 'insḥā'llāh, their efficacy in the unremitting struggle {*jihad*} with the enemy and in the flight {*hijra*} to the Friend. They open vistas of sublime exaltation and vast depths in which many secret pearls are to be found. The deepest understanding is derived from reading them at the suggested times: after the dawn {*ṣubḥ*} prayer and after the prayer following the setting of the sun {*maghrib*} as well as in the deep of the night, in combination with practice of the *dḥikru-l-awqāt* and reading of Qur'ān.

فَسُبْحَٰنَ ٱللَّه حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ

FA-SUBåḤĀNA-LLĀHI ḤĪNA TUMSŪNA WA ḤĪNA TUṢBIḤŪN

So glory be to Allāh at the time of your evening hours and at the time of your morning hours

{ 30:17 }

وَ لَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

WA LAHU-L-ḤAMDU FĪ-S-SAMĀWĀTI WA-L-'ARḌI WA'ASḤIYYAÑW- WA ḤĪNA TUḌḤHIRŪN

Unto Him is the praise in the heaven and the earth, at the decline of the sun and the noontide hour

{ 30:18 }

يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَ يُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ

YUKḤRIJU-L-ḤAYYA MINA-L-MAYYĪTI WA YUKḤRIJU-L-MAYYĪTA MINA-L-ḤAYY

He brings forth the living from the dead and He brings forth the dead from the living

وَ يُحْىِ ٱلأَرْضَ بَعْدَ مَوْتِهَا

WA YUḤYĪ-L-'ARḌA BA'DA MAWTIHĀ

He gives life to the earth after her death

وَ كَذَٰلِكَ تُخْرَجُونَ

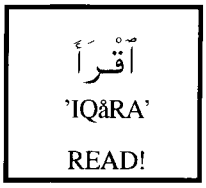
WA KADḤĀLIKA TUKḤRAJŪN

even so will you be brought forth

{ 30:19 }

It was the habit of the Sḥaykḥ to precede, especially Ḥizb al-Barr, by the reading of certain āyāt of the Qur'ān in a particular order. This order has been preserved in two Aḥzāb known as *Ḥizb al-Āyāt* {Orison of Signs} and *Ḥizb ash-Sḥaykḥ* {Litany of the Sḥaykḥ} which we have included in the collection. It was the custom of the Sḥaykḥ to read *Ḥizb al-Āyāt* at dawn before reciting the *Ḥizb al-Barr* if the time permitted. If the time did not permit he would begin *Ḥizb al-Barr* from,"*And if {there} come to you believers in our Signs then say, 'Peace be upon you.'*" {6:54p} Some, among them Ibn Ṣabbagḥ, said that *Ḥizb al-Āyāt* was integral to *Ḥizb al-Barr* but Sḥaykḥ Ibn 'Aṭā'Illāh did not agree with this. *Ḥizb ash-Sḥaykḥ* was termed *Ḥizb al-Jalīl* {Orison of the Sublime} by Sḥaykḥ Ibn 'Aṭā'Illāh. Some of the same āyāt appear in both Aḥzāb and the first two thirds of *Ḥizb ash-Sḥaykḥ* contains an arrangement {*tartīb*} of āyāt that are read in that are read in the same order across much of the Muslim world. All of this is by way of detail. What is essential, as

indeed it has been from the beginning of the dispensation granted to Sayyidinā Muḥammad, blessings of Allāh and peace be upon him, is following the injunction of Allāh as relayed by the Angel of Revelation, peace be upon him, which is:



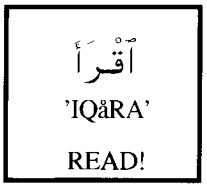
This command, issued by Allāh through the Angel Jibrīl, peace be upon him, to the Unlettered Prophet, blessings of Allāh and peace be upon him, fasting during the holy month of Ramaḍān in the cave on the Mountain of Light {*Jabal an-Nūr*} is at the very heart and marks the beginning, in time, of the Last Revelation and Final Dispensation granted to the creation.

"The angels said, 'Blessed is the community to which this Reading will be sent down, blessed are the minds and hearts that will bear it and blessed are the tongues that will utter it."

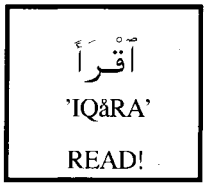
The jinn said, "*We have heard a wonder full reading {al-Qur'ān} which guides to the right path; so we have believed in it and we shall never associate any one with our Lord.*" {15:9}

The prophet, blessings of Allāh and peace be upon him said, "The people of the Qur'ān {*ahlu-l-Qur'ān*} are the Friends of Allāh {*awliyāā'a-llāh*} and are special to Him."

It is Guidance; it is Light; it is a Promise; it is a Remembrance; it is Signs; it is Witnessed; it is Deliverance; it is Wise; it is Clear; it is a Healing; it is a Blessing; it is Sustenance; it is Guarded; it is Pure; it is Discernment; it is Generous and it is more than all of these and the sum of all of these and the multiplication of all of these. The key that opens them is:



This key is the Perfect Means by which the benefits of the Qur'ān can be activated. The Prophet, blessings of Allāh and peace be upon him said, "The souls {*nufūs*} of humans become rusty like iron." A man asked, "Oh Messenger of Allāh, how then can they be polished?" he replied, "Through reading the Qur'ān and remembering death." So, "*Read in the Name of your Lord who created Man of a clot of blood. Read and your Lord is most generous, who taught by the Pen, taught Man what he knew not,* " {96:1-5} for, "*Surely this Qur'ān guides to the way that is straightest.*" {17:9}



'Amr Ibn al-'Āṣ , may Allāh be content with him, said, "Every āyah of the Qur'ān is a degree of the Garden and a lamp in your houses."

Abū Hurairah, may Allāh be content with him said, "Surely the house in which the Qur'ān is recited provides easy circumstances for its people, its good increases, angels come to it and the Sḥayaṭīn depart. The house in which it is not recited provides difficult circumstances, its good decreases, angels leave it and Sḥayaṭīn arrive in it."

The 'reading' or 'recital' of the Qur'ān can rightly be said to be the very first action in following the Sunnah of the Prophet, blessings of Allāh and peace be upon him. In his sayings {*ḥadīṯ*} and in the sayings of many of the early Muslims exist innumerable references to the efficacy of the practice, especially in the long watches of the night and the early hours of the morning after the dawn prayer. The same literature abounds with numerous recommendations concerning how it is to be read, the preferred state of the reader, methods of chanting or reciting {*tajwīd*}, benefits of specific groups of āyāt and suwār, numbers of sections and āyāt as well as times and occasions and so forth to the point that a whole science gradually evolved around the 'reading' of Qur'ān. A thorough explication of this science can be found in the eighth book of Abū Ḥāmid al-Gḥazālī's *'Iḥyā' 'Ulūmi-d-Dīn*. Additionally two other sciences, one involving the explanation of the meanings {*tafsīr*} and the other involving exegesis {*ta'wīl*} grew out of the 'reading' of Qur'ān. These two sciences have been augmented by scholars of both inner {*bāṭini*} and outer {*ḍḥāhirī*} persuasion, by all schools of jurisprudence and by both Sunnī and Sḥī'ah. They are, further, very much living sciences and new collections of explanations and exegesis continue to appear. Given the vastness of this body of knowledge and insight and its increasing availability in English our readers are directed to these sources.

What remains at the centre and heart of the whole vast superstructure that has grown up around the Qur'ān is the act of reading. Unfortunately all too often the superstructure of Qur'ānic sciences has become a barrier rather than an aid, and further has led to a kind of 'enshrinement' of the Qur'ān {out of the most respectful and pious of motives} to the point that, in some instances and for some people, the Qur'ān ceases to be a means for communion with Allāh but, rather, has become an end in itself. Whilst on a certain level it is true to say that the Qur'ān occupies within the Islamic dispensation a place analogous to the position occupied by 'Īsa bin Maryam {Jesus son of Mary}, peace be upon them, in the original Christian dispensation, in so far as both 'Īsa {4:171}, peace be upon him, and the Qur'ān are the 'Word' of Allāh, this same equation on the level of pious virtue can constitute for the Muslim, as it does for the Christians, a form of idolatry {*sḥirk*}. A powerful anodyne for this condition is to be found in the act of 'reading' the Qur'ān.

By the 'act' of reading we mean something more than the physical act of enunciating the vowels and consonants which form the words sent down by Allāh. All practicing Muslims do this, at the minimum, in their daily rounds of ṣalāh and most active Muslims make a great effort to read some portion of the Qur'ān on a daily basis. Allāh says, "*These are the signs {āyāt} in the Book of Wisdom,*" {10:1} "*and in the earth are signs {āyāt} for those of sure faith {mūqinūn}. And in your selves {'anfusikum}. Can you not see {tubṣirūn}?*" {51:20-21} "*We shall show them Our Signs {'āyātina} in the horizons and within themselves {'anfusihim} until it is clear {yatabayyina} to them that it is The Truth {al-ḥaqq}.*" {41:53} To 'read' actively, certain relationships and connections must be established between the signs {*āyāt*} in the Book of Wisdom {*kitābi-l-ḥakīm*}, on the horizons, in the earth and in our self {*nafs*} in conjunction with surety {*yaqīn*} and clear {*bayyin*} sight or vision {*baṣīr*} so as to arrive at Reality or the Truth {*ḥaqq*}.

That the 'signs' exist not only in The Reading {*al-Qur'ān*} or The Book {*al-Kitāb*} but also on the 'horizons', in the 'earth' and in our 'self' points to the transhistorical and multi-dimensional reality of the Revelation. Over and over again in the Qur'ān we find Allāh asking the people, "Do you not see {*'ara'aytum*}?" In more than three hundred instances Allāh mentions different "signs", many of which are of a universal nature, that He has given to the People of Knowing {*qawmun ya'lamūn*} or People of Understanding {*'ūlū-l-albāb*}. In only a few instances are these 'signs' specific to a particular time or people. Revelation is not 'finished', though it is 'final', and, in Reality, is a constant, continuously taking place all about us but 'readable' only by those who have knowledge or understanding. Similarly, and in conjunction, the Qur'ān as Revelation {*waḥy*} is not 'finished' though, it, too, is 'final' and it, too, is a continuous constant for those that He has blessed with knowledge and understanding. So, "*Recite what has been revealed to you of the Book of your Lord. There is none who can change His Words and you will find no refuge other than with Him.*" {18:27} in the full knowledge that, "*if all of the trees in the earth were pens and the sea, with seven seas added to it {were ink}, still the Words of Allāh could not be exhausted. Lo! Allāh is All-Mighty, Wise.*" {31:27}

Have you not seen how the ships glide upon the sea by the grace of Allāh that He might show you His signs? Truly therein are signs for every steadfast and grateful {heart}." {31:31} *"Have they not seen the birds above them spreading their wings?"* {67:19} *"Have they not seen how Allāh wafts the clouds, then gathers them and you see the rain come forth from them?"* {24:43} *"Have you not seen the water you drink?"* {56:68} *"Have you not seen how Allāh makes the night enter into the day?"* {31:29} *"Have they not seen how Allāh increases and decreases their portion?"* {30:37} *"Have they not seen how every thing in the heavens and the earth praises Allāh?"*{24:41}

When one comes to understand and know that Revelation is ongoing and constant by 'seeing' that, in Reality, Revelation is taking place all around one, then it is possible to begin to 'read' the Qur'ān, for as much as the signs in the external world are dynamic and ecstatic, equally are the internal signs of the Book dynamic and ecstatic. We have alluded to this earlier when we wrote about the prophets, peace be upon them all, existing not only in their historical reality but in their internal hierohistorical reality. One blessed with knowledge and understanding knows with certainty that all that takes place in the Qur'ān takes place within the vastness of one's own self. In this way the Qur'ān is not simply a Book revealed 1400 years ago but a Book that is 'revealed' in the eternal present of one's own being. The stories of the prophets and their preaching to the unbelievers do not only report or record historical events but they are the internal perpetual recapitulation of the 'prophets' contained in each self and their preachments to all those unbelieving parts of one's own self that deny the Truth. The floods, the exodus, the hijra, the battles, the angels descending and ascending, the entirety of the Revelation is also an internal event but one reserved to those of knowledge and understanding {*'ūlū 'albāb*}. And it is not only the events but the very words and letters which are composites of our being. Consider carefully the meaning of the words that Sayyidah 'Ā'isḥah, may Allāh be content with her, said concerning the nature of her husband, the Unlettered Messenger of Allāh, blessings and peace of Allāh upon him: "He was the Qur'ān walking." Reflect deeply upon the meaning of, "*There has come to you a Messenger from your selves* {anfusikum}." {9:128p}

In Sūrah 17 there is a portion of āyah 107 which speaks of those given knowledge {*'ūtū-l-'ilm*}: "*When they hear it {al-Qur'ān} they fall down on their faces prostrating.*" Sahl al-Tustarī says in his *Tafsir*, "When the worshipful slave {*'abd*} truly hears {*sami'a*} then his inner self {*sirr*} becomes humble. His heart is illuminated and his limbs and organs {*jawārih*} become submissive {*tadḥllul*} and they are constrained {*inqiyād*}." Allāh has thus created in each being an outer self {*ḍhahir*} and its 'life' is praise {*ḥamd*} and thankfulness {*sḥukr*} and He has created an inner self {*sirr*} and its 'life' is remembrance {*ḍhikr*}. Both have their duties {*ḥuqūq*} and these are acts of obedience {*ṭā'ah*}. In reference to the subject of 'how?' and 'where?' direct witnessing {*musḥāhadah*}, contemplation {*murāqabah*} and seeing {*mu'āyanah*} take place, al-Tustarī says, "Are you not aware that the slave {*'abd*} sees the Truth {*yanḍḥura ila-l-ḥaqq*} only due to a subtle substance {*laṭīfah*} which is connected to his heart {*qalb*}? It is neither manifest {*mukawwanah*} nor is it created {*makḥlūqah*}. It is neither united {*mawṣūlah*} {to Allāh} nor is it seperated {*maqṭū'ah*} {from Allāh}. It is an absolute secret {*sirr min sirr ilā sirr*} and an ultimate mystery {*gḥayb min gḥayb ilā gḥayb*}."

Very few written references exist concerning the science which surrounds the subtle organs {*laṭāīf*} of the spiritual body that 'hear' and in hearing, say, "*We hear and we obey*," {2:285} {figures 2, 17 & 18} as this is usually an oral transmission within the core practice of the *murāqabah* {internal contemplation or watching of the self} {pp 321-333}.

Earlier {p 72} we made mention of the two dimensions of the physical body {*jism* and *jasad*}. Briefly the jism is the body considered in the light of its existence as an animated organism and the jasad is the body considered in the light of its existence as form and dimension. These two aspects of the body have in turn both their inner and outer dimensions. Thus we can say that the outer jism contains the liver, heart, brain, organs of perception and so forth and the inner jism contains subtle organs that are corollaries of the various outer organs but of a refined subtle {*laṭīf*} nature. Equally we can speak of the outer jasad which is the multi-dimensional 'form' by which one is recognised and the inner jasad which is the subtle form {the paradisal body} by which one is 'known' in the spiritual realms. In this instance we will be discussing the inner form of the jism which contains the laṭāīf {organs} which 'read' the signs {*āyāt*} of the four books of revelation: the Qur'ān preserved in the muṣḥaf {*al-qur'ān at-tadwīnī*}, the signs in our selves {*nufūs*}, the signs written in the earth and those which appear on the horizons, the latter three of which are known as *al-qur'ān at-takwīnī*.

The first inner organ of perception is the laṭīfah qālabīyyah {the subtle mould; see figures 17 & 18}, the 'Ādamic subtle body within the physical body. This subtle body {οχημα πνευματικου} is not the eternal body but rather it, in turn, is the spiritually opaque form connected to the soul {*nafs*} that veils the true eternal resurrection body {συμφνες} or {σωμα αθαναtov} which is connected to the spirit {*rūḥ*}. The laṭīfah qālabīyyah is the vehicle for the self as the eternal body is the vehicle for the spirit and is, in conjunction with the soul {*nafs*}, the 'barzakḫ body' between the outer perishable body and the most internal eternal body . It is this combination of the self {*nafs*} and the subtle matrix {*laṭīfah qālabiyyah*} which survives the outer perishable body and exists in the interspace {*barzakḫ*} between this world and the resurrection world. Through its vital connection with the soul {*nafs*} we are brought to the second inner organ of perception.

The laṭīfah nafsiyyah is the battleground on which the spiritual jihad {*mujāḥadāt an-nafs*} is fought out, the world in which Sayyidinā Nūh, peace be upon him, must build the Ark to survive the internal deluge. We can distinguish eight dimensions of this organ: the unregenerate self {*an-nafsu-l-ammāra*} of uncontrolled desires and passion; the admonishing self {*an-nafsu-l-lawwāmah*} which in simplistic terms is the conscience; the clarified self {*nafs ṣāfiyyah*} representing the self or soul when the admonishing self has overcome the unregenerate self; the inspired self {*an-nafs al-mulhamah*} which is the self which is in contact with the fourth subtle organ {*laṭīfah sirriyyah*}; the pacified or tranquil self {*nafs al-muṭåma'innah*} which is in contact with the fifth subtle organ {*laṭīfah ruḥīyyah*}; the contented self {*nafs mardiyyah*} which is in contact with the sixth subtle organ {*laṭīfah kḫafīyyah*}; the accepted self {*an-nafsu-r-rāḍiyyah*} which is in contact with the seventh subtle organ {*laṭīfah haqqīqīyyah*} and the perfected self {*an-nafsu-l-kāmilah*} which is the self in contact with the Self, first in the Malakūt and, symetrically, on the planes of Jabarūt, Lahūt and Hahūt.

The laṭifah qalbiyyah {the subtle heart} is that organ referred to by the Prophet, blessings of Allāh and peace be upon him, when he said, "Within the body is an organ which, when it is sound the entire body is sound, and which, when it is spoiled, the entire body is spoiled." Within it the initial victory over the nafs takes place; it is the 'buffer' between the lower and higher selves. If victory is not won here, there is no access to the higher dimensions of the subtle self except for brief flashes, "*As often as it flashes forth they walk in the {light} and when it becomes dark they stand still.*" {2:20p} It is within this organ in a process akin to that undergone by 'Ibārāhīm, peace be upon him, when he comprehended only Allāh and neither the stars nor the moon nor the sun were worthy of worship {6:76-80}, that the self gains its first certainty as to the real existence of the True Self and it is within this organ that the 'child' of the True Self is born. It is also this organ that 'resonates' with all of the higher centres and underpins their harmonious functioning.

The laṭīfah sirriyah, often simply known as the *sirr* {secret} is the subtle body of hearing and listening to the internal dialogues {*munājāt*} exemplified by "*and Allāh spoke directly to Mūsā*" {4:163p} and explicated in the *Kitāb al-Mawāqif* of Sḫaykḫ Muḥmmad al-Niffarī, may Allāh preserve his secret, which was a great favourite of Sḫaykḫ Abū-l-Ḥasan. It is the seat of the inspired self {an-*nafsu-l-mulḥamah*} and it is within this centre that 'directions' are issued for the actions of the wālī after the dropping of self-direction {*'isqāṭu-t-tadåbīrāt*}.

The laṭifah rūḥiyyah {subtle spirit} or the 'body' of the tranquil self {*nafs al-muṭåma'innah*} is that organ through which one enters into the earthly Paradise to which we have referred on a number of occasions. It is the 'place' of awakening after the sleep of illusion {*waḥm*} when the self has first died voluntarily in the limited {rather than ultimate} sense of the saying of the Prophet, blessings of Allāh and peace be upon him: "Man is sleeping. When he dies he awakens." It is to the higher organs what the heart is to it and it is the place of bliss in this world as in, "*Truly the friends of Allāh* {'awliyā' Allāh} *are {those} on whom fear {cometh} not nor do they grieve. Those who believe and who are steadfast. Theirs are good tidings in the life of the world and in the world to come. There is no changing the Words of Allāh. That is the Supreme Triumph.*" {10:62-64} It is from this organ that the *Zabūr* {Psalms} revealed through Sayyidinā Dāwūd, peace be upon him, radiate, reverberate and resonate.

Entrance into the laṭīfah kḫafīyyah marks the 'disappearance' or 'hiddenness' from this world which represents a crucial aspect of the doctrine of the Sḫādḫdḫuliyyah. Its most well-known manifestation is the state of fanā' as in "*Everything upon it will vanish. Yet still shall there remain the Presence of your Lord, Powerful, Glorious.*" {55:26-28}

It is from this state of fanā' that the door of understanding opens to the mighty secret of, *"And because of their saying, 'We killed the Messiah, Jesus, son of Mary, the Messenger of Allāh.' They did not kill him nor did they crucify him, but it appeared so to them. And those who disagree concerning this are in doubt of it. They have no knowledge save conjecture. Of a certainty they did not kill him. But Allāh took him up unto Himself. Allāh is All Mighty, Wise."* {4:157} Perhaps because of this Sīdī Abū-l-Ḥasan said, "All the words in all the books of the mystics are but tears shed on the shore of the sea of non-existence {*al-baḥru-l-kafīyyah*}." Sḥaykḥ Ibn 'Atā'Illāh says, "Bury your existence in the earth of obscurity for whatever sprouts forth without having first been buried flowers imperfectly."

The return, if there is one, as for some there is no return, takes place within the realm of the the lāṭīfah haqqīqiyyah and it is the sphere of the accepted self {*an-nafs ar-rāḍiyyah*} in the passive state and the perfected self {*nafs kāmilah*} in the active state. It is the maqām {station} of Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him, and, in time, it is the sublime maqam of the Warith al-Muḥammadiyyah {the Inheritor of the Muḥmmadan Essence} who is the Gḥawth and the Quṭb. It is to this maqām which our Sḥaykḥ referred in reply to a question concerning his spiritual guide, "In the beginning it was Sīdī Abū Muḥammad 'Abd as-Salām Ibn Mashīsḥ. At present I draw from ten seas, five of the sons of 'Ādam and five of spiritual origin. The five 'Ādamic are Sayyidinā Muḥammad and his companions, Abū Bakr, 'Umar, 'Uthmān and 'Alī. The five of spiritual origin are Jibrīl, Mikā'il, Isrāfīl, 'Izrā'īl and ar-Rūh {the Holy Spirit}."

We draw the readers' attention to the distinction between the passive and active dimensions of this station and wish to make clear that these words are not meant in a 'limited' sense but rather represent a hierarchical distinction which refers to the rolê of the Warith al-Muḥammadiyyah in his function as Quṭb and Gḥawth. At any one time there exist a multitude of selves who, through their total and complete surrender to The Self, have been 'accepted'. These include the three hundred Nuqabā', the forty Nujubā', the seven 'Abdāl, the Five Presences of whom we cannot speak, the four Awtād, and the two stationed on either side of the Quṭb. All of these are 'passive' in relation to the 'activity' of the Quṭb. In addition there are the Rukkāb who are themselves Aqṭāb but do not 'act' in the outer world though they leave traces of their activities for those receptive enough to note them and can be said to occupy the position of, *"Thus did we show 'Ibrāhīm the kingdom* {malakūt} *of the heavens and the earth that he might be of those possessing certainty."* {6:76}

For these reasons we say that the mark of the one who 'arrives' in the Way of asḥ-Sḥādḥdḥulī is disappearance rather than appearance; being rather than becoming; presence rather than assertion; direct knowledge rather than derivative thought.

The Sḥaykḥ left spherically encapsulated messages for his followers across both horizontal time and within the veridical vertical present which are encrypted within the Aḥzāb and, very particularly, encrypted within *Ḥizb al-Āyāt* and *Ḥizb asḥ-Sḥaykḥ*. Deciphering is contingent upon learning to read the 'signs' through entering, under guidance, the subtle organs or centres of perception. If we recall again the story of the encounter that took place in the cave on the Mountain of Light between the Prophet, blessings of Allāh and peace be upon him, and the Angel of Revelation, Sayyīdinā Jibrīl, peace be upon him, it is to point out that each time he was ordered to 'read' he protested his inability to 'read' until the Angel pressed him to his chest, heart to heart and he began to *"Read in the Name of your Lord who created. Created man from a clot. Read and your Lord in Most Generous. He who taught by the Pen. Taught men what they knew not."* {96:1-5} When the Angel had departed he said, "It was as though the words were written on my heart." For *"He has written faith upon their hearts and He has confirmed them with a Spirit from Himself."* {58:22}

It is this 'writing on the heart' that characterises 'reading' and separates it from mere recitation. Abū Ḥāmid al-Gḥazālī, may Allāh be pleased with him, distinguished three levels of readers. The lowest level is that in which the reader feels that he or she is reading the Qur'ān to Allāh Most High. The reader is standing before Him and Allāh is looking at him and listening to what is being read. At the middle level not only is the reader reading to Allāh but he is conversing with Allāh, whilst at the highest level he sees the Speaker in the Words to the point that he ceases to exist of himself and is divested of anything or any thought other than Allāh. Al-Gḥazālī says that this is the highest level of those who are drawn near {*al-muqarrabūn*} and at the next level are the foremost {*as-sābiqūn*} and after that the level of those of the people of the right {*aṣḥāb al-yamīn*} and that any lesser level is the degree of the people of mindlessness and inattention {*al-gḥafilūn*}.

He also wrote, may Allāh be pleased with him, "In the Qur'ān are to be found fields, gardens, niches, brides, brocades, meadows and inns. All *mīm*'s are the fields of the Qur'ān; all *rā*'s are the gardens; all *hā*'s are its niches; all chapters {*suwar*} starting with the glorification of Allāh are its brides; all chapters starting with *Ḥā Mīm* are its brocades; all the chapters in which laws and stories are set forth are its meadows; and all the other parts are inns. When the reader of Qur'ān enters into the fields of the Qur'ān, plucks different kinds of fruit from its gardens, enters its niches, views the brides, wears the brocades, is relieved of cares, and dwells in its inns, all these absorb him wholly and keep him from things other than these; consequently his mind can not be inattentive nor can his thought be scattered."

Sḥaykḥ 'Abdullāh Ibn 'Alawi al-Ḥaddād of Tarim in al-Ḥaḍramawt wrote in the 12th century of the hijrah, "Know that the Qur'ān is an ocean wherefrom the jewels of knowledge and the treasures of understanding are extracted. Any believer who is granted the way to understand it, his Opening {*fatḥ*} becomes permanent, his light complete, his knowledge vast. He never tires of reading it day and night, for he has found therein his goal and his purpose. Sḥaykh Abū Madyan, may Allāh be pleased with him, said, "A seeker is not a seeker until he is able to find in the Qur'ān everything that he desires."

The story is told of a man who used to recite the Qur'ān but was unable to find sweetness in it until he recited it as though he heard, in his reading, the Messenger of Allāh, blessings and peace be upon him, reading it to his companions, may Allāh be pleased with them. He persisted with his reading until he heard it being recited by the Angel Jibrīl, peace be upon him, to the Messenger of Allāh, blessings of Allāh and peace be upon him. He persisted in his reading until he said, "Now I hear it from the Speaker and I find such intense pleasure and delight that I cannot restrain myself."

In another story a man promised his brother in Din that he would share the Sūhur {pre-dawn breakfast during the month of Ramaḍān} with him and never showed up. Later the two met and the one reminded the other that he had promised to share the Suḥur and had failed to keep his promise. The man who had promised said, "Had I not failed to keep my promise I would not tell you this. I decided to pray the Ṣālat al-Witr {The Singular Salāt which is the last in a series of night time supererogatory prayers} before coming to you as I did not feel secure against the possibility of being overtaken by death. In the midst of the Witr when I reached to the Qanūt I felt as though I were lifted into a green meadow filled with the flowers of the Garden. I remained looking at them until the call for the Dawn Prayer."

اَقْرَأْ

'IQåRA'

READ!

These stories are by no means unique and are related only as indications and for reference through which one can ascertain one's own state and station in the light of "fa-'ayna tadḥhabūn", "*where are you going ?*" {81:26} for it is said, "No one rises from reading the Qur'ān other than he is cursed or blessed by it." And may we be of those who are blessed by its reading and may Allāh open for us the doors of its reading, understanding, blessings, delights, mercies and bliss.

Ḥizb al-Lutf {Orison of the Subtle Distillation of Tender Mercy} is the final Ḥizb in the collection of the Aḥzāb of our Sḥaykḥ, Sīdī 'Alī Abū-l-Ḥasan. It is a plea for the *Lutf* of Allāh. Before going any further we must try to make clear the meaning of "*lutf*" derived from $l^a t^a f^a$ which, according to received meaning, is to be kind and friendly; to be delicate; to be graceful; to be elegant; to be subtle; in the nominative it carries a meaning of kindness; benevolence; gracefulness; charm; courteousness; delicacy; and subtlety. It occurs in only seven instances in the Qur'ān; five times paired with the quality {*ṣifāt*} of Allāh, *al-Kḥabīr*, connoting Total Knowledge and Awareness. No translation adequately conveys the 'taste' of the wordand no one word in English successfully brings across the sense of the original. It has been called "The Water of Life" through which His Mercy {*raḥmah*} permeates and flows through the entire creation and it has been called "The Breath of Being" which carries the Spirit {*ruḥ*} which invisibly animates and gives life to every thing that is.

We have chosen to translate it as "The Subtle Distillation of Tender Mercy" though more accurately we might translate it as "The Mercy that is hidden in Mercy" or even as "The Permeation of the Entire Universe by the Pure Essence of Mercy". From an experiential perspective we would ask the reader to recall the first delicate warm breeze after a long hard winter that carries the faintest of hints and the fairest promise of a spring that has yet to arrive or perhaps the lambent light that floods the countryside just before sunset after a heavy thunderstorm when the sky is still blue-black and each tree, each blade of grass, each stone glows as though lit from within or even the feeling that arises when entering a small park in the midst of a large city when the noise and rush seem to dampen and fade and the greenness from that which grows within seems to suffuse one's being with tenderness and peace. It is the palms in the morning light after a night of soft rain, powder blue sky, birds' sweet chittering. It is the time after the 'Aṣr Prayer sitting reading Qur'ān in an old masjid and the soft susurrus of other readers' voices as they murmur in the aisles of prayer. In human terms *lutf* might be equated with the caress of the mother or a certain glance that passes between a man and his wife after years of shared life or even what is conveyed when, out walking, the young boy takes his father's hand to walk on together for a while.

This, or something like it, is the plea of the *Ḥizb al-Lutf*. It bespeaks a certain intimacy as well as a certain longing. It also speaks out of a memory of the rigour and vicissitudes that are components of the Way. As it is said; "The Walī is like the seed of the cumin. He must be crushed in order that his perfume be released."

اَللَّهُمَّ يَا مَنْ لُطْفُهُ بِخَلْقِهِ شَامِلٌ وَ خَيْرُهُ لِعَبْدِهِ وَاصِلٌ

ALLĀHUMMA YĀ MAN LUṬåFUHU BI-KẖALQIHI SẖĀMILUÑW-WA KẖAYRUHU LI-'ABåDIHI WĀṢIL

Oh Allāh Whose tender kindness to His creatures is all prevailing and Whose goodness reaches His every slave

لَا تُخْرِجْنَا عَنْ دَائِرَةِ اَلْأَلْطَافِ وَ آمِنَّا مِنْ كُلِّ مَا نَخَافُ

LĀ TUKẖRIJåNĀ 'AN DĀ'IRATI-L-'ALṬĀFA WA 'ĀĀMINNĀ MIN KULLI MĀ NAKẖĀF

Do not remove us from the circle of tender mercy and secure us from all we fear

وَ كُنْ لَنَا بِلُطْفِكَ اَلْخَفِيِّ وَ اَلظَّاهِرِ

WA KUN LANĀ BI-LUṬåFIKA-L-KẖAFIYYĪÑW-WA-Ḍẖ-ḌẖĀHIR

and Exist for us in Your concealed and manifest sweet tenderness.

يَا بَاطِنُ • يَا ظَاهِرُ • يَا لَطِيفُ

YĀ BĀṬIN • YĀ ḌẖĀHIR • YĀ LAṬĪF

Oh Hidden • Oh Visible • Oh Most Subtle Tender Mercy

اَجْعَلْنَا مِمَّنْ حُمِلَ فِي سَفِينَةِ اَلنَّجَاةِ وَ وُقِيَ مِنْ جَمِيعِ اَلْآفَاتِ

AJå'ALNĀ MIMMAN ḤUMILA FĪ SAFĪNATI-N-NAJĀTI WA WŪQIYA MIN JAMĪ'I-L-ĀĀFĀT

Make us {to be} from those You carry in the Ship of Safety and protect us from all fragmentation.

"He said, embark in it,

بِسْمِ اللَّهِ مَجْرٖىهَا وَ مُرْسٰهَآ

BI-S-MI-LLĀHI MAJåRĀHĀ WA MURSĀHĀĀ

In the Name of Allāh its course and berth
{11:41}

The remaining eight items constitute essential parts of the Praxis of many of the Sḥādḥdḥuliyyah. The Circle of Victory and Opening, *Da'iratu-l-Fatḥ*, shows the use of Qur'ān and *ilḥām* as medicine and protection. The Beautiful Names of Allāh, or the *Ninety-Nine Names*, are coupled with a laud, *Tḥanā'i 'ala Allāh*, to be recited on their completion. The Names of the Prophet, blessings of Allāh and peace be upon him, *al-'Asmā'u-l-Muḥammadiyyatu-sḥ-Sḥarifīyyah*, compiled by Sḥaykḥ al-Jazūlī, may Allāh sanctify his secret, from Qur'ān and Ḥadiṯḥ in the *Dalā'il-al-Kḥayrāt*, are read weekly in the night before Jum'ah, often coupled with *Ṣalātu-l-Masḥīsḥīyyah* and prior to the *Haḍrah*, which is the group practice of the liturgical week. The *Wīrdu-l-'Āmi li-sh-Sḥādḥdḥulī* {Universal Source of the Sḥādḥdḥuliyyah} and the *Murāqabah* are *the* core practices in the life of the murid. The Wird, used by Sḥaykḥ Abū-l-Ḥasan, is derived from Qur'ān and Ḥadiṯḥ. The notes on the Murāqabah are gathered from light of the Nurīyyah, may Allāh sanctify their secret, which is preserved in the inner wisdom teachings. We have provided only the basic form as the essence is an oral transmission given under guidance of a qualified sḥaykḥ. {See Appendicies: Volume Two; Individual and Group Praxis}

As we said earlier there exist any number of small manuals containing *awrad* of various orders which, like collections of aḥzāb, are easily available and there is nothing in them that would prevent any pious Muslim gaining benefit from their reading. There is, however, a widely known short phrase: "To take the wird {*akḥdḥ al-wird*} is to take the Way." Thus, while at an early stage one who is seeking the Way may be drawn to 'experiment' with various practices, beyond a certain point this is counterproductive and can even be harmful mainly as it serves to fortify the nafs, usually in terms of spiritual pride {*kibr*}, rather than transforming them. The bestowal and taking of the wird is a major initiatic event in the spiritual life of the seeker. Properly, it is bestowed by the Sḥaykḥ at the time of the *bay'ah* {vow of allegiance} which is a fundamental aspect of the 'ahd {covenant}. Thus to speak of the Wird is to speak of the Way and to speak of the Way is to speak of the Sḥaykḥ, for it is the Wird that is the 'tangible' diurnally renewed connection and communion across time and space with the Sḥaykḥ, and by extension the Prophet, blessings of Allāh and peace be upon him, whom he represents if only as a shadow indicates the light of the sun. We have briefly touched {p 64} on the rôle of the Sḥaykḥ as the 'doctor' of the soul but, as we near the end of this Introduction, it is incumbent upon us to amplify our remarks.

"He who has no Sḥaykḥ has Sḥayṭān as his Sḥaykḥ" is a well known maxim. Leaving aside the question of the original source and considering its almost universal acceptance and inclusion in numerous treatises on the Way, we must say that this statement, while it may not be true in every instance, viz., the Uwaisīyyah, it is certainly true for the vast majority of sincere seekers and at the *very* least must be clearly understood for the truth is that there *do* exist wolves in sheepskins, unscrupulous charlatans, poseurs of one type and another, shop-keeper 'Sḥuūkḥ', fast talkers, fleecers, flim-flammers, slicksters, tricksters and con-men of all types, both in the East and in the West in untold numbers who prey on sincere seekers of the Way and the Truth. The question often arises of how to sort out the false from the real? In short, what are the criteria by which the real Sḥuyūkḥ may be discerned? And — how does one know, "*who* is the one for me?"

The Criteria: They are three in number: 1} The Sḥaykḥ {or Sḥaykḥah} is a Muslim adhering to Qur'ān and Sunnah outwardly and inwardly, in the large and the small, and this is reflected in his family members, his means of earning a living, his activities, his surroundings and his concentration and concerns. 2} The Sḥaykḥ {or Sḥaykḥah} has received *'idḥn* {permission} in the form of an *ijāzah* {authorization} from his Sḥaykḥ, preferably in writing, confirming him as a Sḥaykḥ. The one conferring the ijāzah is a known 'link' in the chain {*silsilah*} of transmission and has been similarly granted 'idḥn. 3} The Sḥaykḥ {or Sḥaykḥah} possesses, and is capable of transmitting through teaching and guidance, the perfected means of attaching one to the Absolute and the efficacious methods of concentrating on the Reality.

Exceptions and anomalies do exist ! There have been Sḥuyūkḫ who have received their 'idḫn variously from the Prophet, blessings of Allāh and peace be upon him, in a ru'yā, from Sayyīdinā Kḫiḍr, peace be upon him, and from their Sḥaykḫ after his death or at a distance. There are Malāmatī Sḫuyūkḫ who purposefully incur the censure of the community. These sḫuyūkḫ, who view either adulation *or* approbation as ultimately misleading and distracting, seldom take muridūn in any case. These are exceptions and deserve to be regarded both scrupulously and with healthy scepticism for, after all, it is no small matter to trust one's self and soul to another and many have perished along the Way. As the Sḫaykḫ says, "Thousands of boats went down this whirlpool of which not a plank appeared on the shore."

Sḫaykḫ Aḫmad az-Zurruq, Allāh preserve his secret, says that the implicit conditions of the sḫaykḫ are: "1} He must have a pure and lucid taste. 2} His outward knowledge must be sound. 3} His aspiration must be strong. 4} His outward state must be pleasing. 5} His insight must be piercing. He says further that anyone who manifests any of the following qualities is not a sḫaykḫ: "1} Ignorance of the dīn. 2} Disregard {or scorn} for the sanctity of Muslims. 3} Entering that which is not his concern. 4} Following his own desires. 5} Lack of shame in regard to bad manners or bad character."

Given the fulfillment of the criteria, the question '*who?*' is more easily answered and is bound up in resonance. By 'resonance' we mean the existence of a certain harmonic reverberation between spirits {*arwāḥ*} that may be conveyed by a word, a glance, a touch, a taste, a fragrance which causes the self {*nafs*} to experience at the beginning, if even momentarily, a sense of ease and tranquillity in the presence of one's Sḫaykḫ. Over the course of the life-long relationship with the Sḫaykḫ this most subtle {*laṭīf*} of perceptions will undergo numerous transformations and transmutations but, always, there is the redolence of the initial contact between souls {*arwāḥ*}. That 'contact' is nothing less than the recognition on the part of one who *is* ascertained in the One Self of the Real Self of an other, even though the other may be not yet aware, or be only dimly aware, of The Real Self. At the beginning of the Way there is a moment of fusion in which the Sḫaykḫ and the Seeker are connected, the Murād and the Murīd {The Sought and the Seeker} share an ineluctable secret. By his own purity he knows your purity {however latent that may be} and by his Self you know your Self if only for the briefest flash of time. The relation with one's Sḫaykḫ is a most sacred one for it is, in reality, the outer manifestation of inner truth. You could not know him unless you knew your self for he is the outer form of your self temporarily manifest as 'other' in order that you might come to know your Self. In truth he is no other than you in your 'abiding' if not your 'becoming'. He is a gift from Allāh, a 'sign' of Allāh. It is with this certainty that the trust is built enabling one to pass through all the trials of the Way until one knows One Self by One Self for One Self. For there is a street in the Garden where faces are sold and where, in reality, our bodies become our souls and our souls *are* our bodies.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

MĀN 'ARAFA NAFSAHU FAQADå 'ARAFA RABBAHU

Who knows his self so he knows his Lord
{Hadīth}

Ṭariqah is a means after all and not an end. *Ma'rifah* is the product of the journey but *Ḥaqīqah* {Reality} is the goal. Whether the last two are exclusive is, perhaps, open for discussion but no one who sets out intends to travel forever unless Allāh will. The last three practices, the *Wīrd*, the *Ḥaḍrah* and the *Murāqabah*, contained in this collection are among the principal means, {given the prerequisites of the *farūd* have been integrated and internalized}, which, by the Infinite Grace of Allāh, and under the guidance of the sḫaykḫ who has himself 'arrived', the end is won. Many metaphors are used to express this process such as 'the wayfarer returns home', 'the restoration of the kingdom', 'the flowering of the spiritual body', 'the awakening and re-birth of the True Self' and so forth. All refer to the completion of a certain process and, though the finality of that process is not vouchsafed to everyone who sets out, it is safe to say that all who set forth *are* subtly transformed and transmuted though not all to the same degree. As the *Ḥaḍrah* is the communal form of transformation and transmutations so the *Murāqabah* is the most personal and perhaps subtle form.

Murāqabah, which is 'inner vigilance' or 'contemplation', takes many forms within the practice of the different ṭurūq. Almost always it is accompanied by visualization practices {*taṣawwur*}. Typically one begins with the contemplation and visualization of the sḥaykḥ, then perhaps the founder of the ṭariqah and then the Prophet, blessings of Allāh and peace be upon him. The final phase almost universally is the visualization and internalization of the Name for one cannot 'see' Allāh, as we know from when Mūsā said, "*Oh my Lord show Your Self to me that I may look upon You.' Allāh said, 'By no means can you see Me.'* "{7:143} There is a way in which the Supreme Reality can be apprehended. "*The eye did not waver nor did it turn aside and truly he saw one of the greatest signs of his Lord.*" {53:17-18} He said, blessings and peace be upon him, when asked by his wife what he saw beyond the Furthest Boundary, "Light! " Allāh says in Ḥadiṯḥ Qudsī {meaning}, "Nothing in the universe can contain Me except the heart of the true believer." To which we might add the saying of the Prophet, blessings of Allāh and peace be upon him, "The Name '*Allāh*' is pure and does not dwell other than in a pure place." And the āyah, "*Remember Me and I will remember you.*" {2:152}

When through the process of purification afforded by the various practices and specifically the Wird and the Murāqabah a certain degree of purity is arrived at, then there dawns or blooms the *Tajalīyyatu-r-Raḥmān* {the Unveiling of Pure Compassion}. What is so crucial here {and why the presence and aid of a sure guide is critical} is that there is a lesser and mimetic *tajalīyyah* which sometimes dawns on the unprepared, the *Tajalīyyatu-n-Nafs*, which, instead of destroying the nafs, confirms and inflates the limited 'I', resulting in titanism and spiritual corruption. The sign of the true Tajalīyyatu-r-Raḥmān is that it grants disappearance and obliteration {*fanā'*} of the self, for when it dawns one ceases to be as surely as did the mountain in Sinai turned to dust by the 'Glory' {*ja'alahuw*} of the Lord. {7:143}

All such divisions or classifications remain within the realm of 'description' and all such practices as we have mentioned exist within the realm of 'utility'. There exists, however, another realm, entire to itself, which may be said to be the hidden of the hidden {*baṭinu-l-bawātīn, gḥaybu-l-gḥuyūb*} or the secret of the secret {*sirru-s-sirr*} for in Truth, "*the Unseen belongs only to Allāh.*" {10:20}

One enters into this deepest realm of the murāqabah of the Names and Named after long experience with the remembrance when there dawns the Name of Who one is the named, the Lord of one's being, the Face that is your own face. That 'event' takes place '*where the two seas meet*' when the barzakḥ which has until now been an isthmus, a barrier, an interspace, becomes a membrane that stretches and the barrier becomes a passage and the object becomes the subject, the witness the witnessed, you are not and yet You are, "*Everything upon it will vanish. Yet still shall there remain the Presence of your Lord, Powerful, Glorious. Which of the favours of your Lord will you deny?*" {55:27-28} This is the "*Night of Power better than a thousand months*" in which "*the angels and The Spirit descend by permission of their Lord with all decrees.*" {97:3-4} It is the final victory over Pharaoh's magical illusion of the historic chronology of opaque time {*zamān katḥīf*} and his law against knowing who you are, the parting of the See marking the rupture of time and the assumption of space in which the Word is made flesh as the Light shines in the darkness of that Night that is "*better than a thousand months*," {97:3} "*Peace it is till the rising dawn.*" {93:5} Make no mistake! We do not speak of 'incarnation' {*hulūl*} but of that Journey by Night {*'isrā*} and Ascension {*mi'rāj*} from the Furthest Place of Prostration {*al-masjidu-l-aqṣa*} to "*the Lote Tree of the Furthermost End nigh unto the Garden of Refuge,*" {53:13-14} that "marks the end of the knowledge of every knower, be they Angel or Messenger." "*When there enshrouded the Lote Tree that which shrouds, the eye neither wavered nor went astray, Truly! he saw one of the greatest signs of his Lord.*" {53:16-18} And he, blessings of Allāh and peace be upon him, said, "I take refuge in the Light of Your Face," as he said, " '*Araftu Rabbī bi-Rabbī*', 'I knew my Lord by my Lord." "Only the heart of a true believer contains Me."

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠

'INNANĪĪ 'ANĀ-LLĀHU LĀĀ 'ILLĀHA 'ILLĀĀ 'ANA

"*Truly I am Allāh there is no deity but I.*"
{20:14}

There are those no doubt who will take exception to this perspective on the grounds that these are experiences reserved for the Messenger, blessings of Allāh and peace be upon him, and are not the province of those who follow after him. For them the Qur'ān is a message revealed 1400 years ago and the Sunnah is a matter of various do's and dont's, observation of supererogatory practices, cultivation of pious virtues and scrupulous adherence to the outer form of the life of the Prophet, blessings of Allāh and peace be upon him, about which all Muslims, modernist or traditionalist, literalist or 'ṣūfī', agree. The ṣūfī, however, does not stop at 'form' but insists upon both form *and* essence, holding that the fullness of the Sunnah includes every aspect in the integrity of its plenitude and consummate entirety, especially the aspect of mercy {*raḥmah*} and compassion. Not everyone who voyages will of necessity arrive but arrival {*wuṣūl*} remains at every moment a possibility contingent upon the Grace and Will of Allāh: "*He guides to His Light whom He Wills.*" {24:35} "*Oh you who believe! Remember Allāh with much Remembrance. And glorify Him early and late. He it is Who blesses you and His angels {bless you} that He may bring you forth from darkness into light and He is Mercy Full to the believers.*" {33:41-43} Revelation {*waḥy*} is final and sealed, complete but not completed for it remains to be completed by the order of *Kāf* and *Nūn* within the infinite being of each true believer who sets forth upon the Way.

On one hand stand the literalists, the modernists, the fundamentalists who would reduce everything to a matter of form, ordinance and law and on the other hand the cultists, new-agers, and psuedo-ṣūfis who would transform everything into metaphor, symbol and spirit. The Mutaṣawwifah stand in the centre for they are the people of the Heart, the people of the Middle Way, in accord with: "*We have appointed you the nation of the center* {'ummatin wasiṭā}." {2:143} It is they who, almost alone in the world today, insist upon the fullness of the Revelation and the fullness of the Sunnah and reject any and all hints that the Reality of which Allāh speaks is solely symbolical, allegorical or metaphorical. Allāh is Real; the Messengers are Real; the Messages are Real; Angels, Jinn and Humanity are all Real; Allāh's decrees are Real; Death is Real; The Judgement in the Grave is Real as are the torments and joys of the Grave; the Barzakẖ is Real; the Resurrection is Real; the Day of Judgement is Real; The Fire is Real; The Garden is Real; and the Mercy and Justice of Allāh are Real. It is all true, on every level, in each sphere, always and forever, within and without. "*Those firmly rooted in knowledge say, 'We believe it all. It is from our Lord'; yet none remembers but the people of understanding.*" {3:7p}

On this note we complete our Introduction of Sẖaykẖ Abū-l-Ḥasan asẖ-Sẖādẖdẖulī and his school. We pray that our intention to "set forth some of the traces that exist of Sayyīdinā asẖ-Sẖaykẖ, the Friend of Allāh {*walī Allāh*}, 'Alī known as asẖ-Sẖādẖdẖulī," has been realised and the reader is inspired to take up the second volume in which there is a detailed account of the lives, practices, thoughts, subtle fragrances and lights of our Sẖaykẖ, and his Kẖalīfah, Sīdī Abū-l-'Abbās al-Mursī and his Kẖalīfah, Sīdī Ibn 'Aṭā'Illāh as-Sakandārī, Allāh be content with them and with us. "*Allāh will raise them up and unto Him they will be returned,*" {6:36) and, "*to your Lord you shall be returned.*" {45:15}

We end as we began by praising Allāh who, through His Eternal Word, does not cease to be praised; The Compassionate, The Mercy Full, Who by His Mercy has stirred up in us gratitude for His goodness wherewith He has enriched us and inspired us to praise and glorify Him.

Any mistakes and faults in this work are my own and I ask the forgiveness of Allāh and the reader. Anything of value is from Allāh and by the barakah of Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him and the Awliyā' Allāh, may Allāh be content with all of them. This was completed at the time of the Mawlid of Sayyīdinā al-Ḥusayn, he of the People of the Cloak, may Allāh bless them and grant them all peace, and revised and corrected in the blessed month of Ramaḍān in 1410 Hijri, by one poor before his Lord and enriched by His Endless and Unfailing Bounties, 'Abd Allāh Nūr ad-Dīn Durkee, in the old port city of al-'Iskandariyyah in the building belonging to the Society of the Firm Handclasp on the seventh floor above the Zāwiyyah of Sīdī Sẖaṭbī looking North across the Middle Earth Sea. Peace it is.

و الله أعلم

and Allāh Knows best

27 Ramadan, 1410 Hijri
Rviewed & Revised: Dẖu-l-Hajj 1411
Final Revision: Full Moon, Sẖa'bān 1412

SILSILAH VARIATIONS

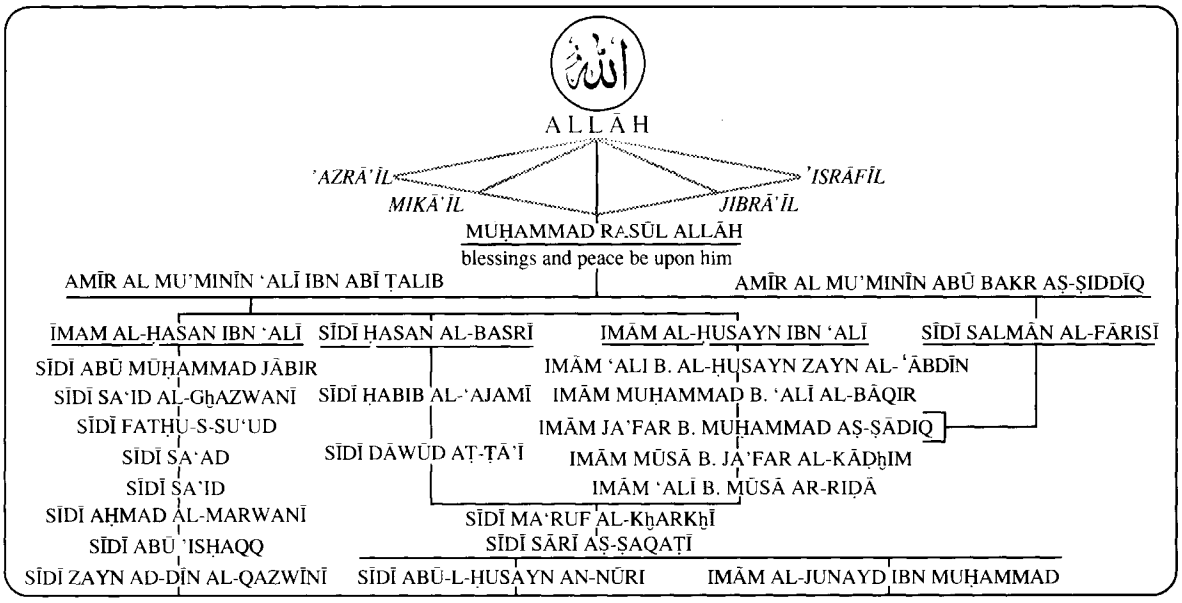


figure 4

Figure Four shows the connection with the line of Sayyīdinā Abū Bakr aṣ-Ṣiddīq and Sayyīdinā Salmān al-Fārisī through Imām Ja'fr aṣ-Ṣādiq, may Allāh grant them peace and His contentment. From the connection to Sayyīdinā Abū Bakr stem the practices of *Dḥikr Kḥafī* {The Concealed Remembrance} and the Whispered Name which were transmitted directly by the Prophet, blessings of Allāh and peace be upon him, in the cave on the Mountain of Tḥawr on the third day of the Hijrah. The latter practice constitutes an initiation known as the *Mansḥūr al-Wilāyah,* {p.65} or the Bestowal of the Name and marks a major turning point in the spiritual life of the aspirant which occurs when the aspirant moves from the realm of the Ṭarīqah to the realm of Ḥaqīqah. In turn, it is to Sayyīdinā Salmān al-Fārisī, of whom the Prophet, blessings of Allāh and peace be upon him, said in proclaiming him a member of *Ahlu-l-Bayt*, may Allāh grant them all peace, "Salmān is a part of me and I am a part of him." that we owe the transmission of the illuminated wisdom teachings that came down through Sḥaykḥ Abū-l-Ḥusayn Aḥmad ibn Muḥammad an-Nūri al-Kḥurasānī through the various Nūriyyah to the Berber Sḥaykḥ Abū Ya'za Yalannūr ad-Dukkālī to Sḥaykḥ Abū Madyan to Sḥaykḥ Ibn Mashīsh to Sḥaykḥ Abu-l-Ḥasan to Sḥaykḥ Abū-l-'Abbās and thence to the Alexandrian line of Sīdī Yaqūt al-Arsḥ and Sīdī Sulṭān al-Hanafī, may Allah sanctify their secret.

Figures Five and Six are further variations in the line of Sḥaykḥ Abū Madyan al-Gḥawtḥ which figure in different lines of Sḥādḥdḥuliyyah. In Figure Six can also be seen the lines of transmission going to and from Hujjat al-'Islām, Abū Hamid al-Gḥazālī who rectified the relationship between the shārī'ah and taṣawwuf and had a strong doctrinal influence {grey lines} on Sḥaykḥ Abū Madyan. The intitiatic lines are shown as truncated cross-section. We ask the reader to understand that, as in figures three and four, the origin is always Allāh, in accord with the āyat, *"Those who swear allegiance unto you swear allegiance only to Allāh. The Hand of Allāh is above their hands,"* {48:10} and in turn the Prophet, blessings of Allāh and peace be upon him, to whom the āyat was initially addressed, and thence through the entire initiatic chain.

Figure Seven is not so much a variation as it is an expansion which provides the reader with a clearer understanding of the interconnections that exist between the Madyanīyyah and the Rifā'īyyah antecedents of the Sḥādḥdḥuliyyah as well as their direct connection through the person of Sīdī Abū-l-Fatḥ al-Wāsiṭī {who is buried in al-'Iskāndarīyyah}, may Allāh be content with him and sanctify his secret, and other lines that descended from these sources. This silsilah also should clarify the relationship between Miṣrian lines of the Badawīyyah of Ṭanṭā, the Dasūqiyya-Burhāniyyah of Dasūq, and the Yūsufīiyyah of al-Uqṣūr with whom there exist deep fraternal ties which continue in the present day.

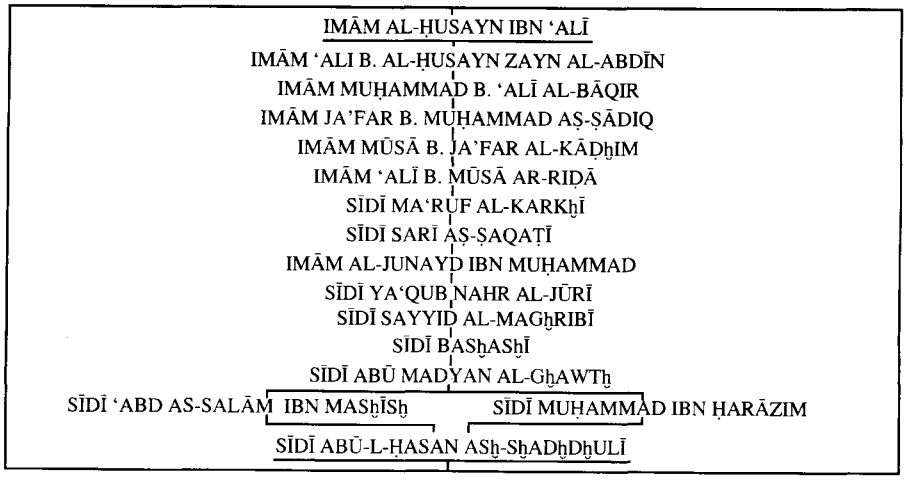

IMĀM AL-ḤUSAYN IBN ʿALĪ
IMĀM ʿALI B. AL-ḤUSAYN ZAYN AL-ABDĪN
IMĀM MUḤAMMAD B. ʿALĪ AL-BĀQIR
IMĀM JAʾFAR B. MUḤAMMAD AṢ-ṢĀDIQ
IMĀM MŪSĀ B. JAʾFAR AL-KĀḎḫIM
IMĀM ʿALĪ B. MŪSĀ AR-RIḌĀ
SĪDĪ MAʿRŪF AL-KARKḫĪ
SĪDĪ SARĪ AṢ-ṢAQAṬĪ
IMĀM AL-JUNAYD IBN MUḤAMMAD
SĪDĪ YAʿQUB NAHR AL-JŪRĪ
SĪDĪ SAYYID AL-MAGḫRIBĪ
SĪDĪ BAṢḫAṢḫĪ
SĪDĪ ABŪ MADYAN AL-GḫAWTḫ
SĪDĪ ʿABD AS-SALĀM IBN MASḫĪSḫ
SĪDĪ MUḤAMMAD IBN ḤARĀZIM
SĪDĪ ABŪ-L-ḤASAN ASḫ-SḫADḎḫULĪ

figure 5

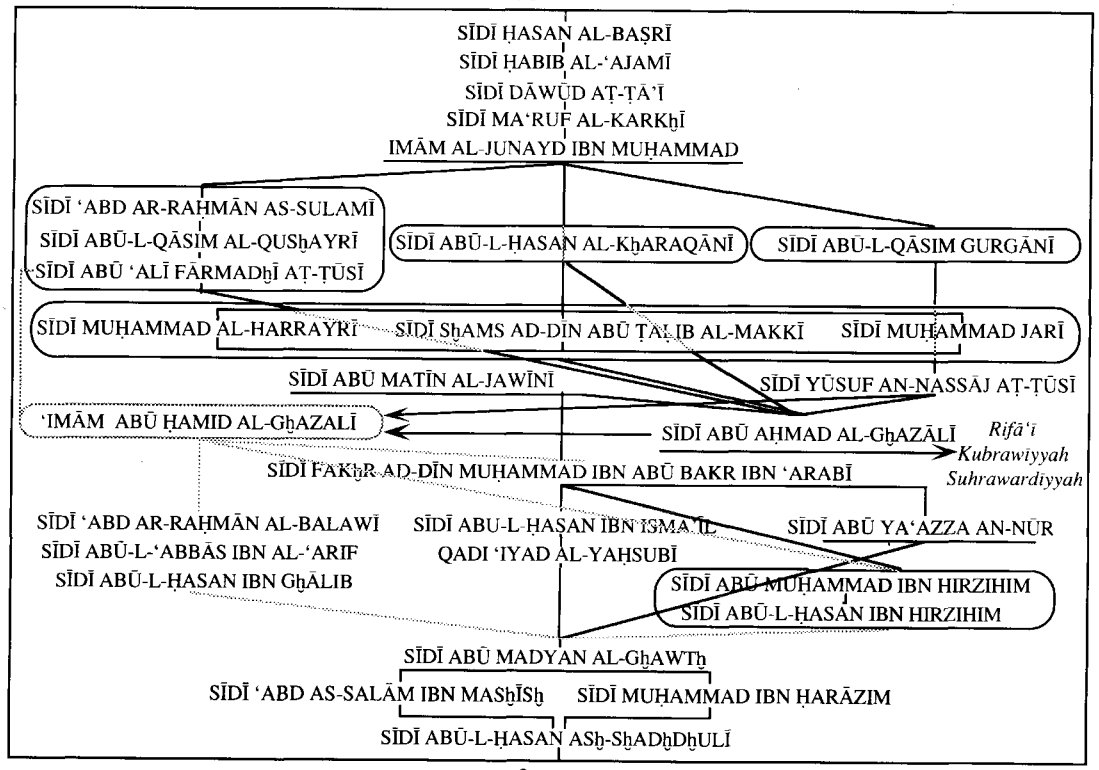


figure 6
{ doctrinal transmission shown in grey ersufic transmission in black }

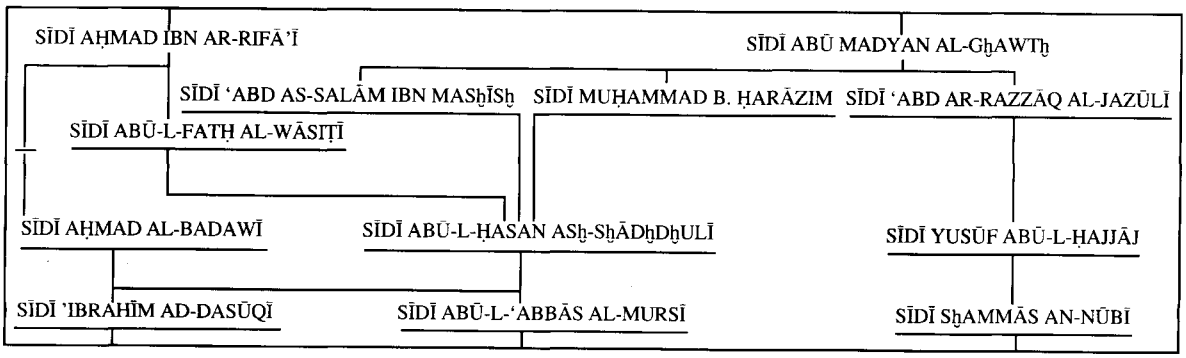


figure 7

Figure Eight shows an alternate line which often appears in Sḥādḥdḥulī *salāsil* of the Maghrib in which the name of the Quṭb, Sḥaykḥ 'Abd al-Qādir Jīlānī, the Rose of Bagḥdād, is featured. Sḥaykḥ 'Abd al-Qādir Jīlānī, was well-known in his early life as a Ḥanbalī faqīh, muḥadditḥ and 'ālim and it was not until he was in his fifties {521/1127} that he received *walāyah* at the hands of Sḥaykḥ al-Mubarak, Sā'id bin al-Ḥasan al-Mukḥramī, may Allāh be content with them both. In his youth he spent a long period as a seeker during which time he visited all the known masters in his part of the world and later dwelt for many years as an ascetic in the deserts of al-'Irāq. At the behest of Sḥaykḥ al-Mukḥramī he opened his Madrasah in Bagḥdād when in his late fifties and after his death in {560/1166} two of his sons, Sḥaykḥ 'Abd ar-Razzaq and Sḥaykḥ 'Abd al-Azīz propagated their father's teaching by means of a series of luminous talks {*al-Fatḥu-r-Rabbāni*} recorded whilst in his late seventies which contain the essence of his teaching. The basis for an initiatic connection between Sḥaykḥ 'Abd al-Qādir and Sḥaykḥ Abū Madyan al-Gḥawtḥ, may Allāh sanctify their secret, stems from a later account by Ibn Maryam {p 68} describing a meeting between them in which Sḥaykḥ 'Abd al-Qādir Jīlānī, at the time of the Standing {*al-waqafah*} on Jabal al-'Arafat during the Rites of Ḥajj, bestowed the robe of initiation {*al-khirqah*} on Sīdī Abū Madyan al-Gḥawtḥ. There is, however, nothing in the writing of either Sḥaykḥ or other 'biographers' confirming this meeting or any subsequent transmission. Thus a direct connection to the Sḥādḥdḥuliyyah is difficult to verify with any certainty.

SĪDĪ MA'RUF AL-KARKḤĪ
SĪDĪ SARĪ AṢ-ṢAQAṬĪ
IMĀM AL-JUNAYD IBN MUḤAMMAD
SĪDĪ ASḤ-SḤIBLĪ
SĪDĪ AT-TARṬUSĪ
SĪDĪ ABŪ-L-ḤASAN AL-HUKKĀRĪ
SĪDĪ 'ABD AL-QĀDIR JĪLĀNĪ
SĪDĪ MUḤAMMAD AL-DAQQĀQ
SĪDĪ ABŪ MADYAN AL-GḤAWTḤ

figure 8

SĪDĪ ABŪ-L-ḤASAN ASḤ-SḤĀDḤDḤULĪ
SĪDĪ 'ABD ALLĀH B. SALĀMAH AL-ḤABĪBĪ
SĪDĪ ABŪ-L-'ABBĀS AḤMAD AL-GḤĀZALĪ
SĪDĪ ANNĀS AL-BADAWĪ
SĪDĪ ABŪ FADL AL-HINDĪ
SĪDĪ ZAYD 'ABD AR-RAḤMĀN
SĪDĪ ABŪ 'UTḤMĀN SAYYID AL-HARTANĪ
SĪDĪ MUḤAMMAD AMGḤĀR AṢ-ṢAGḤĪR
SĪDĪ MUḤAMMAD IBN SULAYMĀN AL-JAZULĪ

figure 9

Figure Nine shows the only line we know of which does not descend from Sḥaykḥ Abū-l-'Abbās al-Mursī. It is the line which descends from Sḥaykḥ al-Ḥabībī, Allāh bless him and sanctify his secret, who was our Sḥaykḥ's companion on the Jabal Zagḥwān and who stayed behind in Masrūqīn near Sḥādḥilah to aid the early muridūn. From that line rose one of the greatest of the Sḥuyūkḥ of the Maghrib, Sḥaykḥ Muḥammad al-Jazūlī, Allāh sanctify his secret, who was the author of the inspired taṣliyyah, *Dalā'il al-Khayrāt*, {The Proofs of Goodness}. It is from this great Walī that so many Maghribī lines descend and from whom emanates so much of the 'flavour' of Maghribī taṣawwuf with its emphasis on barakah, asceticism, highly regulated group practice and strongly devotional flavour. It is in those lines that one senses the subtle difference between the Sḥādḥdḥuliyyah of the Eastern lands who emphasized the individual approach and those of the Western lands who laid so much more emphasis on the collective approach on the Way to Allāh attributable, perhaps, to its derivation from the early practices of our Sḥaykḥ though also in part to a long standing Berber tradition dating back to pre-Christian days of strong asceticism and veneration of holy men and women so much so that even after the coming of 'Islām and specifically during the Muwaḥḥid times the most popular and prestigious callers for 'Islām were the *ṣulaḥā'* {pietists}, carriers of *karāmah* and *barakah* and instrumental in the spread of 'Islām, especially in the rural mountain areas. It should be understood that the Sḥādḥdḥulī Way radiated out of al-'Iskandariyyah, then Miṣr, then the Ḥijāz and not until almost two hundred years later did the ṭā'ifah become integrated into the far West {*al-Maghribi-l-'Aqsā*} and even then {and sometimes even now} it was, in the Maghrib, mainly considered Madyanī rather than specifically Sḥādḥdḥulī.

For this reason it is to be hoped that our readers in the West who, perhaps, are more familiar with the Maghribī flavour of the Sḥādḥdḥuliyyah, will avail themselves of the information in Volume II, which explicates the source teachings of the Sḥaykḥ and his immediate successors, may Allāh be content with them and sanctify their secret.

Figure Ten is the Arabic original of "An Initiatic Chain {Silsilah} of the Sḥādḥdḥuliyyah" which appears on Page 59.

يَـــدُ اللّٰه فـــوق أيـــديـــهـــم ○ The Hand of Allāh is above their hands

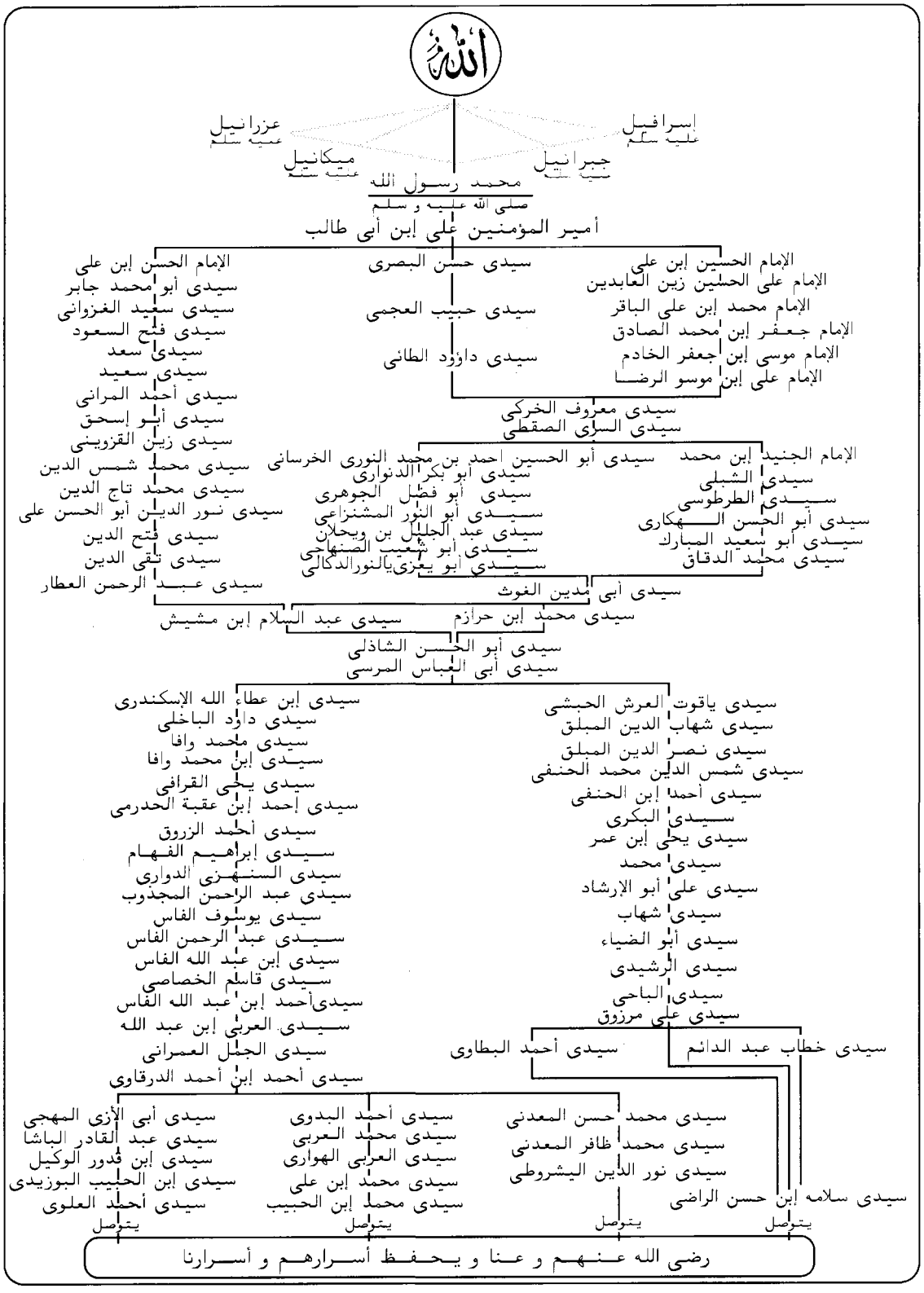


figure 10
An Initiatic Chain [Silsilah] in Arabic of the Spiritual Transmission of the Shadhdhuliyyah with special reference to lines presently active both in the East and the West
{ *see figure 3, page 59* }

SELECT BIBLIOGRAPHY

{a comprehensive bibliography appears in Volume II}

Abū Ya'qub Yūsuf at-Tādilī, *Kitab at-Tashawwuf ilā Rijāl at-Taṣawwuf*, Faure, A.{editor}, Rabat, 1958

al-Fāsi, al-Ḥasan b. Muḥammad al-Kūhin, *aṭ-Ṭabaqāt ash-Shādḥdḥulīyya al-Kubra*, Cairo, 1928

al-Mināwī, Muḥammad b 'Abdu-r-Ra'ūf, *al-Kawākib ad-Durriyah fī Tarajam as-Sādah aṣ-Sūfīyyah*, Cairo 1939

as-Sandūbī, *Abū-l-'Abbās al-Mursī*, Cairo, 1944

as-Sanusi, Muḥammad, *al-Mawrid al-'Amīn bi-Dḥikr al-'Arba'in 'Aṣḥab al-'Imām asḥ-Shādḥdḥuli*, Tunis 1896

asḥ-Shādḥdḥulī, Muḥammad Wafā' *al-Maqāmat as-Suniyyah al-Makḥṣūs bihā as-Sādah aṣ-Ṣūfīyah*, Cairo, 1892

asḥ-Shaʻrānī, *aṭ-Ṭabaqāt asḥ-Shaʻrānī*, Cairo 1952

as-Suyūtī, *Ḥusn al-Muḥāḍarah fī 'Akḥbar Miṣru wa-l-Qāhirah*, Cairo, 1954

'Bu Zaynah, Muḥammad, *Abu-l-Ḥasan asḥ-Shādḥdḥulī*, Tūnis, 1989

Cornell, Vincent J., "*The Forge and the Anvil - Doctine, Society and the Evolution of the Shadhiliyya*" Unpublished ms,Von Grunebaum Centre for Near Eastern Studies, UCLA {undated}

The Way of Abu Madyan, Doctrinal and Poetic Works, ms, {edited & translated w/intro & notes}

Danner, M. A. Kouri, Ibn 'Aṭā'Illāh as-Sakandarī,"The Remembrance of God in Ṣufism" *Miftāḥ al-Falāḥ wa Misbaḥ al-'Arwāḥ*, Dissertation Abstracts International, Vol 49 No 9 Mar 89: "Literature Middle Eastern"

Danner, Victor, "Ibn 'Aṭā'Illāh's Sufi Aphorisms" , *{Kitab al-Ḥikām}*, Brill, Leiden, 1973

Ibn 'Aṭā'Illāh: A Ṣūfī of Mamlūk Egypt, Thesis presented at Harvard University, 1970

Douglas, Elmer, "Al-Shadhili, A North African Sufi, According to Ibn Sabbagh," *Muslim World*, Vol.38 No 4, Oct 1948

Dunlop, D.M. "A Spanish Muslim Saint: Abū-l-'Abbās al-Mursī" *Muslim World*, Vol. 35, No 3, 1945

Ibn 'Aṭā'Illāh as-Sakandari, *Laṭā'if al-Minan fī Manāqib asḥ-Shaykḥ Abī'l 'Abbās wa Shaykihi Abī'l Ḥasan*, Tunis

Laṭā'if al-Minan fī Manāqib'Ilm wa Qudwāt as-Salikin Sayyīdi Abī-l-'Abbās Aḥmad Ibn 'Umar al-Anṣarī al-Mursī wa Shaykiḥi Quṭb al-Aqṭāb wa Dustur 'Awarif al-Ma'ārif bi-l-'Irtiyābm Sayyīdī Abī-l-Ḥasan ash-Shādḥdḥulī, edited by Shaykḥ al-Doktor 'Abd al-Ḥalīm Maḥmūd, Matba'a Ḥasan, Cairo, 1974

Ibn Faḥūn, *al-Dībāj al-Mudhab* or *aṭ-Ṭabaqāt al-Mālikiyyah*, Cairo, 1931

Ibn Iyād, *al-Mafākhir al-'Aliyyah fī Ma'āthirah asḥ-Shādḥdḥuliyyah*, Cairo, 1937

Ibn Ṣabbāgḥ, *Durrat al-Asrār wa Tuḥfat al-Abrār*, Cairo, Maṭba't as-Sa'ādah 1409 H-1989M

Also translated by Douglas, Dr. Elmer {undated} typed manuscript, Hartford Seminary, Hartford, Conn.

Mackeen, Mohamed, "The Early History of Sufism in the Maghrib Prior to Al-Shādhilī" *Journal of the American Oriental Society*, 91.3, 1971

, "The Rise of al-Shādhilī", *Journal of the American Oriental Society* 91.4, 1971

Maḥmūd, Shaykḥ 'Abd al-Ḥalīm, *Abū-l-'Abbās al-Mursī*, 1st Edition, Cairo

{Translated in Volume II of *The School of the Shādḥdḥuliyyah*, Alexandria, 1991-2}

, *Abū-l-Ḥasan asḥ-Shādḥdḥulī*, 1st Edition "Qadiya at-Taṣawwuf" Series, Cairo, 1967

{Translated in Volume II of *The School of the Shādḥdḥuliyyah*, Alexandria, 1991-2}

, *Madrasah asḥ-Shādḥdḥulī*, "Qadiyah at-Taṣawwuf" Series, Caīro, 1983

Nwyia, P. *Ibn 'Abbād de Ronda*, Beirut, 1956

, *Ibn 'Aṭā' Allāh et la naissance de la confrerie sadilite* , Beirut, 1972

, *Les Lettres de direction spirtuellele d'Ibn 'Abbād de Ronda {ar-rasā'il aṣ-ṣaghrā}*, Beirut, 1958

Palacios, Miguel Asín, *Vidas de Santones Andaluces*, Madrid, 1933

Sālim 'Ammar, *Abū-l-Ḥasan asḥ-Shādḥdḥulī*, Cairo, 1952

Taftāzānī, Dr.'Abū-l-Wafā, *Ibn 'Aṭā' Illāh as-Sakandarī wa Taṣawwufahu*, 1st Edition, Cairo 1958

{Translated in Volume II of *The School of the Shādḥdḥuliyyah*, Alexandria, 1991-2}

Zagḥdanī, Sharaf ad-Dīn b., *al-'Adḥkiya' fī 'Akḥbār al-'Awliyā'*, Cairo, 1908

TECHNICAL TERMS

The term is first given in transliterated Arabic, then the literal meaning, followed by the general understanding in Sūfic terms.

A

'abd {pl.*'ābid* }= slave, servant; worshipper; the relation of the self-surrendered {*muslim*} human to Allāh in which, by voluntarily becoming a 'slave' of Allāh, one becomes 'free' of slavery to the world; 'abd<Allāh.

abdāl {pl of *badal*} = the substitutes; class of awliyā' who "permutate" or "substitute" for other members.

adab {pl *ādāb*} = politeness, courtesy, culture; the prescribed functional relationship of murīd to Sẖaykẖ and in general towards all people and in all situations.

abū' l waqt = father of time; the completed state of the Ṣūfī who is *ibn al-waqt* = the son of time or the one that swims in harmony with time; *abū'l waqt* = the father of time or he to whom time is subservient.

'adam = non-being, non-existence, the void; state between fanā' and baqā'.

'adam al-mutlaq, al- = absolute non-existence.

'adam al-iḍāfī, al- = relative non-existence.

ādẖān = call to prayer

adẖkār {pl of *dẖikr*} = remembrances; formulæ for remembering Allāh.

ad'iyah {pl of *du'ā'* } = supplications, invocations, requests of Allāh.

af'āl {pl *fa'lah*} = actions, works.

aflāk {pl of *falak*} = celestial spheres; orbits of the planets; circuits of the stars.

aḥad = one, a single discreet unit.

aḥadīyyah = unity; the state of oneness, singularity. As distinct from *waḥdāniyyah* = unicity of multiplicity.

aḥadīyyatu-l-aḥad = Unity of the One. {unity [latin] = one}

aḥadīyyatu-l-kathra = Unicity of the Many. {unicity [latin]= wholeness}.

aḥadīyyatu-l-musamm, al- = The Oneness of the Named.

'ahd = covenant; reltationship between Allāh and all the souls on the day of *'Alastu bi-rabbikum*, relationship between the prophet, blessings of Allāh and peace be upon him, and his followers, relationship between murīd and Sẖaykẖ.

ahli-l-bayt = people of the house; Sayyīdinā 'Alī and Sayyidah Fāṭimāh and their sons Sayyīdinā al-Ḥasan and Sayyīdinā al-Ḥusayn, and their descendants, may Allāh grant them peace.

ahli-d-dunyā = people of the world, i.e., worldly people.

ahli-l-gẖayb = people of the unseen.

ahl-l-kashf wa' l wujūd = people of insight and being, i.e., those who have completed the Way.

ahli-l-kisā' = people of the cloak; Sayyīdinā Muḥammad and Sayyīdinā 'Alī and Sayyidah Fāṭimāh and their sons Sayyīdinā al-Ḥasan and Sayyīdinā al- Ḥusayn, Allāh bless them and grant them peace

ahli-l-kitāb = people of the book; the Jews, Sabeans, Christians by extension any people possessing a Heavenly Book.

ahli-l-ma'rifah = the people of spiritual knowledge.

ahli-l-musẖāhadah = the people of direct witnessing or direct observation.

ahli-s-silsila = people of the chain; the human links in the initiatic connection between a murid and the Prophet, blessings of Allāh and peace be upon him.

ahli-s-sunnah wa jāmā'ah = people of practice and congregation; people who follow the customs of the Prophet, blessings of Allāh and peace be upon him, majority of the Muslims; known as Sunnis.

aḥwāl {pl of *ḥāl*} states = refers to spiritual states of being which have been highly codified over the centuries {see *ḥāl*}.

akẖḍẖu-l 'ahd = taking the covenant; the act of making bay'ah with the Sẖaykẖ {also known as *akẖḍẖu-l yad* = taking the hand or *akẖḍẖu-l wird* = taking the wird}

ākẖirah = the last world; the world that follows the Resurrection at the end of this world; the world after the barzakẖ

akḫ {pl *ikḫwān*} = brother {brothers}; fellow members of the ṭariqah; *ākḫawīyyah* = the brotherhood; term now fallen into disuse among Mutaṣawwifah due to appropriation by various religious and political ideologues.

akhlāq = virtues, morals, ethics, firmness of character.

ahkyār = good people; name for the Mutaṣawwifah.

Allāh = Name of Supreme Being. Unlike other Arabic words has no root, no gender, and no equivalent or other usage. = all comprehensive Name employed by Allāh in Qur'ān to speak of Himself {essence, attributes, names, acts}; the totality of the distinct contrary names = *majmū'l-asmā'u-l-mutaqābila*. {see also *anā, naḥnu, hu* }

'ālam = world; {see *arwāḥ, ghayb, hahūt, jabarūt, lāhūt, malakūt, nasūt*}.

'ālam al-ghayb = the unseen world; the spiritual world.

'ālam al-miṯāl = the world of similitude; the imaginal world or dimension .

'alastu bi-rabbikum = "Am I not your Lord" {7:172} Day of the Original Covenant.

'ālim {pl *'ulamā'* } = learned man; those trained at institutions like al-Azhar in religious studies.

'ālimūn 'amilūn = the operative knowers, knowing workers; doctrinally encouraged state of action as opposed to reactional state.

'amal {pl *a'māl*} = action, work, praxis; applicable upon many levels from liturgical to spiritual, in doctrine refers to preferred method of undertaking tasks, action in the world, part of faith {see *'imān*}.

amānah = trust; refers to trust placed on human kind by Allāh or trust by s.o. of another to fulfill task or duty.

'ammūm = generality of believers, commonality. Alternatively: *al-'umūm* = the common people.

'amāra' {pl *amīr*}= the worldly rulers, princes; Mutaṣawwifah most often urged to avoid them except to redress wrongs.

amr-u-llāh = command of Allāh or order of Allāh; among the Mutaṣawwifah the necessary catalyst for major action.

amr bi'l ma'ruf wa-n-nahy 'an al-munkar = to order the good and inveigh against the reprehensible; Qur'ānic injunction incumbernt upon all Muslims.

ān = now, present moment; the transparent indivisible moment.

anā = I; employed in Qur'ān when Allāh speaks from His Essence {see *Allāh, naḥnu, huwa*}.

anfās {pl of *nafas*} = breath; breathing practices associated with *dḫikr=shaghali-an-nafās*.

anṣār = helpers; the people of Yaṯḫrib who helped the Prophet and those who migrated with him to found the first Muslim community known as al-Madina al-Munnawara {The Radiant City} or {The Illuminated City}.

ānwār {pl of *nūr*} = lights, blossoms.

'aqīdah = article of faith, tenet, belief, dogma; overall formulation of belief system or sets of dogma.

'aql = intellect, mind, intelligence, sense, rational faculty, the reflection of the Intellect on the mental plane; not, The Intellect

aqṭāb {pl of *quṭb*} = pivots, poles, axis; chief or head of the heirarchy of the *awliyā'-llāh*.

'araḍ = contingent, nonessential; stretching of meaning.

'ārif {pl *'urafā'* or *'irfān*} = knower; gnostic, initiate. *-bi-llāh* = by Allāh; one whose knowledge is from Allāh rather than as a result of intellection or study.

'arkān {pl *rukn*}= corner supports of tent; basic tenets as in the five 'arkān of 'Islām, often translated as pillars.

'arsh = lit, a trellised enclosure; throne, the highest sphere, empyrean.

asbāb = reasons, causes; see *mussabibu-l-asbāb* = The Causer of causes.

aṣḥāb al-ghaflah = people of mindlessness and inattention.

aṣḥāb asḫ-shamāl = people of the left; those who disbelieve in Allāh or who believe but do not follow His Injunctions. On the Day of Resurrection they receive their record books in their left hand; The people of the Fire.

aṣḥāb al-yamīn = people of the right; those who believe in Allāh and follow His Injunctions. On the Day of Resurrection receive the book in which their deeds are recorded in their right hand; the people of the Garden.

asmā' = names; Names of Allāh.

'asmā'u-l-ḥusnā-llāh, al = the beautiful names; the Beautiful Names of Allāh.

'asmā wa-ṣ-ṣifāt = the names and attributes; The Names and Attributes of Allāh.

āṯḫār = traces, tracks in the desert, signs; indications for deduction of one thing by another.

awliyā' {pl of *walī*}= friend or partisans or supporters; *awliyā'-llāh* = Friends of Allāh.
awrād {pl of *wird*} = drinking places; collections of *adhkār* {see above}.
awtād {pl of *watad*}= stakes of a tent; classification of awliyā' consisting of the four responsible for the cardinal quarters.
a'yān = a certain or particular place or thing; the thought forms existing in the "mind" of Allāh prior to their existentiation.
āyah {pl *āyāt*} = sign, symbol, token, paradigm; existentiated correspondences of the a'yāt appearing in the heavens, the earth, the horizons, heavenly spheres, orbits and in the Revealed Books, that by which Allāh may be inferred or from which knowledge of His Existence may be deduced.
'azalah = retreat, retirement, seclusion.

B

badal {pl *abdāl*} = substitute; those who permutate and "replace" or "substitute" for other of the *awliyā'* especially the *aqṭāb*. Also principle of substitution of one thing for another as in the case of Sayyidina Isma'īl, peace be upon him, when Allāh sent a ram as a *badal* when his father, Sayyidina 'Ibrahīm, peace be upon him, was preparing to sacrifice him.
baqā' = abiding, remaining, subsisting, continuing; the final and complete state of the soul {*nafs*} after *fanā'*, annihilation and *wiṣāl* = communion or arrival.
barzakḫ = isthmus, barrier; the interspace that exists between the *maqamāt* or degrees, in eschatology the state of existence between this world and the world of the Resurrection.
basmallāh = the name of the formula, bismi-llāh-i-raḥmāni-r-raḥīm by which all Qurānic suwār are opened but one {№ 9 at-Tawbah} and the formula which all Muslims use before commencing any ritually pure or correct action.
basṭ = expansion; a state of being of people or in nature, opposed to or alternating with *qabḍ* = contraction.
bāṭil = false, null, invalid, void, deception, lie, unreal, illusory.
bāṭin = the inside, the lining; the esoteric aspect.
baṭin al-batīn = the inside of the inside; the internal teachings of the esoteric degrees.
bay'ah = buy; vow of allegiance, originally the convenant between the Prophet, blessings of Allāh and peace be upon him, with the *anṣār* of Yaṯrib in which they vowed to support him in all things; covenant between the murīd and the Sḫaykḫ.
bid'ah = innovation; to perform actions or practices which have no basis in Qur'ān and Sunnah in a ritual manner. Reprehensible with the exception of *bid'ah hasanah* {praiseworthy innovations} as, for instance, when the Kḫalīf Ūmar Ibn al-Kḫaṭṭab, may Allāh be content with him, made *tarrāwīḥ* prayers congregational.
bi-sḫar' = without Law; refers to aberrant and heterodox pseudo-orders operating under the name of Sufi "Orders", Sūfism or Taṣawwuf etc., either in the East or the West, who have rejected Qur'ān and Sunnah by not adiding by their contents as well as rejecting *sḫarī'ah* evidenced by their refusal to submit as Muslims.
bi-taklīf = by appointment; the appointment by the Sḫaykḫ of a murīd to fulfill a post or position within the order.
burda = cloak or mantle; title of famous *taṣliyyah* written by Sḫaykḫ al-Busirī, a murīd of Sḫaykḫ Abu'l 'Abbās.

D

dā'irah = circle, cycle; form of *aḥzāb* or *ruqyah* {= healing formulae} written in circular form, cycle of time, dḫikr circle.
dalīl {pl *dalā'il*} = proof, evidence, token; {pl *adillā*} guide.
darajah {pl *darajāt*} = degrees, rank, grade, step{s}.
dawā' {pl *adwiya*} = medicine, remedy. *diwā'* = treatment; prescriptions by the Sḫaykḫ for the 'sickness' of the murīd.
da'wah = call, summons; missionary activity on the part of individuals or groups inviting people to 'Islām.
dḫabḫ = slay, sacrifice, slaughter; meat slaughtered in accordance with ritual Law.
dḫākir = remembrancer; the one who invokes, repeats, mentions the Name or Names of Allāh.
dḫāt = essence, ipseity; 'that which' displays ṣifāt {attributes} but which is beyond the individuated "appearence"; the ground, the universal medium, the first shadow of the Absolute.

dḥawq = taste; the principle of knowledge by direct experience in contrast to intellectual or sentimental experience. "Who tastes knows. Who doesn't, doesn't."

dḥikr = remembrance; includes: Qur'ān, Ṣalāt, all forms of *adḥkār* fourmulæ and all the various 'signs' {*āyāt*} of Allāh.

dḥikrul-awqāt = dhikr in its time; specific practices prescribed for specific times by the sḥaykḥ or the order.

dḥikru'llāh = remembrance of Allāh; the various *adḥkār* formulæ by which Allāh is directly invoked and mentioned.

dḥikru-l-lisān = remembrance of the tongue; methods by which Allāh is invoked out loud sometimes called *dḥikr jalī*.

dḥikru-l-qalb = remembrance of the heart; methods by which Allāh is invoked in the subtle organ {laṭā'if} of the heart.

dḥikr as-sirr = remembrance in secret or secret remembrance; the first meaning refers to the silent dḥikr of Allāh sometimes refered to as *dḥikr kḥafī;* the second meaning refers to practices by which the dḥākir invokes the innermost secret of being by means of various formulæ but most often by the use of the Name ALLĀH.

dīn = debt, obligation; the way of life of the Muslims comprised of 'Islām, 'Imān, 'Iḥsān {often translated as religion}

dīn al-fiṭrāh = the essential and primordial obligation of the human to the Creator which all humans are born with and which is the 'price' of existence which in this cycle is the Dīn of 'Islām at both the temporal and universal level.

dunyā = the world.

dunyāwī = worldly.

F

fajr = dawn; the period of time between which light on the horizon can first be distinguished and the time of the rising of the sun; the ordained time for the *aṣ-Ṣalātu-ṣ-Subḥ* or *aṣ-Ṣalātu-l-Fajr* {the dawn prayers}.

fanā' = perish, pass away, cease to exist, vanish, to be obliterated; the state in which the seeker dies to self accompanied by the disappearance of the attributes of the self {*nafs*}.

faqīh {pl *fuqahā'*} = jurist; one trained in the Divine Law and its applications {*fiqh*}.

faqir {pl *fuqarā'*} = the poor; general term connoting a practicing male Ṣūfī; {*faqīrah,* pl *faqīrāt*} = female.

faqr = poverty; a spiritual station; in the Sḥādḥdḥuliyyah understood as generally internal excepting circumstances.

fatḥ = opening, victory.

farā'iḍ {pl *farīḍa*} = duty, precept, order, decree, injunction; that which is obligatory by Sharī'ah; also, "*farḍ*".

fardānīyah = uniqueness, singularity; aspect of Allāh.

farq = separation, difference; the state or experience of illusory separateness from Allāh.

fātiḥa, al- = the opening chapter {surāh} of Qur'ān.

fikr = thought; mental contemplation, series of mental practices.

fiqh = understanding, comprehension; juridico-canonical system of religious Law.

fiṭrah = nature, innate character, original nature, primordial nature.

fu'ād = heart.

furqān = discernment, criterion; one of the names of the Qur'ān, state of being characterized by extreme objectivity.

futūḥ {pl of *fatḥ*} = openings, victories; spiritual openings.

futuwwah = chivalry.

G

ghaflāh = forgetfulness, mindlessness, unconsciousness.

ghawṭḥ = rain which occurs after long drouth; the most elevated person in the awliyā' who is 'The Succour of his Time'.

ghayb = unseen, invisible, concealed; *'ālam al-ghayb* = the unseen world; *ahli-l-ghayb* = people of the unseen.

ghayb al-ghuyūb = the hidden of the hidden; internal dimension of the Divine Secret {*sirr*}.

ghayr = stranger, other; virtue or realization to be cultivated by murīd in relation to world {*dunyā* }; stranger = *ghārīb*.

ghurba = exile, separation from one's home; essential understanding of the reality of the soul's true situation.

H

ḥabīb = beloved; name of the Prophet {*ḥabību-'llāh*}= the Beloved of Allāh, blessings of Allāh and peace be upon him.
ḥadd {pl *ḥudūd*} = edge {of a knife}, border, boundary, limit; prescribed limitations in accord with the Law.
ḥaḍḥaḍ = part, portion, affluence, good fortune; spiritual state often occurring during descent of *tajallī* in *ḍḥikr*.
ḥadīṯ {pl *aḥādīṯ*}= conversation, saying; the sayings of the Prophet, blessings of Allāh and peace be upon him.
ḥadīṯ qudsī = holy saying; those sayings of the Prophet in which Allāh speaks on the tongue of the Prophet, blessings of Allāh and peace be upon him.
ḥaḍrah = presence; a gathering of the Mutaṣawwifah in which the Presence of Allāh and His Messenger, blessings of Allāh and peace be upon him, is invoked by various *adḥkḥār* formulæ, usually held in the presence of a Sḥaykḥ known as "*as-Sḥaykḥu-l-ḥadrah*". Exact practice of ḥadrah differs from branch to branch and ranges from sober to ecstatic as well as varying in degree of outer or inner emphasis, body movements and levels of sound.
ḥaḍratu-l-ilāhiyyah, al- = Divine Presence; includes: *ḍḥāt* = essence, *ṣifāt* = attributes, *asmā'* = names, *af'āl* = acts.
hāhūt = the highest plane in conditional reality on which the ipseity {*huwa*} manifests from the essence {*ḍḥāt*}.
ḥajj = pilgrimage; obligatory duty {*farḍ*} in 'Islam which must, given fulfillment of conditions, be accomplished at minimum once in every Muslim's lifetime and consists of a journey to Makkah, the circling of the Ancient House {al-Ka'bah}, linear procession between the hills of Safa and Marwah, drinking from the Well of Zamzam, the Prayer at the Maqam of 'Ibrahīm, the standing on the Mountain of Mercy in the Plain of Arafat, the flight to, and stopping at Muzdalifah, the stoning of the Sḥayaṭīn , the sacrifce of an animal, and the Farewell Circling of the Ancient House. Reinstated in its present form by the Prophet, blessings of Allāh and peace be upon him, in the original pure form after the excess of the intervening years between his time and that of Sayyīdinā 'Ibrahīm, peace be upon him. All of these rituals derive either from events that took place in Makkah and its environs in the lifetime of Sayyīdinā Ādam and his wife, Sayyīdah Hawwā', peace be upon them or Sayyidina 'Ibrāhīm, his wife Sayyīdah Hajjar and his first born son Sayyidina 'Ismā'īl, peace of Allāh be upon them.
Sḥaykh Abū-l-Ḥasan considered the ḥajj to be a central part of his teaching methodology and performed it every two years accompanied by his murīdūn to whom he opened up the inner meanings of the various rituals.
ḥāl {pl *aḥwāl*} = state; refers to spiritual states of being which have been highly codified over the centuries.
ḥalaqah = circle; circle for reading Qur'ān, listening to lessons {*durūs*} or performing *ḥadra* or *ḍḥikr* in group.
ḥaqā'iq ar-rabbāniyyah, al- = the lordly realities; the Names of the Named; the Beautiful Names.
ḥaqīqah, al- {pl *haqā'iq*} = The Reality.
ḥaqīqah al-muḥammadiyyah, al = the Reality of Muḥammad; the internal and transcendental reality of the Prophet, blessings of Allāh and peace be upon him {see *aṣ-Ṣalātu-l-Mashīshiyyah*}.
ḥaqq, al- = The Truth; Name of Allāh.
ḥaqq al-yaqīn, al = Truth of Certainty or Certain Truth.
ḥarām wa ḥalāl =forbidden and permitted; injunctions covering all aspects of the life of a Muslim.
ḥarf = letter {see *kalimah* =word; *jumlah* = sentence, *kitāb* = book}; progressions through levels of meaning.
ḥasad = jealousy, envy.
hawa { pl *ahwā'* } = love, affection; desire, lust, craving; desire, longing craving; whim, caprice, pleasure.
hawājis = {pl of *hājis*}= idea; thought, notion; hidden unbidden thoughts.
hawātif {pl of *hātif*} loud calling, exclamation; invisible caller, voice.
hawwā' = Eve, peace be upon her [also] *Jaddah* = grandmother, ancestor {Red Sea port of Jiddah is her burial place}
ḥayāh ṭayyibah = pure life.
hayalah = the act of saying LĀ 'ILĀHA 'ILLĀ-LLĀH. {see *tahlīl*}.
haybah = awe.
hidāyah = guidance.
ḥijāb = veil; that which is between the seeker and the Sought and exists in the seeker not the Sought.
ḥikmah {pl *ḥikam*} = wisdom; sagacity; maxim, wise saying; underlying reason or basis.

himmah = ardent effort; extreme longing for Allāh, spiritual will.

ḥizb {pl *aḥzāb*} = portion, part, division of Qur'ān, party, group of Allāh{*ḥizbu'llāh*}; orison or litany compiled from Qur'ān, Ḥadīth; du'a', pious ejaculations etc.

ḥulūl = incarnation; in negative aspect refers to Christian or any heterodox "Doctrine of Incarnation" which holds with descent of 'God' {sic} into human form. Positive aspect relates to ascendent realization and spiritualization or sublimation of the corporeal. Also known in sense used in Christianity as *at-tajassud.*

ḥuss = perceptions, sensations, feelings; subject of questions by Sḥaykḥ of murīd regarding progress along the Way.

ḥuqūq aṭ-ṭarīq = laws of the road; regulations or laws of the Order.

huwa or *huw* = "He"; the last syllable in the Name, "ALLĀH"; where the transcendent becomes immanent; the ipseity; as "HUW" one of the Names used in dḥikr. Name employed by Allāh in Qur'ān for His proprietary or creative nature {see *allāh, anā, naḥnu*}.

I

'ibadah {pl *'ibādāt*}= worship; the Divinely instituted liturgical rituals incumbent on all Muslims.

iblīs = sḥayṭān; prince of the jinn, satan.

ibnu-l-waqt = the son of the time; the Ṣūfī who swims with the current of time instead of against it.

'idḥn = permission.

'iḥsān = goodness, excellence; "to worship Allāh as though you see Him knowing if you do not see Him He sees you." Dimension in *Dīn* connoting perfect equilibrium between Transcendence {*tanziḥ*} and Immanence {*tasḥbih*}.

'iḥāṭah, al- = encirclement, understanding, comprehension, encompassment; name of the All-encompassing Sea.

'ijazah = authorization, approval, license, academic degree, letters of patent; given by Sḥaykḥ on completion or attainment of certain degree to enable or permit the receiver to teach or initiate or conduct *ḥaḍrah* etc.

'ijāzatu-t-tabarraka, al = authorization of blessing; honourary license given as an initiatory blessing by a Sḥaykḥ but not certification for teaching, or conveyance of initiation to others, etc.

'ijmā' = consensus or agreement on a point either across the 'ummah or within a particular school of jurisprudence.

'ikḥlās = sincerity; one of the prime virtues and requisites for treading the Way.

'ikḥtībah', al = hiddenness, concealment {see directly below}, constituent element of the Doctrine of Disappearance.

'ikḥtifā, al = Doctrine of Disappearance predicated on removal of all desire for 'outer' visibility emphasized by Sḥaykḥ Abū-l-Ḥasan, Sḥaykḥ Abū-l-Abbās, Sḥaykḥ Yaqūt l-'Arsḥ and the Hanafī line of the Sḥādḥdḥuliyyah.

'ikḥtiyār = risk, gamble, take a dangerous chance; action required by murīd at certain crucial points on the Way.

'ikḥwān {pl of *akh*} = brotherhood {see above *akḥ*}.

'ilhām {pl *'ilhāmāt*} = inspiration; there is no direct "revelation" {*waḥī*} from Allāh after the Last Testament of Qur'ān but people continue to receive direct inspīration {*'ilhām*} from Allāh in different forms.

'ilm {pl *'ulūm*} = knowledge, science.

'ilmu-l-baṭin, al = esoteric knowledge.

'ilmu-l-maḍḥhar, al = exoteric knowledge

'ilmu-l-yaqīn, al = certain knowledge.

'ilmu-l-muktasib, al = acquired science.

'ilmu-l-mawhūb, al = revealed science.

'ilmu-r-rusūm, al = knowledge of the descriptions, outward knowledge.

'ilmu-l-ummi, al = unlettered knowledge; knowing not from reflection or consideration but from unveiling.

'imām = leader; one who leads the prayer, a highly esteemed figure such as in "*'Imām* al-Gḥazalī".

'imān = trust, faith, belief; second principle of the *Dīn.* Belief{based on surety} in Allāh, His Revelations, His Messengers, blessings and peace be upon them all, different classes of sentient beings such as angels, jinn and man; the truth of *qaḍā'* and *qadr* {degrees and decrees}, death, the questioning in the grave, the resurrection at the end of time, the final judgement, the existence of the Garden {Paradise} and the Fire {Hell}. 'Imān, as such, is composed of speech {*qawl*}, belief {*'i'tiqād*} and practice {*'amal*}.

'imkānīyah { pl *'imkāniyāt*} = possibility, potential.
'ināyah = concern, care.
'ināyatu'llāh = providential solicitude or care of Allāh.
'insajama = harmony; a practice in which certain syllables of the Name or the Names are extended or recited in a drone.
'insān = human being
'insān al-kāmil, al- = the perfected or completed man; the one who has fulfilled his or her destiny in totality and mirrors in his or her being the Divine Names and Qualities; the Prophet, blessings of Allāh and peace be upon him.
'inshād {pl *anāshid*} = song; singing of *qaṣā'id* and *taṣliyah* at Ṣūfī gatherings and circles.
'inshā'llāh = Allāh willing; always said before stating an intention for any future action.
'inshirāḥ = expansion as in " *'inshirāḥ al ṣadr*", the expansion of the breast mentioned in Qur'ān; spiritual opening or awakening, spiritual realization.
'intasaba {from *nasaba* = link, correlate, trace}, to trace one's lineage; to recount one's *silsilah* or *'isnād*.
'irādah = will, volition, intent; necessary virtue most often paired with *riyāḍah* = practice, exercise, train.
'irfān = knowledge, perception; gnosis.
'irshād = guidance; spiritual guidance.
'ishārah {pl *'isharāt*} = indication, hint, signal, intimation; symbolic expression; commentary on Qur'ān that accepts the outer rational meaning but opens up additional levels of understanding.
'ishq = passion, longing, craving, desire when spiritualized = the passionate longing for Allāh.
'ishrāq = illumination, radiance, brillance.
'ism al-a'ḍham, al = Supreme Name or The Highest Name of Allāh {see *asmā'*}.
'ism adh-dhāt, al = Name of the Essence; those Names that pertain to the Essence rather than the Attributes of Allāh.
'ism al-jalāla, al = The Mighty or Majestic Name; ALLĀH.
'isnād = uninterrupted chain of transmission, chain of authorities.
'isqāṭ at-tadbīrāt = cessation of self direction; important doctrinal aspect of the Shādhdhulī Way.
'isrā' = night journey: specifically the Night Journey of the Prophet, blessings of Allāh and peace be upon him, in which he was carried in his body and spirit from his home to the furthest place of prostration, {al-*masjid al-Aqṣa*} in al-Quds {Jerusalem} by al-Burāq prior to his Mi'rāj in which he ascended to the highest heavens in the company of Jibrīl, peace be upon him, and met many of the Prophets, peace be upon them all, and reached beyond the Lote Tree that marks the furthest Limit and thence within two bows' length {ie: eyesight} of the Supreme Presence.
'Isrāfīl = the angel of the resurrection, peace be upon him, the angel of the golden trumpet blown twice at the end of time.
'istighfār = repetition of the formula "I seek the forgiveness of Allāh".
'istighrāq = drowned, submersed, absorbed in Allāh.
'istinbāṭ = discover {water, oil}, open up or tap a well; discovery of the inner meaning of a subject esp. Qur'ānic āyāt.
'i'tikāf = retreat, seclusion; from the practice of the Prophet, blessings of Allāh and peace be upon him, to spend the last ten days of Ramaḍān in the masjid; therefore a retreat not carried out under full seclusion {*khalwah*}.
'i'tiqād = belief; part of faith {see *'imān*}.
'Izrā'īl = name of the angel of death, peace be upon him.

J

jabarūt {*'ālam al-*} = world of infinite eternal possibility and power. Realm of Divine Omnipotence
jadhb = attraction; attraction by Allāh of whom He chooses, central to Shādhdhulī Doctrine in contrast to *sulūk* = travelling in Junaydī / Ghazālī Doctrine.
jadl = twist, tighten, braid; twisting meaning in *tafsīr* of Qur'ān.
jafr = science of numerical value and significance of Arabic letters {*ḥurūf*} in Qur'ān.
jahl = ignorance.
jalāl = majesty, glory, exaltation, sublimity; the Names of Allāh that relate to the Essence {*Dhāt*}.
jalsah = sitting; position in ṣalāt; polite posture of murīd when receiving teachings or lessons from the shaykh.

jam' al-aḍḍād = union or coincidence of opposites.

jam' = collectedness, union.

jamā'ah = group, congregation.

jamāl = beauty, æsthetics; those Names of Allāh which relate to attributes {*Ṣifāt*}.

jasad = the three dimensionality of the physical body; the 'form' of the body {see *jism*}.

jibrīl = the angel of revelation, peace be upon him.

jihād = struggle.

jihād al-akbar, al = the greater jihād; the struggle or war with the lower self {*nafs ammāra*}.

jihād al-aṣghar = the lesser struggle; the struggle or war against oppressors as in Palestine or Afghanistan; war to preserve the right to freely and openly practice the *Dīn* {Ḥijaz in time of Prophet, blessings of Allāh and peace be upon him; Caucasus late 19th early 20th century c.e.}.

jilwa = removal of the veil of the bride; {see *tajallī*}.

jinn {or *jānn*} = beings created of smokeless fire; energy forms; classification of sentient beings who inhabited the earth prior to humanity, some of whom are benign and some of whom are virulent. *Iblīs* is their chief.

jism = the material substance of the physical body {see *jasad*}.

jumlah = sentence {see *ḥarf* = letter, *kalimah* = word, *kitāb* = book}; progression through levels of meaning.

K

Ka'bah = cube; the first house in the world for the worship of Allāh, the Ancient House {*al-baytu-l '-attīq*}, in Makkah al-Mukaramah that originally was placed on earth in the time of Sayyīdinā Adam, {see *ḥajj*} was later re-built by Sayyīdinā 'Ibrahīm and his son Sayyīdinā 'Ismā'īl and then purified to its original state by Sayyīdinā Muḥammad, blessings and peace of Allāh upon all of them. The place to which Muslims orient themselves for prayer and the centre for pilgrimage.

kāfir {from k a f a r a = to cover up or hide} = unbeliever, i.e., one who covers, hides or obscures the Truth.

kā'ināt = things, temporal creations, conditional things.

kalām = theology in general.

kalām, al- = The Speech; name for Qur'ān; the product of *al-qā'il* = The Speaker.

kalīmah, al- = the word; The Word of Allāh, name for Qur'ān.

kamāl = complete, perfect, whole.

kalimah = word; {see *ḥarf* = letter, *jumlah* = sentence, *kitāb* = book} progression through levels of meaning = *ma'nā*.

kalimatu-ṭ-ṭayyibah, al = the good word; the first phrase of the Shahādatayn, i e: LĀ 'ILĀHA 'ILLA-LLĀH.

kāram = generosity.

karāmah {pl *karamāt*} = grace, blessing; charismatic bestowals of the *awliyā'* by which the usual operative laws that govern time and/or space are abrogated.

kashf = uncovering, unveiling, clearing up, shedding light; spiritual insight, intuition, re-velation [latin] = to take away the veil and put in back again, or des-valare [latin} = to un-veil or remove the veil.

kathīf = gross; the gross world, the three-dimensional world.

kawn = engendered existence.

khādim = servant; real relation of the shaykh to the murīd though it appears otherwise on the surface.

khaṣṣāt al-khaṣṣā = the elite of the elite; the elect of the elect; those who have arrived and transmit guidance.

khawāṭir {pl of *khāṭir*} = ideas, thoughts, notions; incoming thoughts or messages reaching the spiritual heart; divided into four descending degrees: *ilāhī* = divine, *rūḥānī* = spiritual, *nafsanī* = eogocentric or psychic, *shayṭānī* =satanic.

khuṣūṣ, al-= the elect, the elite; the chosen, see *al-'āmma* = the common people, *khaṣṣāt al-khaṣṣā* = the elite of the elite.

khidmah = service; highly approved virtue in the Way of the Shādḥdḥuliyyah. Often takes the form of service to the poor, hungry or needy in the form of providing meals during Ramaḍān, the 'Īd Holy Days and mawalid either by individual faqīrs or the fuqarā' as a group.

kẖalīfah {pl *kẖulafā'* } = deputy, successor; initiating leader of the *ṭā'ifah* appointed by the Sẖaykẖ.

kẖalifatu'llāh = Sayyīdinā Ādam, peace be upon him, and by extension all human beings male and female who renew through repentance the covenant with Allāh..

kẖalq al- = the creation.

kẖalwah = seclusion, retreat; common practice among all the Mutaṣawwifah.

kẖātim = seal; *kẖātim al-anbiyā'* = Seal of the Prophets, Muḥammad, blessings of Allāh and peace be upon him.

kẖatmat al-Qur'ān = sealing the Qur'ān; practice of dividing the Qur'ān in thirty sections and sharing them out in a circle in which all read silently or softly and the reading is completed in between one half hour to an hour. Often done on Thursday night prior to ḥaḍrah or after *Ṣalātu-l-jum'ā*.

kẖayāl, al-'ālam al- = the world or dimension of the imaginal.

kẖawāṣṣ = elect, elite; in contrast to *'amūm* = generality of believers, commonality.

kẖawāriq = unprecedented transits, preternatural phenomena, minor 'miracles', transcendent events.

kẖawf = fear; fear of Allāh as in the ḥadiṯẖ, "The beginning of all wisdom is the fear of Allāh."

kẖazīnah = treasury; the spritual treasury in the the unseen world wherein the meaning of outer appearence is stored.

kẖiḍr, al- = The Green One; See Qur'ān (18:60-82}. The Suprasensible Guide who is ever-living, peace be upon him.

kẖalīfah = vicar; successor. One invested with authority by the sẖaykẖ to initiate, teach and independently propogate

kẖilāfah = the office of kẖalīfah or the bestowal of the office or post, to become a kẖalīfah.

kẖulafā'-r-rasẖidūn, al = the rightly guided successors; the four deputies of the Prophet, blessings of Allāh and peace be upon him, who guided and administered the early Muslim community in al-Madīnah al-Munnawara; as-sādah Abū Bakr, 'Umar, 'Uthmān and 'Alī, may Allāh be pleased with them all and hold them for ever in His Mercy.

kẖuṭbah = sermon, speech; the talk delivered at Friday Prayers {*ṣalātu-l-jum'ah*} or on the two Holy Days {*al-'idayn*}.

kitāb = book; by extension any of the Revealed Books, Torah {*Tawrah*}, Psalms {*Zabūr*}, Gospels {*Injīl*}, Qur'ān, and unamed books alluded to in Qur'ān such as the horizons {*āfāq*}, the earth {*al-'arḍ*}, the skies {*as-sammawāt*} and yourselves {*anfusikum*} {see also *ḥarf* = letter, *kalimah* = word, *jumlah* = sentence.}

kitāb al- = The Book; al-Qur'ān.

Kitāb wa Sunnah = Book and Practice; the broad path of the majority of Muslims, *ergo*; Sunnis.

kufr = disbelief, covering up, obscuring The Truth.

"KUN FA YAKUN" = "BE AND IT IS" The primal instantaneous command by which everything comes into being.

kursī = foundation, footstool; the level directly beneath the *'arsẖ*; the sphere of the stars.

L

ladunnī = direct knowledge from Allāh {see *'ilmu-l-ummī*}.

lahūt, al-'ālam al = world of the Divine Names and Qualities.

laṭāīf {from *laṭīf* = subtle} = organs of subtle perceptions corresponding to physical centres within the human body.

laṭīfh ḥaqīqīyyah = the crown of the skull, the soft spot, the seventh subtle organ

laṭīfah kẖafīyyah = the subtle organ between the two physical eyes, marks the 'disappearance' or 'hiddenness' from this world, sixth subtle organ. The 'sense of eternity' lost in the 'fall'.

laṭīfah qālabīyyah = the subtle body that fits within the physical body, the subtle mold, the first subtle organ.

laṭīfah qalbīyyah = the subtle heart, the interspace between the lower and higher organs, the final resting place of the soul {*nafs*} upon completion of its integration, the third subtle organ.

laṭīfah ruḥīyyah = the spiritual eyes, ears and voice organs including the centre of the chest cavity, that organ by which one enters the "body" of the tranquil self, the fifth subtle organ, the subtle spirit.

laṭīfah sirriyah = often simply known as the sirr {secret}, the 'secret' heart on the right side of the chest cavity, the fourth subtle organ. Seat of the light of oneness = sirāj at-tawḥīd}

lawā'iḥ {pl of *lā'iḥah*} = rays or shafts of light; aspect of illumination.

laylatu-l-mi'rāj = night of ascent; the night in which the Prophet, blessings of Allāh and peace be upon him, after having been transported by a steed of lightning {*al-Buraq*} from Makkah to al-Quds and then upon praying at the furthest place of prostration { *al-Masjid al-Aqsa*} in what is now the Haram Sḥarif in the company of and as the leader of all of the prophets, peace be upon them, ascended through the seven heavens and approached to within two bows' length of The Reality. Many messages were vouchsafed to him in this journey including the five times daily ṣalāt. After descending back to earth he was carried by the same steed back to Makkah. As in the *laylatu-l-qadr* {below} this is a necessary experience in the spiritual life whereas for the majority of Muslims it has become an externalized night of festivity , recital of epic poems based on the event as well as prayer and supplication.

laylatu-l-qadr = night of power, the night in the month of Ramaḍān when the angel Jibril, peace be upon him, first appeared to the fasting Muḥammad, blessings of Allāh and peace be upon him, and began the 23 year process of revelation which began with the command, *'Iqra!* = read or recite. Traditionally observed on one of the last odd numbered nights in the month of fasting. {see Qur'ān Surah 96 &97}. Central part of the doctrine of the Sḥādḥdḥuliyyah of the Yaqūtiyyah line is the internal realization by the murīd of the Night of Power which marks the real beginning of the spiritual life and, as such, is "better than a thousand months" {97:3} ie: better than the whole of one's life on the basis that one thousand months equals eighty-three years and three months which is usually more than a lifetime.

lithām = face veil for man; used by some Sḥuyukḥ when they are overcome by internal illumination.

lutf = all-embracing tenderness; mercy of the Mercy

M

ma'ād = destination, place of return; *al-ma'ād* = the world of the resurrection.

ma'bud al- = The Worshipped; Allāh.

madad = help, aid, support, reinforcement; frequent exclamation during dhikr sessions seeking Divine Aid.

madā'iḥ = songs or poems of praise and glory often recited at gatherings {majālis} of the Mutaṣawwifah.

madḥab {pl *madḥāhib*} = procedure, policy, ideology, doctrine; school of jurisprudence.

maḍḥar {pl *maḍḍḥāhir*} = locus of manifestation.

madrasah = place of study; school of religious study often attached to masjid.

maghrib, al = west; western North Africa, present day Morocco and Algeria.

maḥabbah = love; the love between the slave {*'abd*} and his Lord {*rabb*}.

maḥbūbūn { variant *muḥibbūn*} = lovers; another name for the Mutaṣawwifah.

mahdī al- = rightly guided; figure foretold in Ḥadīth who will appear in the last days to restore justice and establish peace; for those who understand subtle time and the eschatology of the present moment al-Mahdī represents the internal figure who restores equilibrium, peace and justice to the self or soul {*nafs*}.

majdḥūb {pl *majādḥīb*}= attracted one, enraptured one, one totally immersed in mystical or Divine splendours.

majlīs {pl *majālis*} = sittings, gatherings; meetings of the Mutaṣawwifah.

majlīs adḥ-dḥikr, al = sitting of remembrance; gatherings for making dḥikr or ḥaḍrah.

majnūn {pl *majānīn*} = one possessed by jinn, a mad person.

makārim al-akḥlaq = noble character traits.

makāsib = earnings {see *maqām*} {see *mawāhib* = bestowals; see *hāl*}.

makr = deceptions, schemes.

mala', al-a'lā al- = the higher council; {angels and other spiritual or imaginal [not imaginary] beings}.

mala', al-asfal al- = the lower council; {corporeal creatures}.

malāmah = censure, disapproval, blame.

malak {pl *malāā'ik*} = angel; class of sentient beings made of light.

malakūt , al 'ālam, al = the angelic worlds, the world of the Essence reflected in attribute.

malāmatī = a class of Mutaṣawwifah who court blame by irregular practices in order not to be taken as pious or to be well thought of by the people; a class of awliyā' who court blame in order to absorb or suffer illness, torture, punishment, imprisonment or death. The latter related to the *Abdāl.*

ma'lūmi-l-ma'dūm = the known non-existent.

ma'nā = meaning; the internal reality of outward appearences, essential significance.

manāqib = virtues, outstanding traits, glorious feats; hagiographies.

ma'nawī = essential or spiritual meaning of things.

manāzil = houses; dwelling within a particular realization, stage above *maqām.* {see below}.

manshūr al-wilāyah =the unfolding of sovereignty; signifying the murīd's ascendency over his limited self {*nafs*}.

maqām {pl *maqamāt*} = station; abiding degree of realization in contradistinction to *ḥāl* = state, which is transient

marātib = {from r a t a b a order} = stages of the *ḥaḍrah* or *majlīs adḥ-dḥikr.* Order of progresson in Qur'ānic recital.

ma'rifah = gnosis, spiritual knowledge.

ma'rifatu-r-rubbubiyyah al- = Lordly Knowledge.

marsūmāt = impressions, momentary flashes of insight.

mashaykḥ = sḥaykḥ of the sḥuyukḥ.

mashī'ah = overpowering desire.

ma'sḥūq = The Most Ardently Desired One {see *'isḥq*}.

mā siwa'llāh = any thing other than Allāh.

masjid {pl *masājid*}{from *s a j a d a* = prostration } = place of prostration; commonly known as a 'mosque' in West.

maslāk = way, road, path, course of action {see *sālik* , *sulūk*}.

mawāhib = bestowals {see *ḥal*}{see *makāsib* = earning; see *maqām*}.

mawjūd = existent, present; {see *'ādam, wujūd*}.

mawlā {magḥribī variant *maulāy*} = lord, master; term of dignification often signifying Sḥarifian descent.

mawlid = birthday; festival for the birthday of the Prophet, upon him blessings of Allāh and peace, or one of the awliyā'.

miḥrāb = sanctuary {*ḥ a r a b a* = war, combat}; niche in wall of masjid indicating direction of Makkah.

mīkā'īl = name of the angel of healing and well being, peace be upon him.

minan = blessing, grace, bestowal, benevolenece, boon.

mi'rāj = ladder, ascent; {see *laylatu-l-mi'rāj*}{see *isrā'* }.

mitḥāl, al- = world of correspondences, symbolic realities.

mīthāq = agreement, covenant, contract, pact; the covenant between Allāh and the believers {see *'alastu bi-rabbikum* }.

mizān = scale, balance.

mizān al-aṣlī, al- = the original scale; the scale used after resurrection to weigh the deeds of the humans.

mizān ash-sharī'ah = the scale of the Law; that by which equilibrium is secured in the life of humans.

mīzānīyah = balance, equilibribium, equipoise, stabilty; effect of the sharī'ah on the individual and society.

mubasḥiran = giving the good news, tokens, omens, signs or indications; visions {*busḥrah*}.

muḍṭarr = one who is destitute.

mufakirūn = thinkers.

mufaṣṣal = differentiated {see *mujamal*}.

muḥaqqiq = possessor of True Knowledge.

muḥāsabah {from *h a s a b a* = account} = examination of the self {*nafs*}.

muḥsin = the one who has *'ihsān*; one who has taken the third step in the *Dīn,* ie, from *'Islām* = voluntary self-surrender to the Will and Commands of Allāh to *'Imān* = the ascertained belief in the Truth of the Word of Allāh to*'Ihsān* = worshipping Allāh as though you saw Him knowing that if you do not see Him, He sees you.

mujaddid = renewer; figure who appears according to Prophetic traditions every one thousand years to renew the Dīn. Shaykh Abū-l-Ḥamid al-Gḥazāli was considered to be the mujaddid of the first millenium.

mujāhadat an-nafs = struggle with the lower self {see *jihād*}.

mujāhid = one who struggles, one who wages *jihād.*

muḥkam = firm, solid; accurate, precise, exact; clear verse of the Qur'ān {see *mutashābih*}.
mujmal = undifferentiated; {see *mufaṣṣal*}.
mukāshafah = unveiling.
mulhamma = inspired.
mulk, al- = the world of the reflection of the Attributes, the physical world of time, space and matter.
mu'min = faithful, believer; The one who has taken the second step in the *Dīn*. ie; from *'Islām* = voluntary self surrender to the Will and Commands of Allāh to *'Imān* = belief with surety in the Truth of the Word of Allāh.
munāfiq = hypocrite, {venacular} a rat which when confronted seeks a way out from any possible bolt hole.
munajāt = secret conversations, confidential words; intimate discourse; the 'ear-whispered teachings'.
mun'amah = bliss, inner joy.
muntaqid = critic.
munshid { pl *munshidūn*} = singer, of religious songs.
muqaddam = prefix, preface, antecendent; overseer, foreman, legal guardian; officer appointed by Shaykh to oversee a branch of the *ṭā'ifah* usually in a distant city or region.
muqaddamah = {f. of above} = woman appointed to lead circle of *dhikr* or *ḥaḍrah* for other women.
muqtadāh {from *qudwah* = example, pattern, model} = an exemplar.
murabbī = fosterer, teacher, educator, supporter; teaching Shaykh.
murābiṭ = inhabitant of a *ribāṭ* = from *marbiṭ* = place where animals are tied up; ie; a caravanserai, later fortified quarters from which the Mutaṣawwifa who were waging jihād in the Maghrib fought {French - *Marabout*}.
murāqabah = watching, contemplation; practice of internal contemplation or meditation on the *laṭāīf*.
muraqabatu-l-anfās = surveillance of their breath.
murād = that which is sought after, purpose, intention. Soul chosen by Allāh from the light body {*'amūdu-n-nūr*} of Sayyīdinā Muḥammad, blessings of Allāh and peace be upon, in the æon preceeding the stages of creation.
murīd {pl *muridūn*} {from *rāda* =to search, to seek}= aspirant, adherent, follower, disciple.
murshid {from r ^{a} s h ^{a} d ^{a} = to guide} = guide; shaykh.
musabbib al-asbāb = The Causer of the causes; Allāh.
muṣāfaḥah = concord, harmony, good will, settlement, adjustment; the handclasp of the Mutaṣawwifah.
muṣallah = prayer room, oratory.
musammā, al- = naming, appellation; He who is Named by the Names.
muṣḥaf = collection of leaves, pages; the printed Qur'ān.
mushāhadah = vision or witnessing without the mediation of objects.
musta'rib = one who has become Arabicised in language, custom, outlook, aesthetic.
mutabārak = one who is blessed by Allāh.
mu'taqid = pious devotee
mutaṣawwifah {pl *mutaṣawwifūn*} = Muslims living within the full dimensionality of their dīn {religion}; what is generally meant by : ṣūfī and 'ṣūfīs' {sic}. Originally those early Muslims who wore simple white woolen garments and rejected both the political ideology of "'Islām" manifest first in Dimashq and later in Baghdād and the excessive legist position and accompanying wrangles taking place in the developing Islamic world of the first Hijrah Century, in favour of endevouring to live a pure {*ṣafā'*} life in perfect accordance with the complete and integrative message contained in the Qur'ān and Sunnah.
mutashābih = obscure; allegorical, ambiguous verses of Qur'ān {see *muḥkam*}.
mutawajjih = one who has oriented himself to Allāh.
mutawakkil = one who trusts solely in Allāh to the point of giving up all choice in any matter.
muṭma'innah = tranquil, calm, inner peace; state of the self {*nafs*} at peace with Allāh.
muwaḥḥid = one who professes the Unity of Allāh and lives accordingly; unitarian.

N

ni'mah {pl *ni'am, an'um*} = grace, blessing, benefaction.

nabī {pl *anbiyā'*} = Prophet, Awakener: the Qur'ān mentions twenty-eight by name and alludes to others unknown and confirms that all peoples have been sent a prophet. Allāh orders us not to differentiate between them but to honour them all, peace and blessings of Allāh upon them, as they are all from Allāh.

nabī al-ummī, al- = the Unlettered Prophet; title given to Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him, supposedly in view of his 'illiteracy'; this is understood by the Mutaṣawwifah to refer to his 'virgin' nature in accord with the Qur'ān being impressed upon his heart so that he read or recited with his heart rather than through reading books or studying.

nā'ib = deputy; person appointed by Sḥaykḫ to carry out administrative duties or to lead ḥadrah circles etc. in his absence.

nafsu-r-raḥmān, an = the breath of compassion; the 'breath' of Allāh by which life was initiated.

nafl {pl *nawāfil*} = voluntary; supererogatory practices.

nafs = self, soul {not *rūḥ* = spirit}.

nafsu-l-ammārah, an = the unregenerate self; {level one}.

nafsu-l-barzakḫ, an = the 'barzakh body'; the body in the interspace between this world and the next; i.e., the 'grave'.

nafsu-l-kāmilah, an = the perfected self { level seven; the active state}.

nafsu-l-lawwāmah, an = the admonishing self; {level two}.

nafsu-l-marḍiyyah, an = the contented self or the accepted self {level six; the passive state}.

nafsu-l-mulḥammah, an = the inspired self; {level three}.

nafsu-l-muqātilah, an, = the warrior self {state constant to level five necessary for waging internal war on the self}.

nafsu-l-muṭma'inah, an, = the tranquil self; {level five}.

nafsu-ṣ-ṣāfiyyah, an = the clarified self; {level four}.

nafsī {or *nafsānī*} = psychic, mental, psychological; opposite of *ruḥanī* = spiritual.

nafy = negation.

naḥnu = We; as employed by Allāh in Qur'ān to refer of Himself in an all-comprehensive manner {essence, attributes, names, acts} {see, *anā, Allāh, huwa*}.

najas = impure; anything which destroys state of ritual purity or prevents one from acts requiring ritual purity.

naqīb {pl *nuqabā'*}= leader, chief; {a} member of the hierarchy of the awliyā' of which 300 are active at any one time in the world; {b} person appointed by sḥaykḫ for overseeing the *ḥaḍrah* or *dḥikr* circles.

nasab = lineage, genealogy; the *silsilah, 'isnad*, chain of spiritual lineage.

nāsūt, al 'ālam al- = the world of human kind.

nasḥwata-l-ṭarab = carried away in rapture.

naṣr = victory.

niḍḥām = order; harmony; equilibrium.

nifāq = hypocrisy, dissemblance.

niyyah = intention; that which in finality is the determinant for the efficacy of any action.

nizā' = conflict.

nubbuwwah = prophecy, the empowerment by Allāh by virtue of which a person is a prophet.

nujabā' = couriers; degree in the hierarchy of the awliyā'.

nufūḍḫ = penetration, permeation; *nafaḍḫ* = escape, way out.

nuqabā' = veiled ones; degree in the hierarchy of the awliyā'.

nūr = light.

nūrū-r-rasūlu-'llāh = the light of the Messenger of Allāh; the internal reality of the Messenger, blessings of Allāh and peace be upon him, {variant *an-nūr al-muḥammadī*}; the light from the presence {*wajh* = face} of Allāh by which all beings came into being.

Q

qabḍ = contraction, narrowness; tightness; time of desperation or desolation; see *basṭ* .

qaḍā', al- = The Decree; that which Allāh has willed.

qadar = decree destined, potential; that which Allāh writes or decrees for any human being, includes: place of birth, provision {*rizq*}, mates in marriage, children, their sex, place of death and time of death.

qadr, al- = The Divine Omnipotence of Allāh.

qā'il, al- = The Speaker; He Who speaks in the Qur'ān {see *al-kalām*}.

qalam, al- = The Pen; the "instrument" by which Allāh wrote; the Divine Intellect; the most spiritualized form of the Prophet, blessings of Allah and peace be upon him { Skt. *dharmakaya* = the body of essence}.

qāḍī = judge in the religious {*sḫarī'ah*} courts.

qalb = heart ; central spiritual organ within each human {*laṭīfah qalbiyyah*}. Seat of light of gnosis {*nūru-l-ma'arifah*}.

qarāfa = City of the Dead outside of al-Qahirah under the Mukkatam hills where many of the awliyā' are buried including, Shaykh Ibn 'Aṭā' Allāh as-Sakandarī and the Wafā'iyyah, Shaykh Muḥammad Wafā' and Shaykh 'Alī Wafā', may Allāh sanctify their secrets and perfume their graves.

qaṣīdah {pl *qaṣā'id*} = form of spirtual or religious writing often chanted singly or by groups.

qawl = speech; part of faith {see *'imān*}.

qawm, al- = folk, people; The Folk = name for the Mutaṣawwifah.

qiblah = facing; the direction of the Ancient House to which the believer must orient to assure efficacy of the Ṣalāh.

qiyāmah yawm al- = standing, the Resurrection of the Bodies at the end of time prior to Judgement.

qur'ān, al- = { from q^{a}r^{a}'^{a} } the reading, the recital ; The Last and Final Revelation sent down by Allāh.

qur'ān al-tadwīnī, al- = The written or recorded {d^{a}w^{a}n^{a} } recital; the Qur'ān as it is contained in the book form {*muṣḫaf*} and by which it is known to humanity {also *qur'ān al-mudawwan, al*}.

qur'ān al-takwīnī, al- = The "existent" {k^{a}n^{a} } recital; the cosmic Qur'ān, the entire creation, micro and macro-cosmic, seen as a revelation of Allāh.

qurb = nearness, proximity.

quṭb = pole, pivot, axis; member of the heirarchy {sacred rule} of the awliyā' directly beneath the *ġḫawṯḫ*.

quṭubiyyah = the empowerment by Allāh by which a person is confirmed as '*the*' quṭb in the Universal understanding or as '*a*' quṭb in a more local understanding.

R

rabb, ar-= The Lord, The Sustainer, The Fosterer, The Master; Name of Allāh.

rabb al-'ālamīn = Lord of the Worlds, Sustainer of the Universes.

rabīb = foster father.

rābiṭah = caravanserai, fortified building, hermitage.{ see *murābiṭ* = inhabitant of a *ribāṭ* = from *marbiṭ* = place where animals are tied up} {root from r^{a}b^{a}ṭ^{a} = bind, tie up, make fast}

rabṭ = tied; under discipline to a particular sḫaykḫ.

rāḍiyah = contentment of the self {*nafs*}.

rahbah = awe.

rahbānīyyah = monasticism ; interdicted by order of Allāh within 'Islām.

raḥmatul-li-l'alamīn = mercy to all the worlds; appellation of the Prophet, blessings of Allāh and peace be upon him, given to him by Allāh.

rajā' = hope in Allāh; the soul of the murīd has two wings: *rajā'* is one and *kḫawf* {fear of Allāh} is the other.

rak'ah = single cycle of ṣalāt. Dawn Prayer {*ṣubḫ*} contains two. Noon, {*dḫuhr*}, Afternoon {*'aṣr*}, Night {*'ishā'* } contain four, Sundown {*magḫrib*} contains three.

rasūl = messenger; Prophet who brings a specific Message. As 'Ibrahīm, Mūsā, Dāwūd, 'Īsa, Muḥammad, blessings of Allāh and peace be upon them.

riyāḍah {pl *riyāḍāt*} = spiritual disciplines; practices.
ri'ayah = watchfulness; method of sharpened consciousness employed along the Way.
riḍā = contentment with Allāh and His Decrees.
riḍwān = angel in charge of the gates of paradise.
riḥlah = travels, journeys.
rizq = daily sustenance, livelihood.
rūḥ = spirit; that which animates the human being.
rūḥ, ar- = The Holy Spirit, the supreme angelic emissary of Allāh.
ruḥānniyyah = spirituality; often used opposed or contrasted to *nafsiyyah* = psychic or psychological.
ruḥ mudabbir = unseen internal governing spirit in all humans.
rujū' 'iḍṭirārī = compulsory return; death of the body.
rujū' 'ikḥtiyārī = voluntary return; spritual death to the self.
rukkāb, ar- = the riders; members of the heirarchy of the awliyā'.
ruqyah = healing formulæ.
ru'yā = veridical or true dream; a part of prophecy left to humans after its sealing by Sayyīdinā Muḥammad, blessings of Allāh and peace be upon him {see *ilhām* = inspiration; another remaining aspect of prophecy}.

S

sabīl = the way as in *ibn sabīl* = son of the way; the traveller {*as-sālik*}.
ṣabr = patience, patient endurance, perseverance.
ṣadr = breast, chest; seat of *laṭifah ruḥīyya* and ground of *an-nafsu-ṣ-ṣāfiyyah* = the clarified self {level four}.
sadīn {pl *sadanā'*} = gatekeeper, custodian of the shrine, keeper of the Kā'bah.
ṣafwa = purity, of being, of intention.
ṣaḥabah, aṣ- = Companions, may Allāh be pleased with them, of the Prophet, blessings of Allāh and peace be upon him.
ṣāḥibu-t-tanzīl , as= master capable of making tafsīr {explanation} of the Qur'ān.
ṣāḥibu-t-ta'wīl , as= master capable of providing ta'wīl {exegesis} of the Qur'ān.
ṣāḥibu-z-zaman, as = master of the hour; Master of the Age.
ṣaḥīḥ {pl *ṣiḥāḥ*} = correct, sound, integral; classification of Ḥadīṯ judged to be authentic.
ṣaḥw = sobriety; recommended external state or face to the world {see *sukr*}.
sakīnah = indwelling peace, repose, tranquillity; immanence of Allāh or presence of Allāh residing within the heart.
salafiyyīn,{pl of *salaf*} = ancestors, in conjuction with '*as-salafīyyah*' = those who follow the pure example of the early Muslims of Madīnah, Baṣrah and Kufah during the first and second hijrī centuries. Later a 19th reform movement which evolved into what is commonly meant by the "fundamentalist" movement in the western media considered by many Ṣūfīs to be a literalist modern ideology that is '*ṣalafī*' {with *ṣawd* instead of *sīn* = arrogant braggarts, boasters} rather than *salafī*.
ṣalāh {pl *ṣalawāt*} = Divinely Appointed act which is incumbent, under certain conditions, on all Muslims at five prescribed times {dawn, noon, afternoon, evening, night} daily. The conditions relate to age, mental health and state of ritual purity. The usual translation of "prayer" is mis-leading due to connotations of that word in western languages meaning supplication and intercession etc. Though supplication and intercession form part of the *ṣalāt* there are many other dimensions including greeting, magnification, lauding, benediction etc as well as various bodily movements such as standing, bowing, prostration, kneeling etc all of which are integral to the ṣalāḥ. It is one of the few Arabic words without a dervative root and it seems always to have meant precisely what it is, i.e., "a Divinely Appointed act".
salām = peace; root of 'Islām. Basis of greeting between believers as in *as-salāmu 'alaykum* = The Peace be upon you.
ṣalāt 'alā-n-nabī = prayers on the Prophet, "blessings of Allāh and peace be upon him" being the most common.
ṣalātu-l-jum'ah, al = the weekly congregational prayer on Friday at the noon-tide.

ṣāliḥ = sound, whole; uncorrupted man.

sālik = traveller; one who has taken The Way.

salāṭīn { pl of *sulṭān*} = rulers.

samā' = sky, heaven.

samā' = hear, listen; gathering for the purpose of listening to the singing of spiriutal songs.

ṣanī' = craftsman.

satara {*satr*} = to cover, veil, hide, conceal, shield, guard; *maqām* of many of the awliyā' in relation to the world.

ṣawm {ṣiyām} = fast, especially Ramaḍān, in which all Muslims, under certain conditions {age, health, ritual purity, domicile} are enjoined by Allāh to fast for one lunar period {29-30 days} from the breaking of the dawn {*falāq*} until the setting of the sun {*maghrib*}. The fast includes total abstinence from food, water, tobacco, sexual contact. The Mutaṣawwifah, as well as most pious Muslims, understand these to be the outer aspects of the fast and that additionally there are internal aspects of fasting {thoughts, anger, lust, cravings etc} which are also to be avoided. Additionally many Muslims fast two days very week and the three 'white days' {period of the full moon} every month throughout the year.

sh'ab {pl *shu'ūb*} = people, nation, tribe, race; The generality, the polity.

shabābu-l-jannah = Youth of the Garden . Name given by the Prophet, blessings of Allāh and peace be upon him to his two grandsons, al-Ḥasan and al-Ḥusayn, Peace be upon them, who were martyred.

shafā'ah = intercession.

shaffafiyyah = transparency, translucidity; element in the Doctrine of Disappearance; see *'ikhtibah'* and *'ikhtifā'* }.

shahādah = bearing witness; *shahādatāyn* = the two witnessings, ie, "I witness there is no deity except Allāh and I witness Muḥammad is His messenger = 'ashḥadu an lā illahā illa'llāh wa 'ashadu anna muḥammadu-r-rasūl Allāh.." by dint of recognizing and saying a person enters into the *Dīn*.

shahīd {pl *shuhadā'* } = witness; martyr who has given his or her life for the Cause of Allāh.

shafaqah = sympathy, compassion, kindliness, tenderness.

shahwah = craving, passion, lust.

sha'na-l-nuzūl = circumstances of descent; the conditions under which the *āyāt* of the Qur'ān were revealed.

shar', *ash-* = The Path, ie, the Divinely Revealed Law.

sharī'ah = the path to be followed; the codification of the *shar'* derived from Qur'ān and Sunnah in the first century H.

sharḥ = explanation, gloss, commentary.

sharīf {pl *shurafā'* } = noble, high born, illustrious, eminent; a descendent of the Prophet, peace and blessings of Allāh be upon him, from his daughter Fāṭimah and his nephew and son-in-law 'Ali's two sons al-Ḥasan and al-Ḥusayn, peace of Allah upon them all and preserve their heirs in the present.

shaykh {pl *shuyukh*} = elder, venerable older gentleman, patriarch, chief of a tribe; the spiritual Master or Teacher.

shaykh as-sajjādah = the old man of the rug; founder of an order or the present incumbent chief Shaykh of an order.

shaykhu-l-shuyukh = old man of the old men, chief of the chiefs etc; Title bestowed by government enabling a single Shaykh to represent the ṭawā'if before the government and at state functions or festivals.

shayṭān {pl *shayaṭīn*} = satan, the devil, iblis.

shirk = association, partnership; the belief in a plurality of deities or a partnership between deities or that Allāh was born of any one or gave birth to any one. Belief in any of these ideas is the sole mortal sin within the *Dīn* which renders the one who believes, by consequence, outside of the Garden and deprived of forgiveness.

shuhūd = contemplation, vision, direct witnessing of truth or reality.

shukr = thankfulness.

shūrā = consultation; a principle enjoined in the Qur'ān and followed by the Prophet, blessings of Allāh and peace be upon him, within certain bounds most often related to every-day affairs but not principial matters. Often misunderstood to be a form of nascent democracy especially by modernists.

sibḥah = chaplet or rosary made of knots, wooden beads or other materials having 33 or 99 counters plus dividers used for reciting various formulæ especially *subḥan-allāh, alḥamdu-li-llalāh, allāhu akbar* 33x after each ṣalāt.

sīdī {pl *asyād, sādah*} = my lord, my prince, my master, {polite term of address between mutaṣawwifah}{from sayyid}

ṣiddīq as- = appelation given to the first Kẖalīfah, Abū Bakr, may Allāh be content with him and grant him mercy.

ṣiddiqah as- = appelation given to Sayyīdah Maryam the mother of the Prophet 'Īsā. {Jesus}, peace be upon them.

ṣidq = truthful, veracious, sincere, candid; reliable, accurate, genuine.

ṣifah {pl *ṣifāt*} = attribute, quality; the Attributes of Allāh, i.e., The Mercy,The Compassion, The Living, The Love, etc.

silsilah = chain; the lineage of spiritual descent, the initiatic linkage between a murīd, his Sẖaykẖ to the founder of the Way, the Messenger, blessings of Allāh and peace be upon him, through the Angel of Revelation, Jibrīl, peace be upon him, to Allāh, Mighty is He.

sīrah = biography or hagiography especially the life of the Prophet, blessings of Allāh and peace be upon him.

ṣirāṭu-l-mustaqīm, aṣ- = the straight path; the Way of 'Islām in general and the Spiritual Path in particular.

sirr = secret; fourth subtle organ; 'secret' heart on the right side of the chest cavity, inner consciousness; seat of light of oneness {*nūru-t-tawẖīd*} see also {*nafsaṣ-ṣāfiyyah, laṭīfah sirriyyah* }.

sirri-dẖ-dẖāti-r-rasūlū' llāh = essential secret of the Messenger of Allāh, blessings and peace upon him {see *qalam, al-*}.

sirri-r-rasūlū' llāh = secret of the Messenger; the Malakūti or archetypal nature of the Messenger as the form from which all Messengers, peace be upon them all, derive. The knowledge that there is only one Messenger, one Prophet and Muẖammad is his name, blessings of Allāh and peace be upon him.

sitr = veil.

ṣubẖ= period for *salāt* commencing at the crack of dawn and lasting to just before sun rise.

ṣufiyyah = Islamic mysticism, the Ṣūfī way of life.

ṣūf = wool ; *ṣūfī* = wool, woolen, Islamic mystic, Ṣufi. So called due to adoption of plain white woolen garments by Muslim mystics and ascetics in early days of 'Islām {approximately 50 H forward} symbolizing their return to the Way of simplicity and purity {*ṣafā'* } practiced by the first Muslims {*salaf*}.

suẖbah = companionship, comradeship, association; the relationship between fellow murīdun of the Sẖaykẖ.

ṣuẖuf = leafs, pages; alternate name for Received Revelation.

sukr = intoxication; from spiritual viewpoint = rapture, ecstasy precipitated by descent of Grace {see *ṣaẖw* = sobriety}.

sujūd = prostration; one of the positions within the ṣalāt in which the two knees, two hands and forehead touch the floor. {see *masjid* = place of prostration = *sujūd*}.

sulūk = comportment, manners, conduct; {see *maslāk* and *sālik* }.

sunnah = habitual practice, customary procedure, norm; the practices of the Prophet, blessings of Allāh and peace be upon him, which pious Muslims seek to emulate in their way of life.

sūrah {pl *suwar*} = wall, enclosure; chapter of Qur'ān.

ṣūrah {pl *ṣuwar*} = form, shape {of the human body} the covering of which is regulated for men and women by Allāh.

T

ta'abbud = devotion, worshipping; station characterised by abundant *nawāfil* = voluntary superogatory practices.

ṭā'ah = obedience.

ṭabaqāt = layers, generations, stories {of a building}; biographies of the awliyā'.

tabarrakah, al-ijāzatu-t- = authorization of blessing; an honourary ijāza given as mark of esteem or love by Sẖaykẖ to a worthy person; not a license or authorization for teaching or initiation.

tābi'ūn = followers of the companions = *ṣaẖābah*. Second generation of Muslims, may Allāh be pleased with them..

ṭabī'yyah = nature, the natural world {from ṭ a b a' a = to imprint, to impress, to stamp}.

tadrīb = training; *Sẖaykẖ at-tadrīb* = teaching Sẖaykẖ who trains murīdīn.

tafaqqud = examination, study, survey; system employed by Sẖaykẖ to determine state of murīd.

tafḍīl = preference.

taffakur = thought; contemplative mentation.

tafsīr {pl *tafāsir*} = explanation, exposition, elucidation, commentary, especially of Qur'ān.

tajalīyyatu-n-nafs = theophany of the self; misleading experience in *murāqabah* leading to self aggrandizement, titanism.

tajalīyyatu-r-raḥmān = theophany of pure Compassion: confirmative experience in *murāqabah* of loss of self.
ṭaharāh = state of ritual purity.
taḥawwul = transmutation, change; self-change, transmutation of the self {see *ḥal*}.
tahlīl = the act of saying LĀ 'ILAHA 'ILLA-LLĀH {see *hayalah*}.
taḥmid = the act of saying AL-ḤAMDU LI-LLAĀH = to Allāh is the praise.
ṭā'ifah {pl *ṭawā'if*} = portion, part, Ṣūfī 'order', eg: the 'Sḥādḥdḥuliyyah', the 'Rifā'iyyah' etc.
tajallī {pl *tajalliyāt*} = theophany, epiphany, illumination, irradiation, exaltation.
tajrīd = detachment.
takbīr = the act of saying ALLĀHU AKBAR = Allāh is the Most Great.
takḥlīyyah = the emptying of the self {*nafs*} of all things. From *kḥalā* = empty, vacant.
takḥṣīṣ = elite.
ṭālib {pl *ṭullāb*} = seeker, student.
ta'līm = instructions, teaching.
talqīn = inner teaching, inspiration, intuitional teaching, from *laqina* = understand, grasp, infer.
ṭamān = state of tranquillity.
tanzīl = descent; the descent of the Qur'ān upon the Messenger, blessings of Allāh and peace be upon him.
tanzīḥ = incomparable; elimination of all anthropomorphic elements from the concept of the Deity; *via remotionis*.
ṭaqiatu-l-'ikḥfa' = the 'hat of disappearance' which when placed on the 'head' causes the murīd to 'disappear'.
tāqiya = headgear, cap; {also called *kufī*}.
taqqiyyah = dissembling, hiding of one's beliefs when faced with danger, war or persecution.
taqwā = holy fear, fear of Allāh, consciousness of Allāh, awareness of the wrong, guarding against evil. To be 'aware'.
tarāwiḥ = supererogatory prayers after the night prayers in Ramaḍān.
tarbiyah = guidance, rearing up from *rabb* = foster, cultivate.
ṭarīq {pl of *ṭuruq*} = way, path; the way of the Ṣūfī; spiritual method, system, school.
tartīb = arrangement, ordering; as in the sections of the Qur'ān.
tartīb, al-'ālam = levels of the worlds, heirarchy of the cosmos.
taṣawwuf = spirituality within 'Islām, the initiatic way within 'Islām; from *ṣūf* = wool and purity = *ṣafā'* {see *ṣūfī*}.
taṣawwur = visualization. Method used in early phases of *murāqabah*.
tasbīḥ = the act of saying SUBḤAN ALLĀH = Glory is to Allāh.
tasbiḥā = rosary, chaplet; see *sibḥa*.
taṣfiyat al-qalb = purification of the heart.
tashbīh = comparison, allegory, simile; anthropomorphization of Allāh, ascription of human characteristics to Allāh.
taṣliyyah = ṣalāh; prayer of blessings and peace of Allāh on the Prophet, blessings of Allāh and peace be upon him.
ta'ṭīl {from *'aṭal*} = destitute, inoperative, out of commission; to deny all characteristics to Allāh; opposite of *tashbīh*.
ṭawā = secreted, concealed, folded up, enveloped; to cover distance in a trice or quickly.
tawbah = return to Allāh; repent from one's failings, faults, sins with intent not to repeat. *ināb*ah = repeatedly turning.
tawwāf = ritual circumambulation of the Ka'bah, the Ancient House.
tawfīq = accommodation, reconciliation, mediation, adjustment, balancing.
tawājud = induced ecstasy; {from *wajd* = ecstasy, passion, ardor}.
tawakkul = trust, reliance; *tawakkul 'ala'llāh* = trust in Allāh, reliance upon Allāh.
tawḥīd = the absolute unicity of Allāh.
ta'wīl = exegesis, interpretation; from {*awwalīya* = fundamental truth, axiom, essential component} { *awwal* = first}.
ta'wil al bāṭin = exegesis or the hermeneutics of the inner meanings.
taḥqīq = realization, actualization, implementation, fulfillment, confirmation; alternate name for *taṣawwuf*.
tazkiyat an-nafs = purification of the self {from *zakā* = purify}.
terra lucida {latin}= an earth of light; the world transformed by spiritual insight or vision.
terra tenebræ {latin} = earth of darkness; the world seen through the blindness of materialism.

U

'ubbād {pl of *'ābid*} = slaves, servants, worshippers.

'ubūdiyyah = the state of slavery to Allāh, the state of being a worshipper of Allāh.

'ulamā' {pl of *'ālim*} = scholars. generally of the *sharī'ah* or other religious sciences, jurists, legists trained in specialized institutions such as al-Azhar or al-Qayrawān {see p 42 for alternative meaning}.

ulūhīyyah = divinity.

'ulūm {pl of *'ilm*} = sciences, knowledges, disciplines.

umarā' {pl of *amīr*} = princes, tribal chiefs {from *amr* = order, command, decree}.

umm al-kitāb = mother of the book; name of the Qur'ān {sometimes taken to mean first chapter of Qur'ān: *al-Fātiḥah*}

ummu-l-mu'minīn = mother of the believers; title of the wives of the Prophet, blessings of Allāh and peace be upon him and may Allāh be pleased with them.

ummah = religious community as a whole, usually in context of 'Islām but also used in relation to other dispensations.

ummī = unlettered, illiterate {see *nabī al-ummi*}.

'urafā' {pl of *'ārif*} knowers; those who know not by learning but by Allāh. He "*Taught humans what they knew not*".

uns = intimacy.

'urūj = ascent; the path of the *sālik*.

uṣūl = roots, fundamentals.

uswah ḥasanah = good model; name given to the Prophet, blessings of Allāh and peace be upon him; enjoined conduct for Muslims especially those in contact with non-Muslims; {see *muqtadā*, *qudwa*}.

uwaysīyyah = those mutaṣawwifah who have no Sḫaykḫ. The name stems from a Yamanī contemporary of the Prophet, blessings of Allāh and peace be upon him, Sayyīd Uways al-Qaranī, may Allāh be content with him, who whilst he never met him was highly esteemed by him for his spirituality and purity. Reportedly it was this figure who was the object of the ḥadiṯḫ, "I smell a sweet fragrance from the Yaman." The Uwaysīyyah generally claim to have received their initiation either from Sayyīd Uways or other figures such as Sayyīdinā Kḫidr, peace be upon him, or directly from one of the early founders of *ṭawā'if*.

'uzlah = abandonment, withdrawal, disappearance, vanishment; common trait of many of the *awliyā'*.

W

waḥdāniyyah = unicity of transcendent mutlitplicity prior ontologically to existentiation. The horizon between *lahūt* and *jabarūt* in which all the attributes exist but have not yet been differentiated in the Preserved Tablet. The Pen is but has not written.

waḥdat asḫ-sḫuhūd = the unicity of witnessing.

waḥdat al-wujūd = the unicity of all being.

waḍḫifah {pl *waḍḫā'if*} = daily rations; the daily 'office' or collects prescribed by the Sḫaykḫ to his murīdīn.

waḥī = revelation; *al-waḥī* = The Revelation, al-Qur'ān.

wahm = illusion.

wajd = ecstasy of love.

wajh = face, presence, purpose, guiding principle; way, method; as in *wajhu'llāh* = the Face of Allāh, the Presence of Allāh, the Purpose of Allāh, the Method of Allāh.

wājib = prescribed, ordered; those actions or liturgical duties that are incumbent on all Muslims. {opposite of *nafl*}.

wakīl = guardian, custodian, trustee.

walāyah = sovereign power, sovereignty; succession to a 'post' or spiritual 'office'.

walī {pl *awliyā*} = friend, benefactor, helper, supporter, patron, protector; *walīu'llāh* = the Friend of Allāh or the supporter of {the cause of} Allāh. Popularly = a saint or holy person {f. *walīyah*}.

waqf {pl *awqāf*} = endowment, religious foundation, endowment of estates in mortmain.

waqfah = stop, pause, halt, temporary position; the state between two *maqamayn* = spiritual stations.

wara' = scrupulousness, caution, reservation.
wāriṯ {pl *waraṯah*} = inheritor.
wāriṯu-l-muḥammadī, al = the heir of the "Muḥammadan" sanctity.
wāridāt = arrivals, advents; spiritual "events" which break upon one in a succession of waves of insight.
wasāwis = whisperings; murmurings of the sḥayṭān in the heart.
waṣiyyah = directive, injunction, order; directives issued by the Sḥaykḥ to his successor{s} or murīdīn.
wazīr = minister of the state or government.
wilāyah = sovereignty of the walī; state of being a walī; spiritual authority.
wirāṯah = inheritance; the spiritual inheritance of a 'post' or 'station'.
wird {pl *awrād*} = watering hole; set of *adḥkār* formulæ performed twice daily by all members of the *ṭā'ifah*.
wiṣāl = reunion, communion; spiritual state of communion with the contingent essence {*dḥāt*}.
wuḍū' = ablution; the act of washing with water {or in its absence dust or sand} required to enter into the state of ritual purity necessary to perform the ordained or certain supererogatory rituals or actions.
wujūd = existence, presence; Allāh as Pure Being rather than a Being; the maqām beyond contraries or any form of duality or object <-> subject relationship.
wujūdu-l-ḥādit, al- = temporally originated being or existence.
wujūdu-l-qadīm, al- = primordial being or existence.
wuqū' = to come to pass, to take place; fall; state of utter rest.
wuṣūl = arrival, attainment of the goal.

Y

yad = hand; *akḥadḥa-l-yad* = to take the hand; the act of entering into the *bay'ah* with the Sḥaykḥ in which the murīd places his hand under and within the hand of the Sḥaykḥ which marks the transmission of the covenant {*'ahd*} and seals the initiation. This action is a continuation in time of the *bay'ah* offered to the Messenger of Allāh, Muḥammad, blessings of Allāh and peace be upon him, by the delegation from Yathrib {later al-Madīnah al-Munawwarah} which is referred to in the Qur'ān "*Those who swear allegiance to you swear allegiance in truth to Allāh; the Hand of Allāh is above their hands. Whoever breaks his oath breaks it but to harm himself and whoever fulfils his covenant with Allāh, on him will He bestow an enormous reward.*" {48:10}.
yaqīn = certainty; distinguished at three ascending levels: *'ilmu-l-yaqīn* = Knowledge of Certainty, *'aynu-l-yaqīn* = Source or Spring or Eye of Certainty, *ḥaqqu-l-yaqīn* = Truth of Certainty.

Z

zakāt = purity; justice; increase; the Divinely prescribed and obligatory "tax" on the wealth of a Muslim which must be annually distributed among the poor and which constitutes one of the five corners {*arkān*} or "pillars" of 'Islām.
zamānu-l-kaṯḥīf, al = gross or coarse time; historical time.
zamānu-l-laṭīf, al = subtle time; transhistorical time.
zamānu-l-alṭaf, al = super subtle time; hierohistorical time.
zamzam = burble; the spring near the Ancient House where Sayyīdah Hajar and Sayyīdinā 'Ismā'il found water at the time they were left in Makkah by Sayyīdinā 'Ibrahīm, peace be upon them.
zāhid {pl *zuhhād*} = ascetic.
zāwiyyah {pl *zawāyā*} = corner, nook, angle; small masjid; local neighbourhood masjid; small masjid built around the maqām {grave, resting place} of a Sḥaykḥ or wāli which also contains a hospice, communal kitchen and space for performing group ḥaḍrah or dḥikr {North Africa}.
ziyārah {pl *ziyarāt* } = visit; the act of visiting the maqām of Sayyīdinā Rasūl Allāh, blessings of Allah and peace be upon him, in al-Madinah or the maqamāt of the awliyā', may Allāh preserve their secrets.
zuhd = asceticism; heavily stressed and emphasized in the Magḥibī {Madyanī} branches of the Sḥādḥdḥuliyyah.

INDEX

The following Index references the Introduction, Appendices and the general categories of the Arabic section.

A

'abdāl {the substitutes}, 3, 34, 40, 93
'Abd al-Azīz ibn 'Abd al-Qādir Jilānī, 68, 69, iii
'Abd al-Ḥalīm Maḥmud, 6, 20, 43, 46, 50 56
'Abd al-Jabbār Victor Danner, 54
'Abd Allāh Ibn Ḥarāzim, 9
'Abd Allāh Ibn Salāmah 'Abd Allāh al Habībī, 10, 40, 50, ii
'Abd al-Qādir Jilānī, 69, iii
'Abd ar-Raḥmān al-Madanī az-Zayyat, 9
'Abd ar-Razzāq Ibn 'Abd al-Qādir Jilānī, iii
'Abd ar-Razzāq al-Jazūlī, 15
'Abd as-Salām Ibn Mashīsh, 5, 6, 9, 15, 10, 22, 93, 94, 96, ii
absence {fanā'}, 31, 45, 48, 61
abundance {ṭawl}, 31
Abū 'Abd Allāh al-Jazulī, 50, 60
Abū 'Abd Allāh al-Liḥyānī, 13
Abū 'Abd Allāh an-Nāsikh, 15
Abū 'Alī Ibn as-Sammat, 15
Abū Bakr aṣ-Ṣiddīq, 22, 93
Abū Darda, 83,91
Abū 'Isḥāq 'Ibrāhīm Ibn 'Abd ar-Rafī', 21
Abū Madyan al-Ghawth, 3, 68, 69, ii, iii, iv
Abū Wafā Taftāzānī, 6
Abū Ya'azza, 68
Abū Zakkariyyah, 11
Abū-l-'Abbās Aḥmad ar-Rifā'ī, 9, 59
Abū-l-'Abbās al-Jāmī, 22
Abū-l-'Abbās al-Mursī, 14, 20, 38, 39, 41, 45, 47, 49, 50, 51, 53, 57, 58, 97, 99, ii
Abū-l-Fath al-Wāsiṭī, 9, 22, 68, ii
Abū-l-Ḥajjāj Yūsūf al-Uqṣurī, 9, 15, 59, ii, iii
Abū-l-Ḥasan al-Ghālib, 68
Abū-l-Ḥasan ash-Shādhdhulī, 1,39, 43, 49, 50, 52, 53, 57, 59, 68, 72, 74, 79, 93, 99
Abū-l-Ḥasan aṣ-Ṣaqalī, 50
Academy of Alexandria, 36
accepted self {an-nafsu-l-mardiyyah}, 92, 93
accommodation {tawfīq} of Allāh, 46
acquired sciences, 12
acquisition {kasb}, 34
action, 42
acts of obedience {furuḍ}, 17
ad'iyah {supplications}, 1, 13, 27, 28, 29, 34, 54, 62, 63, 66
Adam's Clay, 80
Adam, 39, 82
ādwiya {remedies}, 64
adhkār {remembrances}, 64, 66
admonishing self {an-nafsu-l-lawwāmah}, 92
affliction, 26, 49
'ahd {covenant}, 29, 50, 51, 68, 82, 83, 97
Aḥmad az-Zarrūq al-Fasī, 4, 22, 54, 77
Aḥmad Ibn Mustafa al-'Alawī, 4, 5
aḥwal {states}, 44, 54, 57, 58, 63, 70
aḥzāb, 1, 29, 45, 52, 55, 62, 63, 65, 66, 74, 81, 88, 94, 95, 96
'Ā'ishah bint Abū Bakr aṣ-Ṣiddiq, 91
"Alastu bi-rabbikum?", {Qur'ān 7:172}, 24, 36
al-Buṣīrī, Shaykh Muḥammad Sharafu-d-Dīn Abū 'Abdu'llah, 2

Alexander, 36
'Alī, Amīr al-Mu'minīn, 22, 47, 57, 93
'Alī bin Makḥlūf, 17, 18
'Alī Nūr ad-Dīn al-Yashrutī, 58, 59
'alīm {learned man}, 42, 43, 53, 56, 62
'ālimūn 'amilūn {conscious worker}, 42
all-embracing tenderness {luṭf}, 16, 67, 74, 95, 96
All-encompassing Sea {al-iḥāṭah}, 33
amal, 41,42
'Amr Ibn al-'Āṣ, 38
Ancient House, 19, 21, 75
'Andalus al-, figure 1, 38
Angel of Revelation, 94
Angel of the Mountains {al-malaku-l-jabāl}, 51
annihilation {fanā'}, 31, 45, 48, 61
anṣār, 38
aqṭāb {pivots of the world}, 1, 3, 10, 36, 57, 68, 71, 72, 93
'Arafat, Jabāl, 21
Archimedes, 36
Aristotle, 36
arrival {wuṣūl}, 21-24, 99
'arsh {throne, the highest sphere, empyrean}, 23, 32, 60
ascension {mi'rāj}, 99
aslafu-ṣ-ṣāliḥ, al- 52 {see also salafiyyīn}
asceticism {zuhd}, 10, 31, 41, 66, 69, ii
'Asmā'u-llahi-l-ḥusnā {the Beautiful Names of Allāh or the Ninety Nine Names }, 45, 56, 65, 68, 76, 96 {257-60}
'Asmā'u-l-ashraf, al {The Names of the Noble Prophet}, 68 {see 227-232 Arabic section}
aspiration {himma}, 44, 66
Aswān, 36
attracted {al-majdhūb}, 22
attraction {jadhb}, 22
awe {rahbah}, 17
awliya' Allāh {friends of Allāh}, 1, 3, 21, 29, 31, 33, 39, 48, 56, 62, 80, 93
awliyā' al-'arba'ūn, al- {the forty friends}, 12
awrād , 24, 54, 64, 66, 96
Awtād, al- {the anchors}, 3, 93
'Aydhāb, 19, {desert of} 20, 21
'Ayn Jalūt, Battle of, 7, 53
Ayyūbiyyūn, 7, 14
Azhar, al- , 41, 42, 52

B

Badawī, Aḥmad al-, 18, i, iii
Badawiyya of Ṭanṭa, 50,i
Badr ad-Dīn, 17
Baghdād, 7, 53
bay'ah {vow of allegiance}, 64, 97
Banī 'Isrā'īl, 42
barzakh {barrier, isthmus, interspace}, 58, 68, 72-75, 92
Battle of 'Ayn Jalūt, 7, 53
Battle of al-Manṣurāh, 7, 18, 50, 83
Baṣrah, 9
Baṭā'iḥ, 9
Beautiful Names of Allāh, The {al-'asma'u-l-ḥusnā}, 45, 56, 65, 68, 76, 96 {see 257-60Arabic section}
beauty, 68, 69, 98
being {wujūd}, 31, 32
belief {'Imān}, 42, 47, 66
bestowal of Allāh., 49, 95, 96, 98
Bestowal of Subtle Compassion in the Outstanding Traits {or Virtues} of Shaykh Abū-l-'Abbās al-Mursī and his Shaykh, Abū-l-Hasan ash-Shādhdhulī , 55
bestowal of The Name, 65, 66
Bijāyah {Bougie}, 9, 68, 69
Bilāl, 57

blessings {barakah}, 1, 5, 49, 60, 76, 91
blind, 70, 77
bliss {mun'amah}, 41, 61, 70, 80, 93
blossoming of the lights, 83
body {jism and jasad}, 32, 74, 91, 92
Book of the Collected Wonders of the Friends of Allāh, 39
Book, The {al-Kitāb} {al-Qur'ān}, 28, 31, 54, 60, 62, 66, 88-91, 94
books, 16, 29, 91-93
breath {anfās}, 34, 45
brotherhood {'ukẖuwwah}, 17
Buddhist doctrine of the Three Bodies, 70
Bukẖārī, 47, 91
Bunah {Bonê}, 38
Burāq, 31
Burhānyyah of Dasūqī, 50
Butu, 36

C

Caesar, 36
Callimachos, 36
cause {'illah}, 32
Central Asia, 50
certain knowledge {al-'ilmu-l-yaqīn}, 17
certainty, certain belief {yaqīn}, 25, 34, 35, 43, 90
cessation of self direction {'isqāṭ al-tadbīr}, 24, 34, 52, 54, 92
chain {silsilah}, 59, 97, i,ii, iii, iv
charlatans, 97
China, 11
Chisẖtiyyah, 67
choice of not-choosing, 55
choosing {'ikẖtiyār}, 34
chosen, 35
Christianity, 37
churches, 82
circumstantial branches of knowledge, 44
clarified self {an-nafsu-ṣ- ṣāfiyah}, 78
clear vision {kasẖf wa'iyān}, 41, 45
cloister, 82
cognitive {'ilmīyyah}, 16
common, 33, 42, 45
communion, 35
concern {'ināyah}, 31
confirming {taṯabbut}, 48
con-men, 97
Consolidater of the Way, 55
contemplation {tafkīr}, 29, 34
contentment {ar-riḍā}, 9, 29, 30, 55, 57
Coptic, 20, 37
Cordoba {Qurtubah}, 7
covenant {'ahd}, 30, 50, 51, 68, 82, 83, 97
craving {sẖahwah}, 34, 67
created world {mulk}, 58
creation of the pattern {li-takẖliq}, 45
creatures {al-kẖalq}, 31
criteria, 97
critic {muntaqid}, 35
Crown of the Bride including the Rectification of the Self, The, 56
Crusaders, 18
cup {kā's}, 16
cup, 16
cupbearer {sāqī}, 16

D

daily office {waḍḥīfah}, 62
Dalā'il al Kḥayrāt, al {*The Proof of Goodness*} 50, ii {Names from see 227-232 Arabic section}
Dalil li-Ibn Sabīl, 3, 68, 69 {see 1-10 Arabic section}
Damanhūr, 19
Danner, Dr. Victor {'Abdu-l-Jabbar Danner}, 54, 56
Daqiq al-'Īd, 17
Dar al-'Islām, 83
Dāwūd, 53, 75, 93
Dāwūd Ibn Bākḥilā, 2, 52
Day of Resurrection, 25, 92
deaf, 77
death, 33, 36, 74, 80
death {of Abū-l-Ḥasan}, 33, 74, 90
Deciphering, 94
decrees {al-aqdār}, 29, 31
degrees {ad-darajāt}, 29, 81
decorum {al-ādāb}, 24
delusion, 86
Demetrius of Phaleron, 36
Desert of 'Aydhāb, 19, 20, 21
destitute {muḍṭarr}, 48, 49
determination, 34
dḥabḥ {ḥallāl meat}, 40
Dharmakaya, 70
dḥikr al-awqāt, 88
dḥikr {remembrance}, 34, 45, 54, 60, 61, 64, 65, 78
dḥāt {essence}, 30, 32, 59, 66, 71
Dimisḥq, 19
Din, 66, 70, 74, 91, 94
Diocletian, 37
Disappearance, Doctrine of {'ikḥtifā'}, 30, 31, 41, 58, 93
discernment {fāriq}, 84
Distillation of the Pure Essence of Mercy, 95
Divine Law {sharī'a}, 12, 27, 28, 30, 31, 40, 42, 43, 47, 57, 60, 63, 70, 73, 74
divinity {ulūhīyah}, 30
Docetic Christianity, 37
door, 76
dream, 11, 14, 33, 38, 57
drinking {sḥurb}, 16
dropping of self-direction {isqat at-tadbirāt}, 24, 34, 52, 54, 92
dumb, 77
du'ā' {supplication}, 1, 27, 28, 29, 34, 55, 62
Durat al-'Asrār wa Tuḥfat al-Abrār {Pearl of the Secrets and the Gem of the Devoted Ones}, 2, 20, 55
Din, 47, 66, 70, 74, 94

E

Earth of True Reality, 80
earth of darkness {terra tenabræ}, 77
earth of light {terra lucida}, 77
elite {takḥsīṣ}, 22, 31, 33, 42, 63
Endlessly Endowed {al-gḥanīyy}, 49
enemy, 45, 49, 64, 82-84, 98
equilibrium, 44, 70
Essence {adḥ-dḥāt}, 30, 32, 59, 66, 71, 72, 89, 91
Euclid, 36
Eunostos, 36
Ever Green Man {al-Kḥiḍr}, 11, 40, 48, 73, 74
exegesis {ta'wīl}, 47, 49, 90
exoteric knowledge {al-'ilmu-l-maḍḥhar}, 53
explanation {tafsir}, 46, 47, 49
extension {bisāṭ}, 27

F

Face, 93, 99
faith {'Imān}, 17, 42, 47, 66
faqih, 12, 16, 21, 40, 42, 51, 52, 54
Fārisī, Salmān, i
Fās {Fez}, 9
Fāṭimah az-Zahra, 58
fifth subtle organ {laṭīfah ruḥīyyah}, 92
First, The, 26
flim-flammers, 97
folded up, secreted and concealed {ṭawā}, 49
Folk {al-Qawm}, 35, 50
following up {tafaqqud}, 41
fosterer {rabīb}, 58
fourth subtle organ {laṭīfah sirriyyah}, 92
Friends of Allah {awliyā' Allāh}, 1, 3, 21, 29, 31, 33, 56, 62, 80
frontier, {thaghr}, 35
fuqahā', 12, 52, 54
Fūtūḥat al-Makkiyyah, al, 72, 73,74, 80

G

Garden, 39, 43, 45, 52, 64, 68, 71, 74, 78, 79, 82, 94, 97, 98
Garden of Refuge, 68
garment of non-being, 31
garments of inviolability, 81
gate, 74
Geography {science of}, 37
Ghawth, al-{Allāh's rain of succour upon the earth}, 1, 3, 69, 93
Ghazālī, Abū Ḥamid al-, 22, 24, 69, 93, ii
Ghumārah, 8
giving up, 34
gnostic {'ārif bi-llāh}, 1
grace {ni'mah}, 49, 53
greater jihād {al-jihādu-l-akbar}, 83
Greatest Name of Allāh {al-'ismu-l-'aḍhamu-llāh}, 20, 45, 56, 65, 76, 82, 96
Greek, 36
Green Man {al-Khiḍr}, 10, 40, 48, 73
gross world {kathīf}, 32
guarded, 89
guardians, 81
Guidance for Travellers to the Pleasure of the Lord of the Worlds, 3, 68, 69 {see 1-10 Arabic section}
guidance {'irshād}, 35, 48

H

Habashah {Abyssinia or Ethiopia}, 19, 57
Ḥadīth Qudsī, 68, 88
ḥadrahtu-l-arwaḥ, al, the Presence of all the Souls, 71
ḥadrah, 57, 60, 69, 93
Ḥadramawt, 36
Ḥājj, 14, 21, 29, 38, 42, 72
ḥal (temporary state}, 17, 42, 44, 54, 63, 66
ḥallāl {pure}, 40
Hand of Allāh, 59, 82, 88, 91, iii
Haqq al- {The Truth}, 26, 31, 65, 69, 90, 97
ḥaqīqah, 16, 17, 31, 35, 40, 42, 44, 47, 48, 54, 57, 73, 74, 81
harmony, 70
haylalah, 65
"He who has no Shaykh has Shaytān as his Shaykh", 97
healing formulæ {ar-ruqyah}, 54

heart {al-qalb}, 17, 26, 32, 35, 53, 61, 83
Heavens of the Spirit {samā'i-r-rūḥ}, 39
Hebrew, 36
Helugu, 7
Heptastadion, 36
hidden consciousness {sirr}, 32
hidden of the hidden {al-baṭinu-l-bawātin, al-gḥaybu-l-gḥuyub}, 98
hiddenness, 93
Ḥijāz, 19, 60, 91
Ḥikam, al, 54
Hieroglyphic, 36
historical time {zamān kathīf}, 2, 68, 75,
Ḥizbu-l-'Anwār, {Orison of Lights}, 81 {see 83-106 Arabic section}
Ḥizbu-l-Āyāt, {Orison of Signs},67, 89, 94 {see121-156 Arabic section}
Ḥizbu-l-Baḥr, {Orison of the Sea}, 67, 72, 76, 77, 78 {see 21-36 Arabic section}
Ḥizbu-l-Barr, {Orison of the Earth}, 67, 77, 78, 89 {see 37-82 Arabic section}
Ḥizbu-l-Fatḥ, {Orison of Opening}, 67, 81, 84, 87 {{see 83-106 Arabic section}
Ḥizbu-l-Jalīl, {Orison of the Sublime}, 88 {see157-196 Arabic section}
Ḥizbu-l-Kabīr, {Orison of Vastness}, 77 {see 37-82 Arabic section}
Ḥizbu-l-Luṭf, {Orison of Tender Mercy}, 67, 95 {see 197-220 Arabic section}
Ḥizbu-n-Naṣr, {Orison of Victory}, 67, 84 {see 107-120 Arabic section}
Ḥizbu-sḥ-Sḥaykḥ, {Orison of the Sḥaykḥ}, 67, 89, 94 {see 157-196 Arabic section}
holy fear {taqwa}, 35, 77
horizons, 23, 90
houses {al-manāzil}, 24
Hulugu, 19
Ḥumaytḥira, 17, 20, 21, 39
hyper-subtle time {zamānu-l-alṭaf}, 73, 75

I

Iblīs, 82
Ibn 'Abbād ar-Rundī, 54
Ibn 'Ajība, 54
Ibn aṣ-Ṣabbāgḥ, 2, 20, 55
Ibn 'Aṭā'Illāh as-Sakandarī, 22, 36, 38, 42, 43, 47, 50, 51, 53, 56, 57, 58, 60, 66, 93, 99
Ibn 'Awf, 17
Ibn Barā', 12, 13
Ibn 'Iyād, 12, 17, 24
Ibn Jubayr, 19
Ibn Mas'ūd, 47
Ibn Maṣḥiṣḥ, 5, 6, 9, 15, 10, 22, 93, 94, 96, ii
Ibn Taymiyyah, 52
Ibrāhīm, Prophet {peace be upon him}, 48, 75
Ibrāhīm ad-Dassuqi, 18
Ibrāhīm Ibn Muḥammad al-Baṭawi Abū-dḥ-Dḥikri, 63
ideational {ma'nawiyah}, 16
Idfu, 20
idhn 11, 97
idḥn {permission}; in the form of an ijāzah, 10, 48, 97
idleness {ta'ṭīl}, 27
idolater {mushrik}, 34
idolatry {sḥirk},3, 33, 90
'Ifrīqīya, 37, 50
'Ihsān, 22, 41, 42, 47, 66, 70
ijāzah {authorization},10, 48, 97
illuminated hearts, 46
illumination {'isḥraq}, 22, 23, 24, 29, 84
illuminations {'isḥrāqāt}, 46
illusion {wahm}, 75, 93
'Imān, 17, 33, 41, 42, 47, 48, 66
immanence {tashbih}, 70, 98
Imperishable Tablet {al-lawḥi-l-mahfuḍḥ}, 33
impressions {marsūmāt}, 32

impure {najas}, 40
Initiatic Chain {silsilah}, 59, 97, i,ii, iii, iv
inner {bāṭin}, 47, 74, 90
Inner, The, 26
Insānu-l-Kamil, al, {Universal Man} 9, 71
insight {kashf}, 22, 25, 27, 64
inspirations {'ilhāmāt}, 46
inspired self {an-nafsu-l-mulhammah}, 92
intellect, 24
intelligence {'aql}, 17, 22, 30, 32, 34
intention {niyyah}, 14, 21, 29, 62
internal dialogues {munājāh}, 92
interspace {barzakh}, 58, 68, 72, 73, 92
intimations , ear whispered teaching {'ishārāt}, 46, 49
intoxication {sukr}, 16
intoxication, 16, 33
intuition {kashf}, 22, 25, 27, 64
invisibility, 30, 41, 58, 93
invocation {tasliyyah}, 78
'iqåra' {read}, 89, 93-94
'Irāq al-, 9, ii
'Īsā, Prophet , peace be upon him, 48
'ishārāt {intimations}, 46, 49
'Iskandarīyyah, al-, 14, 36-39, 58, 99
Islamic Reformation, 4
'Islām, 41, 47, 66, 70, 74, 94
isolated {shādhdh}, 49
Isrāfīl, Angel of Resurrection, peace be upon him, 22, 93
Izrā'īl , Angel of Death, peace be upon him, 22, 93
isthmus, 58, 68, 72, 73, 74, 75, 92
'Izz ad-Dīn Ibn 'Abd as-Salām, 16
'Ihyā' 'Ulūmu-d-Dīn, 68, 90

J

Jabal 'Alam, 8
Jabal an-Nūr, al, 89
Jabal 'Arafāt, al, 21, 69, iv
Jabal Thawr, ii
Jabal Zaghwān, 10, 17, iv
Jabarūt, 23, 71
Jadhb, 22
ja'fr {science of numbers}, 98
jasad {body}, 91
Jenghiz Khan, 7, 19
Jews, 37
Jibrīl, Angel of Revelation, peace be upon him, 22, 41, 49, 51, 93
Jiddah, 19
jihād, 82-84
jihād {al-jīhādu-l-akbar}, 82-84
jihād {al-jihādu-l-asghar}, 82-84
Jinn, 82
jism {body}, 91
Journey by Night {'isrā'}, 68
judgement {hukm}, 33

K

Ka'bah, 19, 21, 77
karāmat, 39, 49
Kedid, 36
Key of Success and the Lamp of Spirits, The, 54
Key to the Supreme Name and the Way of Arrival to Allāh {see 221 Arabic Section}
khalifah {successor}, 14, 39, 20, 69, 99, ii
Khalīfah of the Time {al-khalīfatu-z-zamān}, 14, 39
Khazraj Al- {tribe}, 38
kibr {pride}, 96
Khidr al-, peace be upon him, 10, 40, 48, 73
khilafāh {succession}, 36, 50
King Louis of France, 7, 18, 83
kings, 86
kiswah, 19
Kitāb al- {The Book = al-Qur'ān}, 54, 60, 62, 66, 88, 89, 90, 91, 94
Kitāb al-Futūḥāt al-Makkīyyah, 80
Kitāb al-Ḥikām, 24
Kitāb al-Mawaāqif, 92
Kitāb at-Tanwīr fī 'Isqāt at-Tabdīr, 25, 55
Kitāb Jāmi'a Karāmat al-'Awliyā', 39
knowers by Allāh {'urafā' bi-llāh}, 3
knowledge {'ilm}, 26, 31, 34, 42, 44, 45
knowledge of Allāh {bi-ma'rifati-llāh}, 16, 17, 31, 35, 40, 44, 47, 48, 42, 54, 60, 73, 81
Kursī, al- {foundation, footstool, the sphere of the stars}, 32

L

Last, The, 26
laṭāif, 57, 91-93
Laṭā'if al-Minān, 38
Laṭā'if al-Minan fī Manaqib ash-Shaykh Abī 'l-'Abbās al-Mursī wa Shaykhihi ash-Shādhdhulī Abī 'l-Ḥasan, 55
laṭifah ḥaqqiqiyyah {the true self}, 92
laṭifah khafīyyah {the completed subtle self}, 93
laṭifah nafsīyah {the subtle self}, 92
laṭifah qalabīyyah {the subtle mold}, 92
laṭifah qalbīyyah {the subtle heart}, 92
laṭifah rūhīyyah { the subtle spirit}, 93
laṭifah sirrīyyah {the subtle secret}, 92
Law of the Spiral, 36
leaders, 35
Light {nūr}, 10, 16, 26, 30, 32, 45, 65, 68, 69, 70, 71, 72, 90
Light of Muḥammad' {an-nūru-l-muḥammadī}, 71
Light of the Inviolable Tablet, 87
Light of the Messenger, 87, 88
Light of the Pen, 87, 88
Light of the Secret of the Messenger, 88
Light of the Secret of the Very Essence of the Messenger, 87
Light of the Sphere, 32
Light of the Throne, 87
Light on the Cessation of Self-Direction, 25, 55
litanies {al-aḥzāb}, 29, 62, 63, 65, 66, 74, 81, 88
literalists, 2, 4, 62, 67, 74, 99
Lote Tree {sidrat al-muntahā}, 31, 98
love {maḥabbah}, 16, 17, 27, 28, 29, 33, 35, 49, 57, 66, 69, 68, 72, 89
lover, 49, 63, 79
lovers {maḥbūbūn}, 31
luṭf, {pl. alṭāf }, 16, 76, 95

M

Mādī bin Sulṭān, 19, 20
Madīnatu-l-Munawwarah al- {The Radiant or Illuminated City}, 9, 38, 62, 69
Madrasah of Manṣūr, 56
Madrasah system, 51
Madyaniyyah, ii
Mafākhir al-'Aliyyah al-, 17
Maghārah ash-Shādhdhuliyyah al-, 11, 63
Maghribu-l-Aqṣa, al {the Farthest West}, 37, 50, 56
Makkah al-Mukarramah, 9, 19, 31, 38, 50, 69
Malakūt, 23, 59, 71, 93
Malaysian Archipelago, 36
Maliki {school of jurisprudence}, 38, 41, 51
Mamlūk, 50 , Mamlūkiyyah, 53
manshūr al-wilāyah {the unfolding of sovereignty}, 65, 66
Manāwī al-, 40
Manṣurah al- {Battle of}, 7,18, 50, 83
maqām {abiding station}, 66, 93
Maryam, mother of Prophet 'Īsā, peace be upon them, 43
Masjidu-l-Aqṣa al-, 68
Masjidu-l-'Aṭṭarīn al-, {Scent Merchants' Mosque}, 39
Masjid al-Balāṭ al-, 11
Masrūqin, 50, ii
medicine {dawā'}, 64
Mediterranean, 2, 37, 50
meeting, 80
Memphis, 36
Miftāḥ al-Falāḥ wa Miṣbāḥ al-'Arwāḥ, 54, 65
Mīkā'īl, Angel of Healing, peace be upon him, 22, 93
mind, see intelligence {al-'aql}, 17, 22, 30, 32, 34
monasticism {rahbānīyyah}, 35
Mongol, 19
Mountain of Light {al-Jabalu-n-Nūr}, 91
Mouseion, 36
movement, 34
Miṣr {Ægypt}, figure 1, 14, 15, 36, 37, 50, 56, 58, 60, 98
mu'adhdhin {caller to prayer}, 57
Muḥammad, The Prophet, blessings of Allāh and peace be upon him, {nature of} 70-72, 91, *passim*
Mudhiri Ibn Ṣalāḥ, 17
Muḥammad 'Abd al-Karīm 'Aṭā' Allāh, 51
Muḥammad ad-Daqqaq, 69
Muḥammad al-Jamāl ar-Rifā'ī ash-Shādhdhulī, 71, 72
Muḥammad al-Niffarī, 92
Muḥammad bin Ḥarāzim, 22
Muḥammad Ibn Abū'-l-Qāsim al-Ḥimyarī, 2
Muḥammad Ibn 'Alī as-Sanūsī, 63
Muḥammad Shāṭibī, 2, 99
Muḥaṣabī al-, 40
mukhlişūn al- {the sincere ones}, 15, 30, 97
muqaṭṭa'āt {abbreviated letters}, 76
murabbī {fosterer}, 43, 58
murāqabah {watching, meditation}, 26, 29, 68, 97, 98 {see 275-288 in Arabic section}
Mursīyyah, 39
Mūsā, Prophet {peace be upon him}, 48, 73, 75, 92
Muslim, 97

N

nafs {self, soul}}, 17, 22, 26, 27, 30, 31, 32, 33, 34, 43, 45, 48, 61, 64, 65, 72, 74, 83, 84, 89, 92, 93
nafsu-l-ammārah al-, {unregenerate self}, 92
nafsu-l-lawwāmah al-, {admonishing self}, 92
nafsu-l-mulhammah {inspired self}, 92

nafsu-l-muṭma'innah {self at peace}, 17, 43, 45, 74, 78, 92, 93
nafsu-l-kāmilah {perfected self}, 92, 93
nafsu-l-marḍiyyah {accepted self}, 92, 93
nafsu-l-muqātilah {warrior self}, 84
nafsu-ṣ-ṣāfiyah {clarified self}, 78, 84
Najmu-d-Dīn al-Iṣfahanī, 37
Naked Goal in the Knowledge of the Singular Name, The 56
Name of Allāh, 20, 45, 65, 66, 76, 77, 82, 84, 90, 96
Names and Named, 56, 68
Names of Allāh, 56, 65, 78, 96,
Names of the Noble Prophet, blessings of Allāh and peace be upon him, 95, 96, 99 {see 227-232}
Nasrid Dynasty, 7
Nearness {qurb}, 26
necessity {darūrah}, 33
Negus of Ḥabasḥ, 57
Neighbourhood of the 'Awliyā' {Ḥāratu-l-Awliyā'}, 37
Nekhen, 36
Ni'matullāhī, 36
night of the tent, 18
Ninety-Nine Names, 56, 65, 78, 96, 98 {see 259-262 Arabic section}
Nirmanakaya, 70
nisbah {provenance} ' Shaḍḥ dḥu lī ', 11
non-being {'adam}, 32
North African, 50
Northern Route {Ḥajj}, 19
Nujubā' al-, {the couriers}, 3, 93
Nuqabā' al-, {the veiled ones}, 3, 93
Nūru-d-Dīn {Ṣultān}, 7

O

obedience {ṭā'ah}, 53
Ocean of Illumination, 54
Ocean of Oneness, 9, 67
oneness {tawḥīd}, 51, 54, 61, 63
oneness {waḥdāniyyah}, 30
opaque time {az-zamānu-l-katḥīf}, 2
oral transmission, 49
orientalists, 74
orisons {aḥzāb}, 29, 62, 63, 65, 66, 74, 81, 88, 94, 95, 96
outer {ḍḥāhir}, 47, 74, 90
Outward, The, 26

P

pardon, 34
passing away {fanā'}, 27
passions {hawā}, 33
patient endurance {ṣabr}, 29, 35
peace { see also: tranquillity}, 45
Pearl of Secrets and the Gem of the Devoted Ones, 2, 15 , 20
Pen, 32, 87, 88, 89, 94
People of Insight {ahli-l-kashḥf}, 10
People of Knowing {qawmūn ya'lamūn}, 90
People of Knowledge and Goodness, 38
People of Understanding {al-'ūlū-l-albāb}, 90
People of the Cloak, 99
People of the Right {al-aṣḥābu-l-yamīn}, 94
Perfected Ones {al-kāmilūn}, 71
perfected self {an-nafsu-l-kāmilah}, 92, 93
Pergamon, 37
permission {'idḥn}, 48, 97

Pero Nefer, 36
perseverance {ṣabr}, 29, 35
Persia, 36
personal guidance and supervision, 49
personal opinion {bi-ra'yihi}, 47
Pharaoh, 68
Pharos, 36
physical body, 32, 74, 91, 92
Pillars of Wheat, 36
pious devotee {mu'taqid}, 35
poetry, 44
politeness {'adab}, 17
poor {fuqarā'}, 31, 53, 99
Possessor of True Knowledge {muḥaqqaiq}, 1
practice {riyāḍah}, 66
Praxis, Doctrine of {'amal}, 41, 42
pre-eternal celestial witnessing, 25
preference {tafḍīl}, 34
prescribed {farḍ}, 29
Presences of the Five Descents, 23
promise, 89, 99
Proof of Blessings, 50
proof {dalīl}, 32, 80
proofs {barāhīn}, 30
protection, 35, 76
Ptolemy the Geographer, 37
Ptolemys, 36
pure life {ḥayāh ṭayyibah}, 33
purity, 45

Q

Qabā'il al-, 14
Qādiriyyah, ii
Qāhirah, al, 6, 14, 37, 38, 41, 47, 50, 52, 56
Qaṣ1 al-Mujarrad fī Ma'arifat al-'Ismi-l-Mufrad al-, 56
Qaṣīdah, 69 {see 1-10 Arabic section}
Qayrawān, 10, 42
qualities {aṣ-ṣifāt}, 71, 95
Quarter of the 'Awliyā, 58
Qur'ār., 54, 62, 66, 88, 89, 90, 91, 94
Quṭb, 3, 10, 36, 57, 69, 71, 72, 93
Quṭubiyyah, 48

R

Ra Cotis, 36
Rabies Theologica, 12
Rabāṭ of al-'Ubbād, 69
rational hermeneutics {at-ta'wīlu-l-'aqli}, 75
Reality {al-ḥaqīqah}, 16, 17, 31, 35, 40, 42, 44, 47, 48, 54, 57, 73, 74, 81, 90, 91
Red Sea, 19, 20
Reflections, 23
religion of the sword, 81
remembrance {dḥikr} of Allāh, 17, 21, 29, 34, 45, 51, 54, 78, 89
repentance {tawbah}, 28, 29, 34, 57, 66, 78, 84
representatives upon the earth, 14, 38, 39, 77
resting {wuqū'}, 35
retreat {'uzlah}, 54
retreats {kḥalwāt}, 35
return {tawbah}, 28, 29, 34, 57, 66, 78, 84
revealed sciences, 12

rich {al-'aghnīa'}, 31, 53
Rīf ar-, 8, 37
Rifā'iyyah, 9, ii
riḥla, 29
Rome, 37
roof, 76
rūḥ {spirit}, 16, 17, 35, 74, 80, 92
Rūḥ ar-{the Holy Spirit}, 22, 32, 93
Rukkāb ar- {the riders}, 3, 93
ru'yā {veridical dream},11, 14, 33, 38, 57, 77, 97
rule of assured belief, 27
rule of supplication, 27
rule of trust, 27
rule of waiting, 27
rulers {al-umāra'}, 33, 53
rules of the Sḥādḥdḥuliyyah, 50-51

S

Sa'd Ibn 'Ibāda, 38
ṣabr {patience}, 35
salafiyyin, 52
Salaḥ ad-Dīn {Ṣultān}, 7
Ṣalāh of Shaykh Ibn Mashīsh, 67, 71-72, 96 {see 11-20 & 233-256 Arabic section}
Ṣālatu-l-Witr {The Singular Ṣalāt}, 94
Ṣālātu-s-Subḥ {Dawn Prayer}, 94
ṣaliḥ, 42
ṣalāt 'ala'-n-nabī, 10, 66
ṣalāt {ṣalāh}, 4, 42, 66, 90
ṣāliḥīn, 48
samā'i-r-rūḥ {heavens of the spirit}, 39
Sambhogakaya, 70
sanctity {wilāyah}, 33
Sanskrit, 36
saving rain {mughīthu}, 79
ṣawm, 42
Sayyidinā al-Ḥusayn, as-Sayyidah Nafīsah, as-Sayyidah Zaynab, 20
sciences of confirmation, 49
scrupulousness {wara'}, 29, 31, 35
sea, 33, 71, 72, 74, 75, 77, 91, 96, 97
Sea of Confirmation}, 50, 54
Sea of Divine Secret Consciousness, 33
Sea of Humanity, 33
Sea of Mindlessness, 33
Sea of Perceptions {ḥuss}, 33
Sea of the Essence, 33
Sea of the Gardens of Paradise, 33
Sea of the Heart, 33
Sea of the Inscribed Tablet, 33
Sea of the Jinn, 33
Sea of the Kursi, 33
Sea of the Original Intelligence, 33
Sea of the Soul, 33
sea of non-existence {al-baḥru-l-kafīyyah}, 93
Secret Consciousness {sirr}, 32
secret of the secret {as-sirru-s-sirr}, 68
secrets, confidential {munajāt}, 54
self at peace {an-nafsu-l-muṭma'innah}, 17, 43, 45, 74, 78, 92, 93
self direction {tadbīr}, 24 , 34, 52, 54,
self {nafs}, 17, 22, 26, 27, 30, 31, 32, 33, 34, 43, 45, 48, 61, 64, 65, 72, 74, 83, 84, 89, 92, 93
separation {farq}, 48
Septuagint, 36
seven earths, 77
seven heavens, 77

seven seas, 46, 90
Seven Words, 65
seventh subtle organ {laṭīfa haqqīqīyyah}, 92
sẖabāb al-jannah, asẖ, 1,99
Sẖāhadah {witnessing}, 70
Sẖādẖilah, 10, ii
Sẖam, 60
Sẖar'ānī ash-, 40
Sẖaraf ad-Dīn, 20
sẖarī'ah, 12, 27, 28, 30, 31, 40, 42, 43, 47, 57, 60, 63, 70, 73, 74
sẖaykẖ (criteria of}, 97-98
sẖaykẖ {as doctor}, 64, 65, 66
sẖayṭān, 49, 82-84
shelter, 34
Sẖihab ad-Dīn Aḥmad, 22
ship, 74, 91
Ship of Safety {safīnatu-n-najāh}, 96
sẖuhadā', 48
ṣiddīqah, 43
ṣiddiqūn, 15, 31, 97
signs, 94
Silsilah of asẖ-Sẖādẖdẖuliyyah, 59, i-iv
sincerity {'ikẖlāṣ}, 26, 29, 31, 61
singled out {shadẖdẖu}, 10, 11, 49
sixth subtle organ {laṭīfah kẖafīyyah}, 92
slave, 44, 49, 57, 88
slavery, 57
sobriety {ṣahw}, 16
Society of the Firm Handclasp {waqafatu-l-urwatu-l-wutẖqā}, 2, 99
solicitude {sẖafaqah}, 53
solicitude of Allāh {'ināyat Allāh}, 22
son of the moment {Ibn al waqt}, 42
soul {nafs}, 17, 22, 26, 27, 30, 31, 32, 33, 34, 43, 45, 48, 61, 63, 64, 65, 72, 74, 83, 84, 89, 92, 93
soul at peace {an-nafsu-l-muṭma'innah}, 17, 43, 45, 74, 78, 92, 93
Soul Breath {nafs}, 32
Southern Route {Ḥajj}, 19
spirit {rūẖ}, 17, 74, 92
spiritual gifts {karāmāt}, 1, 12, 15
spiritual insight {kasẖf}, 10, 22, 24, 25, 27, 41, 45, 51, 64
spiritual jiḥad {al mujāḥadātu-n-nafs}, 92
spiritual knowledge {ma'rifah}, 16, 17, 31, 35, 40, 44, 47, 48, 42, 54, 65, 73, 80, 81
spiritual states {aḥwāl}, 13, 17, 24, 23, 34, 44, 54, 57, 58, 63, 66, 93, 94
St. Mark, 37
states {aḥwāl}, 1,17, 24, 27, 31, 34, 42, 44, 54, 57, 58, 63, 66
stations {maqamāt}, 44, 63
stillness, 34
Straight Path, 48
stranger {gẖarīb}, 21, 44
stretching {'arad}, 47
struggle {ijtihād}, 22, 27, 34, 83-84
submission, 34
substitute {badal}, 3, 33
subtle form {the paradisical body}, 92
subtle time {az-zamānu-l-laṭīf}, 2, 75
Succour of his Time {al-gẖawtẖ},1, 3, 69, 93, 99
sufficiency, 76
Sulaymān, Prophet {peace be upon him}, 75
Sulṭān as-Sālik, 14
Sulṭān Manṣūr, 53
Sunnah, 27, 28, 31, 41, 43, 44, 54, 55, 57, 60, 66, 70, 99
supplication {ad-du'āh}, 1, 13, 27, 28, 29, 34, 54, 62, 63, 66
Supreme Name {al 'ismu-l-a'ḍẖam}, 45, 56, 65, 78, 82, 96, 98
Sūrah of the Cave, 73-74
sustenance (rizq}, 43, 48, 55, 89

T

tafsir {explanation}, 43, 46, 47, 49
ṭā'ifah, 50
Tāj al-'Arrūs al-Ḥāwī li-Tahdhibu-n-Nafūs, 56
tajalīyyatu-n-nafs, 98
tajalīyyatu-r-raḥmān, 98
take the wird {akḥdḥ al-wird}, 96-97
taṣliyah {blessings on the Prophet} [ḥadiṯḥ on}, 70-72, 78
Ta'ṭir al-'Anfās, 52,
Tanwīr fī 'Isqāṭ-i-Tadbīr at-, 54
taqwa {holy fear}, 36
Taqī ad-Dīn Subkī, 52
tasting {dḥawq}, 16
ṭawā {folded up, secreted and concealed}, 49
tawbah {returning to Allāh with contrition}, 78
teacher {al-murabbī}, 41
tears, {from the shore of the Sea of Confirmation} 50, 54
Ten Seas 22, 93
Tender Mercy {luṭf}, 16, 67, 76, 95, 96
thankfulness {sḥukr}, 29
thinkers {al-mufakirūn}, 46
thirst {hiyām}, 66
three levels of Qur'ān readers, 94
Tirmidḥī, 98
Tlemcen {Tilimsan}, 69
togetherness {jamā'h}, 48
Torah, 36
torture {mu'adḥabah}, 41
tower, {in the sea wall}, 37
traces {aṯḥār}, 23, 27, 93
tranquil self {an-nafsu-l-muṭma'inah}, 17, 43, 45, 74, 78, 92, 93
tranquillity {ṭamān}, 17, 45, 66
transcendence {tanziḥ}, 70, 98
Transcendent Knowledge {ḥaqīqah}, 16, 17, 31, 35, 40, 42, 44, 47, 48, 54, 57, 73, 74, 81
transformation {taḥawwul}, 66
transhistorical reality, 3, 90
transparency {asḥ-sḥaffafīyya}, 30, 31, 42, 58, 93
traveller {as-sālik}, 22
travels, 29
trials and afflictions, 78
trust {tawakkul}, 9, 27, 31, 35, 42, 83, 88, 97
trustworthy {ṣiddīq}, 1
Truth, The {al-Ḥaqq}, 26, 31, 90
Tūnis, 11, 37, 38, 56
Tustarī, Saḥl bin Abdullah, 91
twisting {jadl}, 47
Two Seas, {see, barzakḥ} 68, 72-74

U

ulamā, 42, 50, 52, 56
'Umar Ibn al-Kḥaṭṭāb, 22, 42, 93
unbeliever {kāfir}, 48
unbidden thoughts {ḥawājis}, 34
uncorrupted {ṣālih} man, 33
uniqueness {fardānīyah}, 30
unitarian {muwaḥḥid}, 27
unity {tawḥīd}, 17
Unlettered, 35, 49, 91
unregenerate self {an-nafsu-l-ammāra}, 92
unseen {al-gḥayb}, 23, 30, 40, 43, 68, 69, 74
'Uṯḥmān Ibn 'Affān, 22, 93
Uwaisiyyah, 97

V

Valley of the Ants, 75
veil, 39, 45, 79
victoriousness {qāhirīyah}, 30, 47
victory {fatḥ}, 33, 68, 81, 82, 83
virtues {akḥlāq}, 31, 55
visibility {aḍḥ-ḍḥuhūr}, 42
voluntary {nafl}, 29, 89

W

Waḍḥifah of the Ṣalāutu-l-Masḥīsḥiyyah, The, 10, 72, 96 {see 233-256 Arabic section}
walāyah, 10, 36
walī, 1, 3, 21, 29, 31, 33, 48, 56, 62, 80, 93
walls, 76
war, 82, 83, 88 {see jiḥād}
wara' {scrupulousness}, 35
Wariṯḥ Muḥammadiyya {the Heir of the Muḥmmadan Sanctity}, 93
warrior, 84
Wāsiṭ, 9
watchfulness {murāqabah}, 26, 68 {see 275-290 Arabic section}
watchfulness {ri'ayah}, 28
Water of Knowing, 71
Way {Ṭarīqah}, 22, 59
Way of Descending Realization, 84
wealth, 45
whisperings, 34
will {'irādah}, 22, 24, 34, 66
wird, 64, 66, 96, 97
Wirdu-l-'Āmi li-sḥ-Sḥādḥdḥulī {The Universal Source of the Sḥādḥdḥuliyyah}, 96 {see 269-274 Arabic section}
wisdom of truth {ḥikmatu-l-ḥaqā'iq, al}, 49
witness, 68
world {ad-dunya}, 55
World of Sovereignty {al-jabarūt}, 23, 71
World of the Isthmus {al-barzakḥ}, 23, 58, 68, 72, 73, 92
World of the Resurrection Body, 72
worldly {dunyāwi}, 53
writing on the heart, 94

Y

yaqqīn {certainty}, 25, 31, 34, 36, 66
Ya'qūb al-Manṣūr, 69
Yāqūt al-'Arsḥ al-Ḥabasḥī, 2, 36, 50, 57, 58, 59, 60, 72, ii
Youth of the Garden of Paradise, 1, 62, 99
Yūsuf Abū-l-Ḥajjaj, 9, 15, 59, ii
Yūsūf Ibn 'Ismā'il an-Nabahānī, 39
Yusufiyya of al-Uqṣur, 50

Z

Zabūr {Psalms}, 93
zakat, 42
Zarrūq az-, Sḥaykḥ Aḥmad al-Fasī, 4 ,22, 54, 77, 97
Zāwwiyah of Muḥriz Ibn Kḥalāf, 38
zeal {himma}, 24, 44, 48, 66, 73
zuhd {asceticism}, 31, 35, 41, 60, 66

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم اللهم افتح علينا

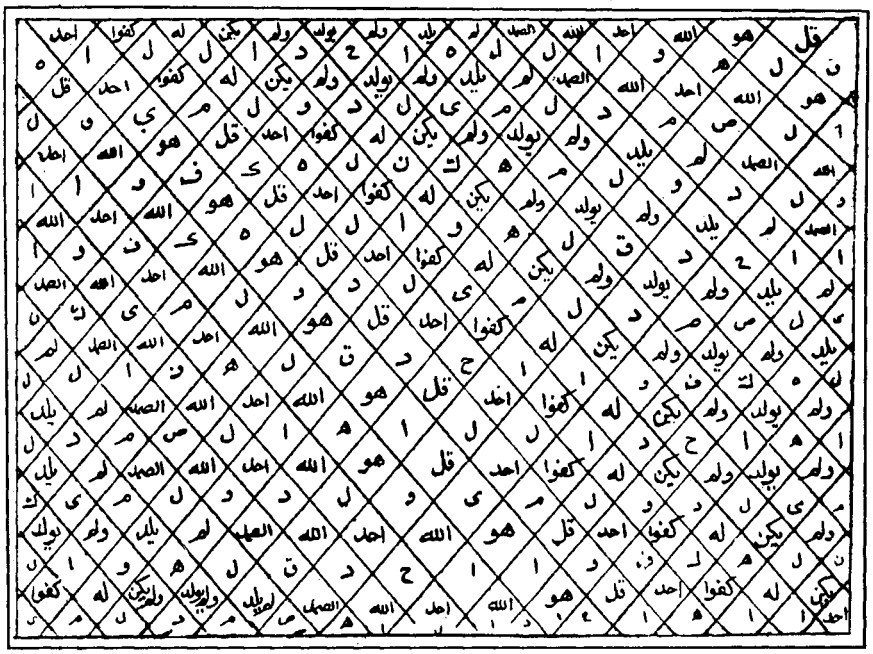
ERRATA

Page	Line	Instead of	Read As
FRONT MATTER			
H	6	Sayyīddinā	Sayyīdinā
	39	ṣūfī	ṣūfīs
I	37	forward.to the	forward to the
J	3	in Desert of 'Aydẖāb	in the Desert of 'Aydẖāb
K	21	Sayyidīna al-Ḥusayn	Sayyīdinā al-Ḥusayn
INTRODUCTION			
5	10	al-Sẖaykẖ	asẖ-Sẖaykẖ
6	8	uiversities	universities
11	16	of e large	of a large
11	38	fuqahā',and	fuqahā', and
22	13 &14	is our completion	is our completion."
31	20	benediction	Benediction
38	19	Magẖrbis	Magẖāribah
44	27	{states}become	{states} become
49	42	sẖadẖdẖa	sẖudẖdẖādẖ
52	37	'Aṭā' Allāh	'Aṭā'Illāh
54	31	and one was reproduced	and one that was reproduced
58	9	dwellingss	dwellings
	36	Sẖādẖdẖuliyyah,as	Sẖādẖdẖuliyyah, as
71	4	الجَبَرُوت	اَلْجَبَرُوت
81	38 & 39	ethics. ¶ Certainly	ethics. Certainly
82	14	years has led	years led
83	19	Tirmidẖī.recorded	Tirmidẖī recorded
88	14 &15	that are read in that are read in	that are read in
92	24	'Ibārahīm	'Ibårahīm
94	35	wordand	word and
96	7	li-sh-Sẖādẖdẖulī	li-sẖ-Sẖādẖdẖulī
	28	'Sẖuūkẖ'	'Sẖuyūkẖ'
APPENDICES & INDICES			
vi	30	Christians by extension	Christians; by extension
vii	3	akhlāq	akẖlāq
	4	akhyār	akẖyār
viii	2	collections of *adhkār*	collections of *adẖkār*
ix	7	laṭā'if	*laṭā'if*
xi	29	akh	akẖ
xii	4	*insajama*	*insajāma*
xvi	26	*mikā'īl*	*Mikā'īl*
	41 & 43	*'ihsān*	*'iḥsān*
xvii	21	their	the
xix	13	secrets	secret
	18	*qiyāmah yawm al*	*qiyāmah, yawm al-*
xx	4	*riḍwān*	*Riḍwān*
	8	*ruḥ,ar-*	*Rūḥ, ar-*
	38	*ṣalāt*	*ṣalāh*
xxi	43	*sẖūra*	*sẖūrā*

Page	Line	Instead of	Read As
xxii	19	*ṣalāt*	*ṣalāh*
xxiv	14	{pl. of *'arif*} knowers	{pl. of *'arif*} = knowers
xxv	11	*dẖat*	*adẖ-dẖatu-l-mar'īyyah*
	42	*Magẖibī*	*Magẖribī*
xxxi	42	'Ibrahīm ad-Dassuqī	delete
xxxiv	17	{a' iding station}	{abiding station}
		'AḤZĀB	
7	8	DARISATA	DARISAH
8	5	MAWĀRIDI	MAWĀRIDA
10	4	سلّـم	سلَّـم
	9	SALLIM	SALLAM
13	14	'ULUMU	'ULŪMU
14	8	AÑWĀRIHI	ANWĀRIHI
22	4	SUJJJADAÑY	SUJJADAÑY
25	11	SAKẖKẖIRLANĀ	SAKẖKẖIR LANĀ
28	5	KẖALIFATAN	KẖALĪFATAN
32	11	KIFĀYĀTUNĀ	KIFĀYATUNĀ
34	9	ٱلّـذى	ٱلَّـذى
35	23	SALLAMUN	SALLIMUN
43	19	NU'MAKA	NU'MĀKA
44	10	يَاكَرِيمُ	يَا كَرِيمُ
47	5	WAḤDANIYYĀTIKA	WAḤDĀNIYYATIKA
	16	'IZZIN	'IZZIÑY
48	2	KULLU	KULLUÑW-
50	5	SẖAQQIYYU	SẖAQQIYYUN
54	17	MASẖĪYATUK	MASẖĪY'ATUK
55	2	QUDRATUKA	QUDåRATUKA
56	19	'man'	'men'
62	5	WA-J-'ALNA	WA-Jå'ALNA
65	14	HUJUMI	HUJŪMI
69	14	SALBI	SILBI
70	15	YAQĪN	YAQĪNI
76	14	'IN LAM	'IL-LAM
81	21	ABĪ BAKRIN AS-SIDDĪQI	ABĪ BAKRIÑ-S-SIDDĪQI
82	2	SAYYĪDINĀ 'IBNI	SAYYĪDINĀ 'ALĪ 'IBåNI
86	9	TANZĪHAN	TANZĪHAL-
87	12	WA-J-'ALNĪ	WA-Jå'ALNĪ
88	5	قُدْرَتُكَ	قُدْرَتُكَ
	7	'AN YUWĀFIQAHĀ	'AÑY-YUWĀFIQAHĀ
90	8	'IBåRAHĪM	'IBåRAHĪMU
91	5	'AŪLIYĀ'U	'AWLIYĀ'U
92	11	-LLĀHI RABBI	-LLĀHI-R-RABBI
95	8	'AN YUTẖNA	'AY-YUTẖNA
96	5	YĀ MAN	YĀ MAM
97	4	ٱلأَعَـظَـم	ٱلأَعْـظَـم
	17	KUFUAN	KUFUWAN
98	11	RAZQI	RIZQI
99	2	WA-K-FINA	WA-K-FINĀ

Page	Line	Instead of	Read As
100	6	YUḤĪ	YUḤYĪ
103	5	SẖAYĀṬINA	SẖAYĀṬĪNA
110	8	YĀ MAN LĀ	YĀ MAL-LĀ
111	5	KẖIDĀ	KẖIDĀ'I
113	5	WA-R-BIṬ	WA-R-BIṬå
128	5	FURŪJAHUM	FURŪJAHUMA
136	1	آغْفر	آغْفرْ
137	2	'ALA QAWMI	'ALA-L-QAWMI
138	4	'AN YUDåKẖILANĀ	'AÑY-YUDåKẖILANĀ
139	17	DẖURRIYĀTINĀ	DẖURIYYĀTINĀ
148	8	وَلدًا	وَلَدًا
	17	YAJ'AL	YAJA'AL
155	16	SALLAMUN	SALLIMUN
167	5	AṬMA'U	AṬåMA'U
169	8	YUḤĪ	YUḤYĪ
176	10	بَأنَّ	بأنَّ
182	2	JUZŪ'Ā	JAZŪ'Ā
191	1	رَبَّ كَ	رَبَّكَ
192	6	qualitites	qualities
203	8	MALṬŪFAN	MALṬŪFAM
		PRAXIS	
222	16	SUJJJADAÑY	SUJJADAÑY
256	6	beleivers	believers
260	6	AL-MUT'ĀLIY	AL-MUTA'ĀLIY
	10	Inheritor	The Inheritor
263	17	MA'RUF	MA'RUFUM
267	12	Forguiveness	Forgiveness
272	3	ALLĀH	Allāh
277	13	dalīl	dalā'il
	21	ṣufī	ṣūfī
281	2	HADẖĀ 'AMILA	HADẖĀ WA 'AMILA
283	15	'AḌẖĪM MIN	'ADẖĪMA MIN
284	16	آنًا	إنًا
290	17	DURRĪ	DURRĪY
303	1	بآلَّيالى	بآلَيَالى
	2	BI-L-LAYALĪ	BI-L-LAYĀLĪ
	3	MĀ KẖĀFĪ WA	MĀ KẖĀFĪ MINHĀ WA
	3	DẖAHIRUN	DẖAHIR
306	2	تُحَاسَبُواْ	تُحَاسِبُواْ
310	3	MUSLIMAN	MUSLIMAÑ
	17	طَرِيقَة	طَرِيقَة
312	25	ḤASADI	ḤASADIÑ
319	9	YUḤĪ	YUḤYĪ
324	29	qālaībiyyah	qālabīyyah
331	13	آلْفَلَق	آلْفَلَق

The first edition of a book of this complexity inevitably contains errors for which we apologize to the reader.
— We have listed the errata discovered in this printing and bound them in for your reference —
If you find any additional errors please inform us in order that we might correct and perfect any future editions.
'Insẖa'llāh.



بسم الله الرحمن الرحيم

ترجمة: الفقيران إلى الله: المعداوى الزير و عبد الله نور الدين دوركى

المدرسة الشاذلية

al-Madrasatu-sh-Shādhdhuliyyah

الجزء الأول

أحزاب الشاذلية

إنتاج و تعليق: عبد الله نور الدين دوركى

The School *of the* Shādhdhuliyyah

for

Tranquillity of Being and Illumination of Hearts

الطبعة الأولى

١٤١١ © ١٩٩١

طباعة تكنوتكس فن الجرافيك بالإسكندرية

رقم الايداع ١٩٩١/٥٦١٢: رقم الدولى ٩٧٧-٠٠-١٨٢٠-٩

الخطوط بقلم الفنان كامل إبراهيم مدير مدرسة الخط بالإسكندرية

إِحْتَرِسْ يَا مُرِيدْ وَ يَا طَالِبْ

إذا عارض كشفك الكتاب و السنة فتمسك بالكتاب و السنة
و دع الكشف و قل لنفسك:
إن الله تعالى قد ضمن العصمة فى الكتاب و السنة،
و لم يضمنها لى فى جانب الكشف و لا الإلهام، و لا المشاهدة،
مع أنهم أجمعوا على أنه لا ينبغى العمل بالكشف،و لا الإلهام،
و لا المشاهدة إلا بعد عرضه على الكتاب و السنة »

العارف بالله القطب الشيخ على أبى الحسن الشاذلى

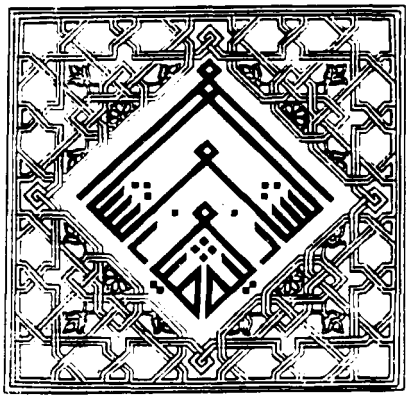
« أيها المريد: إذا أردت السلوك إلى الله
فاعلم أنه لابد أولا من التخلى عن نفسك
و أول خطوة لهذا السلوك هو الإسلام
الذى هو عبارة عن الشريعة التى من عند الله
و بدون هذه الخطوة الأولى « الشريعة »
لا يمكن الوصول أو السلوك إلى الله تعالى »

الشيخ نور الدين الغريب

بسم الله الرحمن الرحيم

الذين آمنوا وتطمئن قلوبهم بذكر الله

ألا بذكر الله تطمئن القلوب



المدرسة الشاذلية الطيبية للتصوف وتنوير القلوب

المقـــدمـــة

للعارف بالله تعالى الشيخ إبراهيم بن محمد البطاوى

الحمد لله على نعمة الإسلام . والصلاة والسلام على خاتم الأنبياء والمرسلين وبعد .

فإن نعم الله على البشرية كثيرة لا تحصى : منها أنه خلقهم ورزقهم وسخر كل شىء لخدمة بنى الإنسان : السموات والأرض وما بينهما وما فيهما من شمس ونور وظلام وهواء وماء ونبات وحيوان : فلو أمعنت النظر لوجدت الكون كله بعظمة خلقه وسعة أرجائه وإحكام صنعه وإستمرار حنوه وعطفه بالحماية والعطاء والرعاية لكوكبنا الأرضىّ الصغير : فقد خلق الله هذا كله وسخره من أجل خليفته على هذه الأرض وهو الإنسان : يقول الله سبحانه وتعالى فى كتابه العظيم ﴿ **وَسَخَّرَ لَكُم مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ جَمِيعاً مِنْهُ** ﴾ (الجاثية : ١٣) .

أما الغاية الكبرى من خلق الإنسان فهى أن يعرف الله سبحانه ليعبده حق عبادته ، إذ يوضح الخالق سبحانه تلك الغاية الشريفة بقوله تعالى : ﴿ **وَمَا خَلَقْتُ الجِنَّ والإنسَ إلا لِيَعْبُدُون * مَا أُرِيد مِنْهُم مِنْ رزق وَمَا أُرِيدُ أَنْ يُطْعِمُون * إِنَّ هُوَ الله الرزَّاق ذُو القُوَّةِ المتِينُ** ﴾ (الذاريات : ٥٦ ـ ٥٨) .

ولو أننا تأملنا حقيقة العبادة فى الإسلام لوجدناها وسيلة تشمل قوانين لإقامة السلام الحق والطمأنينة الآمنة بين العبد وربه . وبين العبد ونفسه . وبين العبد والمجتمعات الإنسانية من حوله : من خلال الاستسلام لشريعة الله الكونية الكاملة الخاتمة ــ شريعة الإسلام ــ باتباع تعاليم الدين الخاتم المعصوم من الخطأ والتحريف والتبديل بوعد من الله سبحانه فى القرآن الكريم ﴿ **إِنَّا نَحْنُ نَزلنا الذكْرَ وَإِنَّا لَهُ لحافظُون** ﴾ (الحجر : ٩) ، **والبعد عن الحرام** وهو كل ما يضر النفس أو الآخرين ، وهذا معنى كلمة (إسلام ، فهى تعاليم محكمة عادلة خالية من الخطأ والظلم أو التّحيز للجنس أو اللون أو العرقْ ، فكل البشر عندها سواء . **لا فضل لعربى على أعجمى ولا أبيض على أسود إلا بتقوى الله** . " كلكم لآدم وآدم من تراب " « حَديث شريف » .

يقول النبى صلوات الله وسلامه عليه « الجنة لمن أطاعنى وإن كان عبداً حبشياً ، والنار لمن عصانى وإن كان شريفاً قرشياً » حديث شريف .

وقد بُنيت هذه العقيدة على أساس من الطهر فى العقيدة (بشهادة أن لا إله إلا الله) . والطهر فى المعاملات والأهداف باتباع النبى الطاهر (شهادة أن محمداً رسول الله) . وهاتان الشهادتان إذا أقيم عليهما عمل البشر تَمَّ لهم الحرية الكاملة من عبودية المادة والشهوات القاتلة لسعادة الإنسان . والمؤدية إلى الصراع والحروب والبغض والشقاء ثم الفناء .

فإذا ما تمت عبوديتك لله فقد تمت حريتك بين العباد ؛ إذ صارت لك السيادة على ما فيك من غرائز وشهوات لو تحكَّمَتْ فى الملوك لأذلتهم وجعلتهم عبيدا لأحقر من بيدهم تحقيق تلك الشهوات .

والصلاة عماد الإسلام وهى ذكّر لله ودعاء له ، وهو سبحانه يفرح بمن يدعوه ثم يكافئه بإجابة الدعاء ، فتظل تنمو وتقوى صلة العبد بربه الذى يستجيب له الدعاء ﴿ وَأَقِمِ الصَّلاةَ لذكْرِى ﴾ (سورة طه : ١٤) . ﴿ قَدْ أَفْلَحَ مَّنْ تَزكى وَذَكَرَ اسْمَ رَبِّه فَصَلى ﴾ (الأعلى : ١٤ ـ ١٥) وهنا طهر بدنى وسمو روحى ، فالذكر الكثير لله يوجد الألفة والمحبة بينك وبين خالقك ، ويكون أُنْسا لك وَحفْظا وَعَوْناً وَإِرْشَاداً لسبل النجاح ونُوراً يكشف لك الطريق إلى النجاح ويتخطى بك الصعاب فى ظلمات هذه الحياة ، فحضارة الغرب العَلْمَانية التى سادت فى القرنين الأخيرين بقوة السلاح تهْدمُ الديانات والأخلاق الفاضلة ؛ بالتشجيع على الزنَا وحمايته بالتشريعات فهو خلط للأنساب وإضعاف لتماسك الأسر والمجتمعات ، وإقامة نظم الاقتصاد على الربا والاستغلال من القَوى للضعيف بغير مراعاة للرحمة بآدمية الآدميين . هى فى حقيقتها حضارة أنانية عمياء طماعة لا تعرف الإيثار والأخذ بين الضعاف والفقراء ، وإكرام اليتامى من غير انتظار عوض أو جزاء ، إلى آخر تلك الفضائل التى قامت بها الديانات .

وهنا كان لابد للبشرية من زعماء يقودون كتائب جيوش التحرير ؛ لتحرير البشر من ظلم البشر والترقى بهم من عبودية المادة والشهوات الحيوانية إلى عبودية الله خالق الكائنات مع حسن الخلافة لله فى استخداء هذه المادة فى خدمة بنى الإنسان ، هؤلاء القادة هم الرسل والأنبياء ومن تبعهم من الحواريين والصحابة الأجلاء ثم من تبعهم من الأولياء ، وهؤلاء جميعا هم الأحرار حقا .

واكتملت الرسالات والنبوات فى رسالة جامعة معصومة من الخطأ هى رسالة الإسلام ، ونبوة قائدة رشيدة هى نبوة سيد المرسلين وخاتم الأنبياء ؛ سيدنا محمد عليه الصلاة والسلام .

وسرى نور الإسلام من النبى إلى الصحابة والتابعين ، وتابعيهم من المتقنين للعقيدة وحسن الإتباع حتى وصلت جميع أرجاء الأرض ، ولم تبق حجة لمعْرض عن هذا الدين فى عصر المعرفة ونظم المعلومات وأقمار الاتصالات : حيث نزل فى القرآن رفض ما سوى الإسلام بعد أن وصل بلاغة للناس جميعاً بقول الله سبحانه ﴿ **وَمَنْ يَبْتَغ غَيْرَ الإسْلام ديناً فَلَنْ يُقْبَلَ منْهُ وَهُو فى الآخرَة منَ الخاسرينَ** ﴾ (آل عمران : ٨٥) . وقامت الدعوة فى الإسلام على أساس احترام ديانة وحرية عقيدة الآخرين بقول الله سبحانه : ﴿ **لا إكْرَاه فَى الدِّين** ﴾ (البقرة : ٢٥٦) . ﴿ **وَمَا أنْتَ عَلَيْهم بجَبَّار** ﴾ (ق : ٤٥) . ونشأت علوم الحديث ــ والتفسير والعقيدة والفقه وغيرها .

كما نشأ علم تخصّص فى العناية بالروح والسلام النفسى والسلام الاجتماعى والتخلق بأرقى الأخلاق والجمع بين مطالب الروح ومطالب الجسد ؛ بغير إفراط هنا ولا تفريط هنا ، وهو علم التصوف ، ومن هنا نَعرف القسمة العظمى لوسطية الإسلام فى جمعه بين الروح والمادة فيصفه الله سبحانه بقوله ﴿ **وكَذَلكَ جَعَلْنَاكُم أمّة وَسطاً لتَكُونُوا شُهَدَاءَ عَلَى النَّاس** ﴾ (البقرة : ١٤٣) .

هذا العلم الذى ترتضيه الصفوة الراقية من رواد علماء الإسلام ؛ هو علم (التصوف) أو تزكية النفوس أو علم الإحسان ، الذى وصفه نبى الإسلام ﷺ بقوله " أن تَعْبُدَ الله كأنكَ تَراه ؛ فإنْ لَمْ تكن تَراهُ فإنهُ يَراكَ " .

واشتق اسمه من الصفاء ؛ فهو علم تصفية النفس وتطهيرها بالعمل بالشريعة حتى تتحقق بالحقيقة فيكشف لك الله بفضله أسرار الوجود ومبهمات الحياة ، وترى من بدائع خفايا صنعه فى عالم الروح والملكوت مالا تُدركه الأبصارُ التى أعمتها الماديات . وترتقى نَفْسُك فى الأنس بالله على سُلم إلى حقيقة التفريد والمشاهدة ثم اليقين ، حتى تصل أيها السالك إلى مقامات رجالها فى مقامات الصدِّيقينَ ؛ وهى من أعظم المقامات بعد مقام النبوة .

وكما يقول رجل عَادّى بَعْض الصُوفية فى عصره حينا ؛ ولكنه كان يجُل ويحترم بعضهم الآخر وهو ابن تيمية الحرانى ، الذى كان من أتباع الصُوفى الجليل الشيخ عبد القادر الجيلانى ، وشهد لرجل من رجال سلسلتنا الشاذلية بالعلم والورع والفضل وهو سيدى أحمد بن عطاء الله السكندرى المعاصر له فى حواره معه بجامع الأزهر والذى سجلته كتب التاريخ .

يقول ابن تيمية فى رسالته عن (الصوفية والفقراء) طبع دار الفتح بمصر ١٤٠٣ هـ ١٩٨٤ م . ص ٢٤ ، ٢٥ ، ٢٦ . بصف علمهم بأنه كعلم الفقه والاجتهاد فيه ، ثم يقول : " الصوفى من صفا من الكدر ، وامتلأ من الفكر ، واستوى عنده الذهب والحجر " .

ثم يقول عن الصوفية : " وهم يسيرون بالصوفى إلى معنى الصدِّيق " ، وأفضل الخلق بعد الأنبياء الصديقون كما قال الله تعالى : ﴿ **فَأولئكَ مَعَ الذيْنَ أنْعَمَ الله عَلَيْهم منَ النَّبيينَ والصِّديقينَ والشُهَداء والصَّالحينَ ، وَحَسُنَ أولئك رَّفيقا** ﴾ (سورة النساء : ٦٩) .

ثم يقول : " فإذا قيل عن أولئك الزهاد والعبّاد (أى الصوفية) من البصريين إنهم صدِّيقون : فهو كما يقال عن أئمة الفقهاء من أهل الكوفة : إنهم صدِّيقون أيضا " . انتهى كلام ابن تيمية .

ولقد كان من خيرة من صاغ علوم التصوف فى صياغتها الأصلية من علوم الشريعة الإسلامية ـ أئمة أعلام منهم سيد الطائفة أبو القاسم الجنيد والقشيرى وأبو طالب المكى ، ثم حُجة الإسلام أبو حامد الغزالى صاحب إحياء علوم الدين الذى فتح الله به ملايين القلوب التى اهتدت بنوره إلى الإسلام فى آسيا وأفريقيا وأوربا وأمريكا وسائر أصقاع الأرض شرقاً وغرباً . وقد تأثر بهذا الكتاب أئمةٌ أعلام فتح الله بهم ممالك وأوطانًا منهم إمامُنَا أبو الحسن الشاذلى . رضى الله عنه .

وبهؤلاء وغيرهم وضحت طريق التصوف الشرعى أو التصوف السلفى ؛ كما وصفه أحد أبنائنا المحققين وهو الدكتور سيد الجميلى فى كتابه عن (التصوف السلفى) أو السنى فى مصر المعاصرة ؛ حيث تكلم عن الطريقة البطاوية الشاذلية لشيخها الفقير كاتب هذه السطور والطريقة المحمدية الشاذلية لشيخها فضيلة الأخ العالم الشيخ محمد زكى إبراهيم .

كما إن التصوف الشرعى هو الزاد الروحى النقى الوحيد الذى يسعد وينقذهم من الظلم والضغوط النفسية والحياتية التى يقاسيها الناس فى مجتمعنا المعاصر فى الغرب والشرق .

ولقد كان منهاج حُجة الإسلام الغزالى مصباحا يُضى للإنسانية سُبُل السلام الحقّ وسكينة الإيمان ودواءً شافياً لأمراض الوثنية القديمة فى الشرق الأقصى والوثينة الحديثة فى الغرب بأسرِه ، وتَقْصد بها أمراض المدنية الغربية المادية الشهوانية التى قلبت الموازين الدينية

والأخلاقية فى الغـرب ، كما كان الغزالى تبعاً صافياً للصوفية الشرعيين وعلى رأسهم إمامناً الشـاذلى الذى وصل طريقُه إلينا يفـوح بالنّور ويفيضُ بالخير . ونبضات الروح والإيمان ، وعنا أخذ الطريق جمع من صفوة الرجال فى الشرق [1] والغرب من الحريصين على إقامة الدين فى أنفسهم وفى المجتمع الإنسانى حولهم لكى يسعد بدين السلام من كتبت لهم السعـادة ومنهم ان مؤلف هذا الكتاب الداعى إلى الله ودينه الحق (الإسلام) فى بلاد الغـرب عبد الله نور الدين دوركى : وقـد ألّفَهُ ليكون مرجعـاً صحيحاً هادياً فى قضيـة التصوف ونبضات الإيمان وليصحح أخطاء وقع فيها الجهلة بالإسلام والتصوف من أعمالـه وأدعياته وكانوا مع الأسف تجار دنيا يبيعون من أجلها الدين ؛ هَداهم الله .

والتصوف روح الإسلام وجوهـره وحقيقته ؛ إذ هو مجاهدةٌ للنفس والتحكم فى نزواتها وأهوائهـا والتسامى بها (جهاداً أكبر) إعداداً لها للجهاد فى إقامة دين الإسلام ونشره بسماحته ورحمته : وهذا الذى سماه نبى الكون سيدنا محمد صلوات الله عليه (الجهاد الأصغر) حين تَعَرَض لنوعين من الجهاد .

وفى الكتاب عرض لأحزاب السادة الشاذلية ؛ والأحزاب مستودع دعوات الأنبياء التى استجابها الله لهم ودعوات سيد الأنبياء ومسك ختامهم سيدنا محمد ﷺ ، وفى الدعاء صـدق العبودية لله ، ولذة مُنـاجاته ، ولذة القـرب منه ، ولذة الرضـا عن الله ، ولذة السعادة بما يحققه الله من إجابة ورحمات تحقيقاً لإيمانك ولذا كان الدعاء بحق كما أخبر الرسول ﷺ « مخّ العبادة » ومن هنا كانت مواظبة الصوفية على نظم تلك الدعوات المأثورة فيما يسمـونه (بالأحزاب) وكانت مواظبتهم على قراءتها وتربيـة نفوسهم وإيمانهم ويقينهم بما استُودعَ فيها من أسماء لله وأسرار .

وابننا نور الـدين من الذين أسلموا عن دراسة وفهم لـلإسلام ، بعد أن رَأوْ قسوة ماديـة الغرب ودرسوا معظم الديانـات المعروفة من سماوية وأرضيـة ووثنية فوجدوا الخيرَ والنـور والهدى فى الإسلام من خلال التصوف السنـى الرشيد : فدخل جمعهم من الشبـاب الغربى رجالا ونسـاء فى دين الله أفواجـاً ، وأتو إلينا لتصحيح الفهم والعقيـدة والعمل بالـدين وكان لهم ما أرادوا بسبب تضحيـاتهم بدُنيـا اللهو واللعب والمادة من أجل دين الروح والحياة والسعّادة والبقَاء .

وظلّ يدرس معنا علـوم الإسلام وطريق القوم حتى تأهل ليكون خليفـة لنا فى نشر طريقنا الشرعى بالأمـريكتين وكندا وأوربا بل وفى مصر وقد أجزناه بذلك .

أسْأل الله أن ينتم نفع الطالبين للحق الإلهى والساعين إلى نـور المعرفة بالإسلام الحق ؛ وأن يهَدى بهذا الكتـاب حَيارى الروح ورافضى عبادة البشر وعبادة المادة من أجل أن يعبدوا الإله الحق الواحد خالقهم ورازقهم وخالق هذا الكون العظيم بما فيه من سماوات وأرض ونعم لا تحُصى ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ ﴾ (الذاريات : ٥٦) . ﴿ إِنَّ الدِّينَ عِندَ اللهِ الاسْلاَمُ ﴾ (آل عمران : ١٩) .

كما أسأله سبحانه أن يُوفق ابننـا عبد الله نور الدين إلى مزيد من العطاء العمى والروحى ومـزيد من الصبر من أجل خير الإنسانية وخير الحياة : حياة الدنيا وحياة دار الخلود جعله الله من الذين قال فيهم ﴿ وَلْتَكُنْ مِنكُمْ أُمَّةٌ يَدعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران) : ١٠٤ .

والله ولى التوفيق ؛

كتبه خـادم الفقـراء
إبراهيم بن محمد البطاوى أبو ذكرى
شيخ الطريقة البطاوية الشاذلية
للعاملين بالقرآن والسنُة المحمدية
أستاذ التصوف سابقاً بكلية اللغة العربية بجامعة الأزهر
وعضو المجلس الأعلى للشئون الإسلامية بوزارة الأوقاف المصرية

كتبه
خادم الفقراء
إبراهيم البطاوى

مصر الجديدة فى شهر رمضان المبارك ١٤١١ هـ .
الموافق مارس ١٩٩١ م .

(١) كان منهم الأخ المغفور له الإمام الأكبر الدكتور عبد الحليم محمود شيخ الأزهر وجمع من العلماء والأفاضل .

بسم الله الرحمن الرحيم

وصلى الله على سيدنا محمد وآله وصحبه وسلم تسليما دائما أبدا

كلمة شكر وامتنان

« الحمد لله الذى لم يزل بكلامه القديم محموداً ، الرحيم الذى أوزعنا برحمته شكر ما أوسعنا من نعمته ، وألهمنا تحميداً ، فاتسع نطاق النعماء ، ومنطق الثناء ، حين وعد الشاكرين بفضله مزيداً ، ومهد بساط مجالسه لذاكريه تمهيدا ، جل عن صفات الأجساد فلا تحويه الأماكن ، قهر الأشياء بحكمه ، وحكمها كما شاء بقهره ، فبإذنه يسكن المتحرك ، ويتحرك الساكن ، هو الأول والآخر والظاهر والباطن ، مالك البسط والقبض ، عالم الغيب ، فلا يعزب عنه مثقال ذرة فى السموات ولا فى الأرض .

نحمده سبحانه حمد من عرفه حق معرفته ، ونشكره شكر من أقر بعميم إحسانه ونعمته ، ونشهد ألا إله إلا الله وحده لا شريك له شهادة لا يلحقها ارتياب ، ولا يغلق دونها من النبول باب ، ونشهد أن محمداً عبده ورسوله ، المنتخب من معدن الشرف اللباب ، المجتبى ببيت من السؤدد الذى يقصر من عن وصف خصائصه باع الإطناب .

صلى الله عليه وسلم تسليما صلاة تبلغنا إليه ، ويجمعنا عليه يوم المرض والحساب ، ورضى الله عن آله وأنصاره وذريته وآل بيته وأصحابه البررة خير صحاب ما لاح نجم وطلع بدر وسح على بساط الأرض سحاب » .

هذا الكتاب

تكونت النيه على جمع وترجمة وكتابة أحزاب سيدنا القطب أبى الحسن الشاذلى قدس الله سره وعطر مثواه (بالحروف الرومانية ناطقة باللغة الإنجليزية تسهيلا للقارىء الأجنبى) . وذلك عند سماعى سطرا واحدا من حزب البحر ألا وهو :

بِسْمِ اللهِ بَا بُنَا

كان ذلك منذ خمسة عشر عام أو أكثر وكانت لغتى العربية حينئذ ضعيفة جداً ، أو تكاد تكون معدومة . كما اننى كنت فى بداية عهدى بالطريقة الشاذلية ولم أكن أعرف وقتئذ عن هذه الطريقة شيئا سوى اسمها . وقد تأثرت كثيراً عند سماعى هذا السطر لما يحمله من معانى ومن ثم كان هذا هو الباب الذى من خلاله قدر لى أن أدخل إلى عالم وطريقة سيدى أبى الحسن الشاذلى .

وقد ساعدنى أناسٌ كثيرون مساعدة مباشرة على تحقيق مُرادى وأنا مدين لهم بالشكر من أعمق قلبى . وعلى رأس هؤلاء الذين أهمونى وأرشدونى خلال هذه الفترة الشيخ محمد الجمال الرفاعى من القدس الشريف والشيخ حازم أبو غزاله من عمان والشيخ مطلب الشريف ــ رحمه الله ــ من الخليل والشيخ عمر عبد الله ــ رحمه الله ــ من جزيرة القمر والشيخ علي الكومى من سيدنا الحسين وأستاذى خلال السبع أعوام الماضية الشيخ إبراهيم البطاوى من الأزهر الشريف .

حفظ الله سرهم وعطر مثواهم الأخير من الذين فارقونا بأجسادهم إلى العالم الأخر ، والذين نسأل الله أنْ يمدّ فى أعمارهم .

أتقدم بالشكر أيضا للدكتور الشيخ عبد المنعم أبو الفضل والأستاذ سليمان عبد الله شليفر والسيد رضا حسنين لمساعدتى فى تدبير محل إقامتى بالقاهرة والأسكندرية . خلال المراحل الطويلة التى قضيتها فى الترجمة والطباعة والنشر . حفظهم الله وأكرمهم .

اما فى مجال الترجمة فقد ساعدنى فى المرحلة الأولى منها السيد عدنان سليم من كيركوك وكان ذلك فى بداية العمل سنة ١٣٩٠ / ١٩٧٠ عندما كان لدى النية فقط ولم أكن ملما باللغة العربية . وأيضا اتقدم بالشكر للسيد عبد اللطيف السالزار و د . عبد الرحمن بن يحى والسيد اسامة راشد الدباغ لمعاونتهم لى وارشادهم لى فى الخطوط الصعبة وفى كل صغيرة وكبيرة من مراحل الترجمة المختلفة حفظهم الله وبارك فيهم . اطلب من الله سُبْحانَه ان يزيدهم علما ورضا . وأخيرا اشكر مترجم كتاب ابن الصباغ « درة الاسرار وتحفة الابرار » الدكتور المر دوجلس اذ ان ترجمته التى لم تنشر كانت سنداً هاماً وقيماً لمجهوداتنا فى الترجمة .

كما إننى أطلب رحمة الله للدكتور عبد الجبَّار دانو الذى استَفَدت كثيراً منْ ترجمته الدَّقيقة لحكم سيدى بن عطاء الله السكندرى .

اما فى مجال الانتاج فأننى مدين للسيد يسرى عامر لمجهوداته الوفيرة فى مجال العمل فى برمجة الكمبيوتر . كما اننى مدين لشيخى سيدى الشيخ ابراهيم البطاوى ، والسيد صبرى محمد عارف اللذان اشرافا على المراجعة النهائية باللغة العربية وكذلك لسيدة نوفا والسيدة نجلاء والسيدة صفاء لمعاونتهم فى تصحيح الاخطاء الاولية فى نسخة اللغة العربية والسيد عبد الواحد المارونى والسيدة كريمة والدكتورة علية شليفر التى راجعت النسخة الانجليزية وساهمت بمقترحات واضافات مفيدة . أما فى مجال الطبع فأننى اتقدم بالشكر للدكتور مدحت نصر بتكنوتكس فن الجرافيك . واشكر رجال ومريدى جمعية الشيخ عبد الحليم محمود لمعاونتهم المادية وكذلك مريدى الطريقة القاضية الشاذلية بشبلنجة مصر . وكذلك أسرة دويدار وشركة الأندلس والسيدة عائشة ميرانوالد والقنصلة أوليرى واللواء الشريف من أهل البيت الكرام

الذى يريد أن يكون مجهولاً . واننى اتقدم بجزيل امتنانى للمساعدات التى لقيتها من الدكتور انور فتحى وسيدى حسن الزربة وسيدى ياقوت العرش العلاف الاسكندرانى والسيد يوسف كاميرون وسيدى محمد ابن يمن فان هاتوم .

وللسيد المعداوى الزير ــ المحب لله وأوليائه ــ أنا والقراء مدينون بالشكر والعرفان بالجميل والإمتنان ، لمساعدة ومعاونة هذا الرجل الذى به تم عقد العزم وتوحيد النوايا سويا بيننا ــ ونحن فى طريق حميثرا بعد زيارة سيدنا الشيخ أبى الحسن الشاذلى وبصحبة مجموعة من المريدين وتلاميذ الشيخ المرحوم الإمام عبد الحليم محمود ، شيخ الأزهر الأسبق رحمه الله وقدس سره وعطر مثواه . وقد عملنا سويا انا والسيد المعداوى فترة تناهز العامين فى إكمال مراحل الترجمة الممتدة الطويلة حتى تجسد لنا العمل واثمر أخيراً . كرم الله مثوى السيد المعداوى الزير فقد توفاه الله بعد ذلك .

وعلى غير العادة أتقدم بالشكر لهؤلاء الذين عارضونى فى هذا العمل ووضعوا الكثير من العقبات فى طريقى وخاصة فى السنوات الأخيرة من عملى . لقد ساعدونى على معرفة مزايا التصوف وعلى تقوية عهدى مع الطريقة ، وذلك من خلال عدائهم الشديد لى فقد أدى بى هذا إلى فهم القول الشريف " ولى الله مثل زرع الكمون ، لكى تفوح رائحته يجب أن يسحق ، فجزاهم الله خيراً .

وأيضا أود أن أشكر عائلتى وخاصاً زوجتى الحاجة نورة . الذين بدونهم لكان اتمام هذا العمل مستحيلاً وبفضل حبهم ومساعدتهم تم إخراج هذا العمل . وكذلك أشكر رابطة الأصدقاء المحيطة بنا والذين ظلوا مرتبطين بصداقتهم لنا ولم يتخلوا عنا أبداً . حفظهم الله وبارك فيهم ودعواتنا لله أن يحشرنا معهم فى جنات الخلد .

عندما سئل سيدى أبو الحسن ، حفظ الله سره ، « لم تضع الكتب فى الدلالة على الله تعالى وعلوم القوم ؟ » فقال رضى الله عنه « كتبى أصحابى » عندما بدأت العمل فى هذا الكتاب كنت أتصور اننى سأقوم بكتابة كتاب عن سيدى أبو الحسن ومدرسته ولكننى أدركت تماما وأنا أعمل فى هذا الجزء والاجزاء الاخرى أننَّى لستُ أنا الذى اكتب ؛ ولكن كأنه هو الذى يكتبنى . ادعو الله ان أكون جديراً بكلماته .

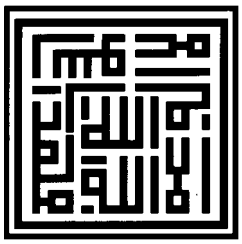
وأخيرا اتقدم بالاعتذار لهؤلاء الطلبة المختصين الذين قد يقرئون هذا العمل ، فى حالة ما إذا صادفوا اخطاء غير مقصوده وخاصة فى ترجمة الأحزاب .

هذه الأخطاء التى اطلب من اجلها المغفرة من اجلها المغفرة من الله وأعتذر للقارىء عنها . وكل إفادة قد يتثنى للقارىء الحصول عليها فهى منَ الله وحده .

ولا حول ولا قوة إلا بالله العلى العظيم

وصلى الله على سيدنا محمد . طه . يسَ . خاتم النبيين المرسل رحمة للعالمين من رب العالمين . صلى الله عليه وسلم .

والحمد لله رب العالمين



٢١ رمضان ١٤١٠

ن

انا الفقير إلى ربه والغنى دائما بفضله ونعمه

عبد الله نور الدين دوركى

الإسكندرية ، مصر

✯ The 28 Arabic Letters, their Names & Various Forms ✯

FINAL	MEDIAL	INITIAL	ALONE	NAME
ـض	ـضـ	ضـ	ض	ḌAWḌ
ـط	ـطـ	طـ	ط	ṬĀW
ـظ	ـظـ	ظـ	ظ	ḎẖĀW
ـع	ـعـ	عـ	ع	‘AĪN
ـغ	ـغـ	غـ	غ	GẖAĪN
ـف	ـفـ	فـ	ف	FĀ’
ـق	ـقـ	قـ	ق	QĀF
ـك	ـكـ	كـ	ك	KĀF
ـل	ـلـ	لـ	ل	LĀM
ـم	ـمـ	مـ	م	MĪM
ـن	ـنـ	نـ	ن	NŪN
ـه	ـهـ	هـ	ه	HĀ’
ـو	none	none	و	WĀW
ـى	ـيـ	يـ	ي	YĀ’

FINAL	MEDIAL	INITIAL	ALONE	NAME
ـا	none	none	ا	ĀLIF
ـب	ـبـ	بـ	ب	BĀ’
ـت	ـتـ	تـ	ت	TĀ’
ـث	ـثـ	ثـ	ث	ṮẖĀ’
ـج	ـجـ	جـ	ج	JĪM
ـح	ـحـ	حـ	ح	ḤĀ’
ـخ	ـخـ	خـ	خ	KẖĀ’
ـد	none	none	د	DĀL
ـذ	none	none	ذ	ḎẖĀL
ـر	none	none	ر	RĀ’
ـز	none	none	ز	ZĀY
ـس	ـسـ	سـ	س	SĪN
ـش	ـشـ	شـ	ش	SẖĪN
ـص	ـصـ	صـ	ص	ṢAWD

✯ The Arabic Alphabet & Approximate English Phonics ✯

Dẖ = ذ as in thus	D = د as in day	Kẖ = خ as in loch	Ḥ = ح none	J = ج as in jet	Ṯẖ = ث as in thin	T = ت as in tale	B = ب as in bard	Ā= ا as in art
‘ = ع none	Ḏẖ = ظ none	Ṭ = ط as in tall	Ḍ = ض as in daub	Ṣ = ص as in saw	Sẖ = ش as in ship	S = س as in sun	Z = ز as in zero	R = ر as in ray
W = و as in way	H = ه as in hay	N= ن as in now	M = م as in map	L = ل as in lit	K = ك as in kin	Q = ق as in caw	F = ف as in far	Gẖ = غ none

I = ـِ	U = ـُ	A = ـَ		Y = ي as in yes		Ī = ـيـ	Ū = وُ	Ā= ا
Short Vowels						Long Vowels		

YA= ـَى	AY= ـَيْ	AW= ـَوْ	ee = Ī	oo = Ū	aah = Ā	UWW = ـُوّ	final form Ū and Ī	IYY = ـِيّ
Dipthongs			Phonic Vowel Equivalents			Doubled Vowels		

AL-QAMAR = اَلْقَمَرُ al-ḥurūfu-l-qamarīyyah a,b,j,ḥ,kẖ,‘,gẖ,f,q,k,m, h, w,y	ـة or ـة Tā’ Marbūṭah = AT, AH in pausal form	ASẖ-SẖAMS = اَلشَّمْسُ al-ḥurūfu-sẖ-sẖamsīyyah t, ṯẖ, d, ḏẖ, r, z, s, sẖ, ṣ, ḍ, ṭ, ḏẖ, l, n

✯ The Vowel Signs, their Names & Affect On Reading ✯

AFFECT	SOUND	FORM	NAME
2 counts	BĀ	بَا	Ālif
2 counts	BĀ	بٰ	Dagger Ālif
2 counts	BĀ	بَى	Reduced Ālif
don't read	NABA	نَبَا	Silent Ālif
don't read	YARŌW	يَرَوْا	Guardian Ālif
2,4,or 6 counts according to rules of tajwīd	BĀĀ	بَآ	Maddah

AFFECT	SOUND	FORM	NAME
1 count	BA	بَ	Fatḥah
1 count	BI	بِ	Kasrah
1 count	BU	بُ	Ḍammah
No vowel sound	B	بْ	Sukūn
Doubles letter sound	BBA,BBI BBU	بَّ بِّ بُّ	Tashḍīd
Adds 'an', 'un' or 'in' to end of any word	BAN,BIN BUN	بًا بٍ بٌ	Tanwīn

See right ☛	Glottal Stop	أَ إِ أُ	Hamzah
Joins the sound of two words	none	ٱ	Waṣlah

A consonant & the '29th' letter	Glottal stop	ئـ ـئـ	Hamzah
Ignore seat and read sign.	Glottal Stop	ؤ ىٔ	Hamzah

✯ The 28 Letters and their Numerical Correspondences ✯

٩	٨	٧	٦	٥	٤	٣	٢	١
ط	ح	ز	و	ه	د	ج	ب	ا
ṬĀW	ḤĀ'	ZĀY	WĀW	HĀ'	DĀL	JĪM	BĀ'	ALIF
9	8	7	6	5	4	3	2	1

٩٠	٨٠	٧٠	٦٠	٥٠	٤٠	٣٠	٢٠	١٠
ص	ف	ع	س	ن	م	ل	ك	ى
ṢĀWḌ	FĀ'	'AĪN	SĪN	NŪN	MĪM	LĀM	KĀF	YĀ'
90	80	70	60	50	40	30	20	10

٩٠٠	٨٠٠	٧٠٠	٦٠٠	٥٠٠	٤٠٠	٣٠٠	٢٠٠	١٠٠
ظ	ض	ذ	خ	ث	ت	ش	ر	ق
ḎẖĀW	ḌĀWḌ	DẖĀL'	KẖĀ'	TẖĀ'	TĀ'	SẖĪN	RĀ'	QĀF
900	800	700	600	500	400	300	200	100

١٠٠٠
غ
GẖAĪN
1000

A Brief Note on theTransliteration of Arabic

We have employed the standard MESA system modified as in Hart's Rules so that any Arabic letter ending in an 'h' sound {tẖ, dẖ, kẖ, sẖ, ḍẖ, gẖ} has been clearly distinguished as 'ẖ' to avoid confusion between it and a follow-on 'h'. In the case of *al-ḥurūfu-sẖ-sẖamsīyyah* the '*l*' in the article '*al*' is absorbed as in '*asẖ-sẖams*'. Assimilation {*idgẖām*} is indicated by a 'ñ' as in *mañy-yasḥā'* and echoing {*qalqalah*} by using the unaccented mute 'å' as in *'lbårāhīm'*. Transliteration is, at best, only an approximate aid to correct Arabic pronunciation. In the absence of a teacher a careful listening to the tapes of the 'Aḥzāb should further assist the reader

فهرس

يوجد فهرس آخر للمذكرات التقديمية
نظرًا لكتابة اللغة الإنجليزية من الشمال إلى اليمين فإن المقدمة
و الفهرسة المختلفة للكتاب سوف تكون بدايتها فى نهاية الكتاب
و ذلك بالنسبة لمتحدث اللغة العربية و نحن نأمل أن يتفهم القارئ ما اضطرنا إلى هذا الترتيب
و ان لا يكون هذا النظام سببًا لأى صعوبة تواجه القارئ.
و تيسيرًا على القارئ و ضعنا فى المقدمة نسخة توضح كيفية نطق اللغة العربية بالحروف الرومانية

هذه الأحزاب جميعها من نصوص سيدى أبى حسن الشاذلى « قدس الله سره » ما لم يُذكر غير ذلك

النصوص

دليل لإبن السبيل : لشيخ الشيوخ أبى مدين الغوث	١
الصلاة المشيشية من القطب الشيخ عبد السلام بن مشيش	١١
حزب البحر للشاذلى	٢١
حزب البر للشاذلى	٣٧
حزب الفتح للشاذلى « و يسمى أيضا حزب الأنوار »	٨٣
حزب النصر للشاذلى	١٠٧
حزب الآيات للشاذلى	١٢١
حزب الشيخ للشاذلى « و يسمى أيضا حزب الجليل »	١٥٧
حزب اللطف للشاذلى	١٩٧

التدريب

دائرة الفتح	٢٢١
الأسماء المحمدية الشريفة	٢٢٧
وظيفة الصلاة المشيشية	٢٢٣
أسماء الله الحسنى	٢٥٧
الثناء على الله: للعارف بالله الشيخ إبراهيم محمد البطاوى	٢٦١
الورد العام للطريقة الشاذلية	٢٦٩
الحضرة الشاذلية	٢٧٥
المراقبة: دوران الذكر و دوران نور الذكر و تثبيت الإسمين	٣٢١

التصاوير

دائرة الأحرف الأبجدية او درر من البحر	٢٢
منازل القمر	٨٤
أوقات الصلاة المفروضة	١٢٢
دائرة الفتح « مثالين »	٢٢٤, ٢٢٣
خاتم النبيين او دائرة الانبياء	٢٢٨
معرفة الكواكب فى الجسم اللطيف « البرزخي »	٢٣٤
صورة مراتب اللطائف بالنسبة للكواكب الثلاث العلية	٢٣٢
دائرة الذكر	٣٢٤
تيسرات تصورية فى المراقبة	٣٣٣

TABLE *of* CONTENTS

This is the Table of Contents for the Texts & Practices.

A separate Table of Contents is provided for the Introductory Notes.

Since English is written from left to right, the Introductory Notes, as well as their various Indices, commence at what Arabic speaking readers consider the 'back of the book', and follow sequentially.

We hope that readers will understand the necessity of this arrangement and it will cause no undue difficulty.

For the ease of the reader some Notes on the Transliteration of Arabic are included in the front matter.

Unless otherwise noted all Texts are from Shaykh Abū-l-Ḥasan ash-Shādḥdḥulī, may Allāh preserve his secret

TEXTS

Guidance for the Wayfarer: *Dalīl li-'Ibni-s-Sabīl* from ash-Shaykhu-sh-Shuyūkh, Abū Madyan al-Ghawth 1

The Prayer of Ibn Mashīsh: *Ṣalātu-l-Mashīshīyah* from the Quṭb, ash-Shaykh 'Abd as-Salām Ibn Mashīsh 11

Orison of the Sea: *Ḥizb al-Baḥr* 21

Orison of the Earth: *Ḥizb al Barr* 37

Orison of Opening: *Ḥizb al Fatḥ* also known as The Orison of Lights; *Ḥizb al-'Anwār* 83

Orision of Victory: *Ḥizb an-Naṣr* 107

Orison of the Signs: *Ḥizb al-Āyāt* 121

Orision of the Shaykh: *Ḥizb ash-Shaykh* also known as The Orison of the Sublime; *Ḥizb al-Jalīl* 157

Orison of the Subtle Distillation of the Most Tender Mercy: *Ḥizb al-Lutf* 197

PRAXIS

The Circle of Victory and Opening: *Dā'iratu-l- Fatḥ* 221

The Names of the Noble Prophet Muḥammad, blessings of Allah and peace be upon him: Shaykh al-Jazūlī 227

Daily Excercise of aṣ-Ṣalātu-l-Mashīsh: *Wadhīfatu-ṣ-Ṣalātu-l-Mashīshiyyah*, Shaykh Muḥammad at-Tunīsī 233

The Beautiful Names of Allāh or the Ninety Nine Names: *'Asmā'u-llahi-l-ḥusnā'*, Muḥadith al-Tirmidhī 257

Laud following The Beautiful Names of Allāh: *Thana'i*, Shaykh 'Ibrāhīm al-Baṭawī 'Ibn Abū-dh-Dhikrī 261

The Universal Source of the Shādḥdḥulīyyah: *al-Wīrdu-l-'Āmi li-sh-Shādḥdḥulī* 269

The Gathering of the Presence: *al-Ḥaḍrah* as conducted by al-Baṭawiyyah ash-Shādḥdḥulīyyah 275

Murāqabah: Circulation of the Light of Remembrance: *Dawrān Nuru-dh-Dhikr wa Thabitu-l-'Ismayīn* 321

ILLUSTRATIONS

The Circle of Letters or 28 Pearls from the Sea: {figure 11} 22

The 28 Mansions of the Moon & the Universal Shim: {figure 12} 84

The Times of the Cannonical Prayers: {figure 13} 122

The Circle of Victory and Opening {two examples}: {figures 14 & 15} 223 & 224

The Circle of the 28 Messengers or The Seal of the Prophets: {figure 16} 228

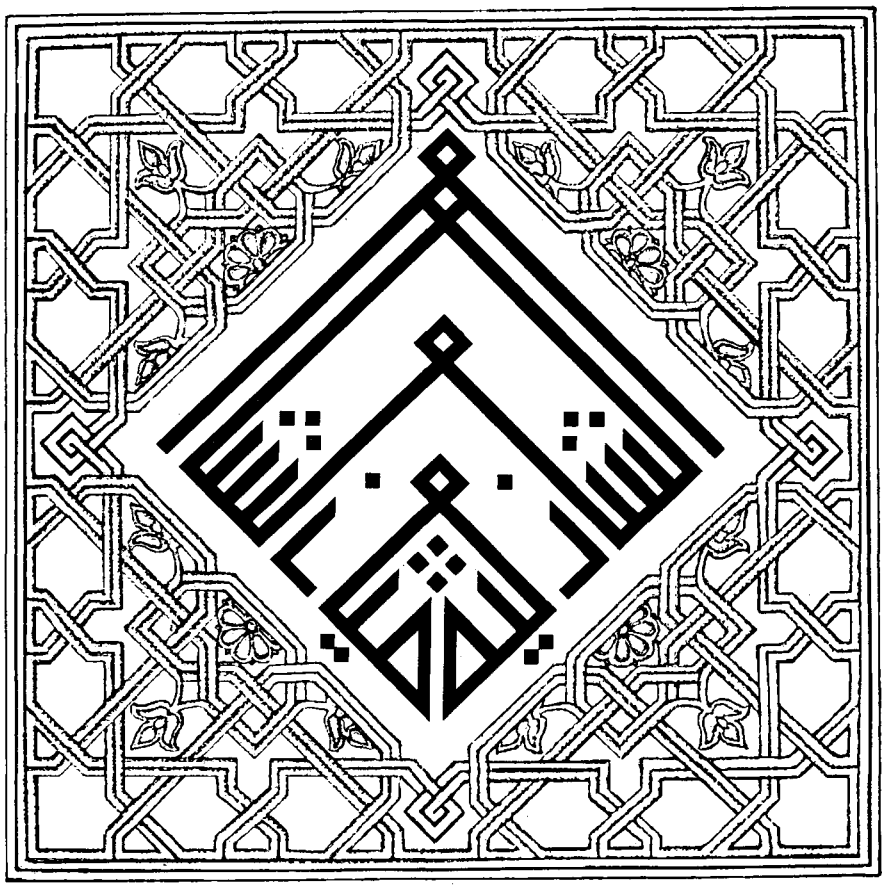
The Sphære of the Seven Subtle Centres: {figure 17} 234

Schematic Map of the Seven Subtle Centres and the Three Higher Sphæres of the Subtle Body: {figure 18} 322

The Rotation of the *Dhikr*: {figure 19} 324

Aid to the Visualization of the Two Names: {figures 20 & 21} following last page of text 333

دليل الابن سبيل



للعارف بالله، القطب، شيخ الشيوخ أبى مدين الغوث
« قدس الله سره »

Guide for the Wayfarer

from

The Knower by Allāh, The Pivot, Sẖāykẖu-sẖ-Sẖuyūkẖ, Abū Madyan al-Gẖawtẖ

{ May Allāh sanctify his Secret }

مَا لَذَّةُ ٱلْعَيْشِ إِلاَّ فِى صُحْبَةِ ٱلْفُقَرَا

MĀ LADḤDḤATU-L-‘AYSḤI ’ILLĀ FĪ ṢUḤBATI-L-FUQARĀ

The pleasure of life is solely in the company of the Poor

❀

هُمُ ٱلسَّلاَطِينُ وَ ٱلسَّادَاتُ وَ ٱلأُمَرَا

HUMU-S-SALĀṬĪNU WA-S-SĀDĀTU WA-L-’UMARĀ

they are the Sultans and the Lords and the Princes.

فَاصْحَبْهُمُوا وَ تَأَدَّبْ فِى مَجَالِسِهِمْ

FĀṢḤABåHUMŪ WA TA’ADDABå FĪ MAJĀLISIHIM

So keep their company and be polite in their gatherings

❀

وَ خَلِّ حَظَّكَ مَهْمَا قَدَّمُوكَ وَرَا

WA KḤALLI ḤAḌḤḌḤAKA MAHMĀ QADDAMŪKA WARĀ

and make your place in the background even when they place you at the fore.

وَ أَسْتَغْنِمِ ٱلْوَقْتَ وَ ٱحْضَرْ دَائِمًا مَعَهُمْ

WA ’ASTAGḤNIMI-L-WAQåTA WA-Ḥ-ḌAR DĀ’IMAM-MA‘AHUM

Seize the time to be always present with them

❀

وَ ٱعْلَمْ بِأَنَّ ٱلرِّضَا يَخْتَصُ مَنْ حَضَرَا

WA-‘ LAM BI’ANNA-R-RIḌĀ YAKḤTAṢU MAN ḤAḌARĀ

and know that contentment is present for those who are present.

وَ لَازِمِ ٱلصَّمْتَ إِلَّا إِنْ سُئِلْتَ فَقُلْ

WA LĀZIMI-Ṣ-ṢAMTA 'ILLĀ 'IN SU' ILTA FAQUL

Adhere to silence unless you are questioned. Then say,

❀

لَا عِلْمَ عِنْدِي وَ كُنْ بِٱلْجَهْلِ مُسْتَتِرَا

LĀ 'ILMA 'INDĪ WA KUN BI-L-JAHLI MUSTATIRĀ

"I have no knowledge," and conceal your self in ignorance.

وَ لَا تَرَ ٱلْعَيْبَ إِلَّا فِيكَ مُعْتَقِدًا

WA LĀ TARA-L-'AYBA 'ILLĀ FĪKA MU' TAQIDĀ

And do not find fault except in yourself, believing

❀

عَيْبًا بَدَا بَيِّنًا لٰكِنَّهُ ٱسْتَتَرَا

'AYBAM BADĀ BAYYINAL-LĀKINNAHU-S-TATARĀ

that whilst it appears to you clearly, yet it is hidden.

وَ حُطَّ رَأْسَكَ وَ ٱسْتَغْفِرْ بِلَا سَبَبٍ

WA ḤUTTA RA'SAKA WA-S-TAGḤFIR BI-LĀ SABABĀ

Lower your head and seek forgiveness even without cause

❀

وَ قُمْ عَلَىٰ قَدَمِ ٱلْإِنْصَافِ مُعْتَذِرًا

WA QUM 'ALĀ QADAMI-L-'INṢĀFI MU'TUDḤIRĀ

and stand at the fore of those who grant just pardon.

وَ إِنْ بَدَا مِنْكَ عَيْبٌ فَأَعْتَرِفْ وَ أَقِمْ

WA 'IN BADĀ MINKA 'AYBUN FA'A' TARIF WA 'AQIM

And if with you is the fault then confess it and raise up

❀

وَجْهَ ٱعْتِذَارِكَ عَمَّا فِيْكَ مِنْكَ جَرَىٰ

WAJåHA-' TIDḫĀRIKA 'AMMĀ FĪKA MINKA JARĀ

the face of your apology for that which from you spread.

وَ قُلْ عُبَيْدُكُمُ أَوْلَى بِصَفْحِكُمُ

WA QUL 'UBAYDUKUMU 'AWLA BI-ṢAFḤIKUM

And say: "Your little slave is deserving of your forgiveness

❀

فَسَامِحُوا بِٱلرِّفْقِ يَآ فُقَرَا

FASĀMIḤU BI-R-RIFQI YĀĀ FUQARĀ

so be open handed in kindness, oh Fuqarā."

هُمْ بِٱلتَّفَضُّلِ أَوْلَى وَ هُوَ شِيمَتُهُمْ

HUM BI-T-TAFAḌḌULI 'AWLA WA HUWA SḫĪMATUHUM

They are foremost in graciousness. That is their fragrance.

❀

فَلَا تَخَفْ دَرَكًا مِنْهُمْ وَ لَا ضَرَرَا

FA-LĀ TAKḫAF DARAKAM-MINHUM WA LĀ ḌARARĀ

So do not fear that they will grab hold of you or injure you.

وَ بِٱلتَّغَنِّى عَلَىٰ ٱلإِخْوَانِ جُدْ أَبَدًا

WA BI-T-TAGẖANĪ 'ALĀ-L-'IKẖWĀNI JUDå 'ABADĀ

Be generous to the brothers, magnanimous always

حِسًا وَ مَعْنَىً وَ غُضَّ ٱلطَّرْفَ إِنْ عَثَرَا

ḤISAÑW-WA MA'NAÑW- WA GẖUDDA-Ṭ-ṬARFA 'IN 'ATẖARĀ

{in} sense and meaning and lower the gaze if {one of them} stumbles.

وَ رَاقِبِ ٱلشَّيْخَ فِى أَحْوَالِهِ فَعَسَىٰ

WA RĀQIBI-Sẖ-SẖAYKẖA FĪ 'AḤWĀLIHI FA'ASĀ

Watch the Sẖaykẖ in his states and it just might be

يَرَى عَلَيكَ مِنَ ٱسْتِحْسَانِهِ أَثَرًا

YARA 'ALAYKA MINA-S-TIḤSĀNIHI 'ATẖRĀ

a trace of his approval will appear upon you.

وَ قَدِّمِ ٱلْجِدَّ وَ ٱنْهَضْ عِنْدَ خِدْمَتِهِ

WA QADDIMI-L-JIDDA WA-N-HAḌ 'INDA KẖIDåMATIH

Proceed earnestly and rise to serve him

عَسَاهُ يَرْضَىٰ وَ حَاذِرْ أَنْ تَكُنْ ضَجِرَا

'ASĀHU YARḌĀ WA ḤĀDẖIR 'AN TAKUN ḌAJIRĀ

Perhaps he will approve, but beware of his being annoyed.

فَفِي رِضَاهُ رِضَا ٱلْبَارِي وَ طَاعَتُهُ

FA-FĪ RIḌĀHU RIḌĀ-L-BĀRĪ-WA ṬĀ'ATUH

For in his satisfaction {is} the satisfaction of The Shaper and obedience {to} him

❀

يَرْضَى عَلَيْكَ فَكُنْ مِنْ تَرْكِهَا حَذِرَا

YARḌA 'ALAYKA FA-KUN MIN TARKIHĀ ḤADḤIRĀ

is His satisfaction with you so beware of taking leave of it.

وَ ٱعْلَمْ بِأَنَّ طَرِيقَ ٱلْقَومِ دَارِسَةً

WA-'LAM BI-'ANNA TARĪQA-L-QAWMI DĀRISATA

And know that the Path of the Folk is effacement

❀

وَ حَالُ مَنْ يَدَّعِيهَا ٱلْيَومَ كَيْفَ تَرَى

WA ḤĀLU MAÑY- YADDA'ĪHĀ-L-YAWMA KAYFA TARĀ

and the state of who today claims it is as you can see.

مَتَى أَرَاهُمْ وَ أَنَّى لِي بِرُؤَيَتِهِمْ

MATĀ 'ARĀHUM WA 'ANNA LĪ BI-RU'WAYATIHIM

When will I see them and where to behold them

❀

أَوْ تَسْمَعُ ٱلأُذْنُ مِنِي عَنْهُمُوا خَبَرَا

'AW TASMA'U-L-'UḌNU MINĪ 'ANHUMŪ KḤABARĀ

or my ear to hear news of them?

مَنْ لِي وَ أَنَّىٰ لِمِثْلِي أَنْ يُزَاحِمَهُمْ

MAL-LĪ WA 'ANNĀ LI-MITḫLĪ 'AY-YUZĀḤIMAHUM

Who am I to throng with them

❀

عَلَىٰ مَوَارِدَ لَمْ آلَفْ بِهَا كَدَرَا

'ALA MAWĀRIDI LAM ĀĀLAF BIHĀ KADARĀ

by the watering places set apart from the turbid roil?

أُحِبُّهُمْ وَ أُدَارِيهِمْ وَ أُوثِرُهُمْ

'UḤIBBUHUM WA 'UDĀRĪHIM WA 'ŪTḫIRUHUM

I love them and I revolve around them and I am imprinted by them

❀

بِمُهْجَتِي وَ خُصُوصًا مِنْهُمُ نَفَرَا

BI-MUHJATĪ WA KḫUṢŪṢAM-MINHUMU NAFARĀ

in my innermost heart's blood and especially a certain band of them.

قَوْمٌ كِرَامُ ٱلسَّجَايَا حَيْثُمَا جَلَسُوا

QAWMUN KIRĀMUS-S-SAJĀYĀ ḤAYTḫUMĀ JALASŪ

A Folk of Noble nature. Wherever they may sit

❀

يَبْقَى ٱلْمَكَانُ عَلَى آثَارِهِمْ عَطِرَا

YABåQA-L-MAKĀNU 'ALA ĀĀTḫĀRIHIM 'AṬIRĀ

there remain in that place the traces of their frangrance[1].

{[1] or: *the fragrance of their traces*}

يَهْدِى ٱلتَّصَوُّفُ مِنْ أَخْلَاقِهِمْ طَرَفًا

YAHDĪ-T-TAṢAWWUFU MIN 'AKḤLĀQIHIM ṬARAFĀ

Taṣawwūf is guided by their rare and steadfast character,

❀

حُسْنُ ٱلتَّالُفِ مِنْهُمْ رَاقَنِى نَظَرَا

ḤUSNU-T-TĀLUFI MINHUM RĀQANĪ NAḌḤARĀ

their easy friendship {brings} twinkles of delight to my eye.

هُمْ أَهْلُ وُدِّى وَ أَحْبَابِى ٱلَّذِينَ هُمُ

HUM 'AHLU-W-WŪDDĪ WA 'AḤBĀBĪ-L-LADḤĪNA HUM

They are my beloved family and are my lovers among whom

❀

مِمَنْ يَجُرُّ ذُيُولَ ٱلْعِزِّ مُفْتَخِرًا

MIMAÑY-YAJURRU DḤUYŪLA-L-'IZZI MUFTAKḤIRĀ

are those who trail the borders of shameless glory.

لَا زَالَ شَمْلِى بِهِمْ فِى ٱللَّهِ مُجْتَمِعًا

LĀ ZĀLA SḤAMLĪ BI-HIM FĪ-LLAHI MUJåTAMI'Ā

May I be gathered united with them in Allāh

❀

وَ ذَنْبُنَا فِيهِ مَغْفُورًا وَ مُغْتَفَرَا

WA DḤAMBUNĀ FĪHI MAGḤFURAÑW-WA MUGḤTAFARĀ

and our misdeeds forgiven and pardoned in Him.

ثُمَّ ٱلصَّلَاةُ عَلَىٰ ٱلْمُخْتَارِ سَيِّدِنَا مُحَمَّدٍ خَيرِ مَنْ أَوفَى وَ مَنْ نَذَرَا

طٰهٰ ۰ يٰسٓ ۰ حٰمٓ ۰ خَاتِمِ ٱلنَّبِيِّينَ
ٱلْمُرْسَلِ رَحْمَةً لِّلْعٰلَمِينَ مِنْ رَبِّ ٱلْعٰلَمِينَ
صَلَّى ٱللَّهُ عَلَيْهِ وَ سَلَّمَ

ṮUMMA-Ṣ-ṢALĀTU 'ALĀ-L-MUKḫTĀRI SAYYĪDINĀ MUḤAMMADIN
KḫAYRI MAN 'AWAFA WA MAN NADḫARĀ
◦ ṬĀ HĀ ◦ YĀ SIIN ◦ ḤĀ MIIM ◦ KḫĀTIMI-N-NABIYYĪN
AL-MURSALI-RAḤMATA-L-LIL'ĀLAMĪNA MI-R-RABBI-L-'ĀLAMĪN.
◦ ṢALLA-LLAHU 'ALAYHI WA SALLIM ◦

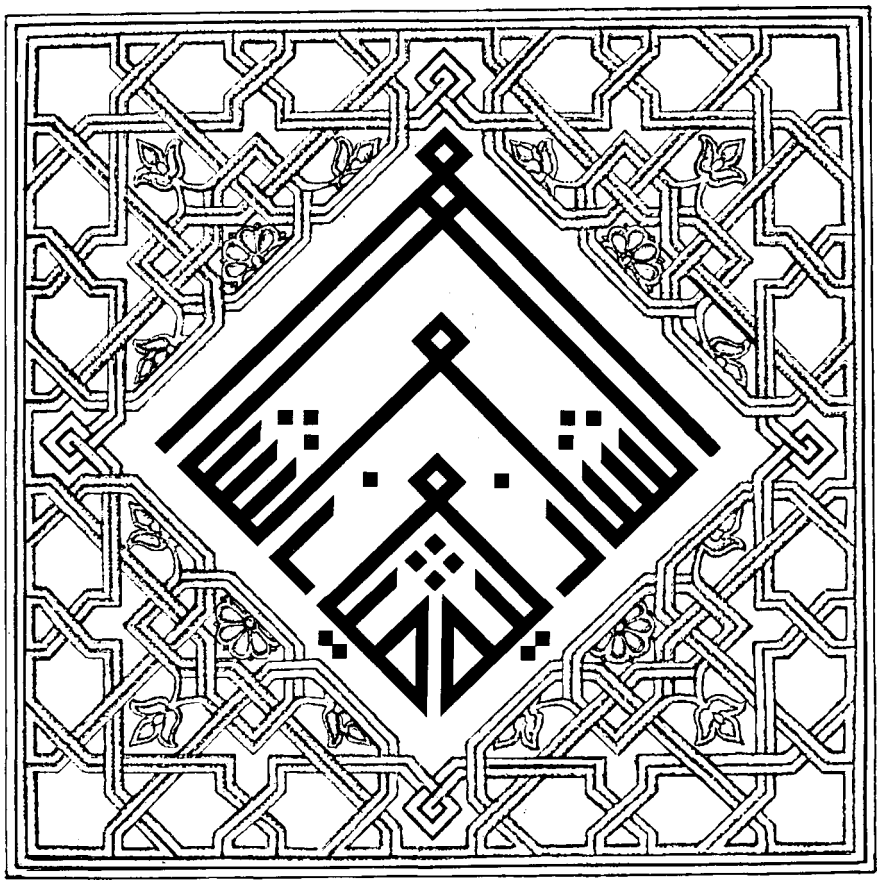
Then blessings upon the Chosen One, our Liege-lord, Muḥammad,
the best of those who promised and who vowed unto Allāh.
Ṭā Hā • Yā Siin • Ḥa Miim • Seal of the Prophets
The Messenger of Mercy to all the Worlds from the Sustainer of all the Worlds
Greetings of Allah and Peace be upon him

وَ سَلِّمْ عَلَىٰ جَمِيعِ ٱلْأَنْبِيَاءِ وَ ٱلْمُرْسَلِينَ
وَ جَمِيعِ ٱلْمَلَآئِكَةِ ٱلْمُقَرَّبِينَ
وَ ٱرْضَ عَنْ أَهْلِ ٱلْكِسَاءِ وَ آلِ ٱلْبَيتِ ٱلْكِرَامِ
وَ أَصْحَابِهِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ تَابِعِيهِمْ وَ عَلَيْنَا
وَ جَمِيعِ مَشَايِخِنَا وَ مُرَبِّينَا وَ مُرْشِدِينَا إِلَى ٱللَّهِ تَعَالَى
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

WA SALLIM 'ALĀ JAMĪ'I -L-'ANBĪYĀ'I WA-L-MURSALĪN
WA JAMĪ'I-L-MALĀĀĀ'IKATI-L-MUQARRABĪN
WA-R-ḌA 'AN 'AHLI-L-KISĀ'I WA ĀĀLI-L-BAYTI-L-KIRĀM
WA 'AṢḤĀBIHI 'AJåMA'ĪNA WA-T-TĀBI'ĪNA WA TĀBI'ĪHIMA WA 'ALAYNĀ
WA JAMĪ'I MASḫĀYIKḫINĀ WA MURRABĪNĀ WA MURSḫIDĪNĀ 'ILĀ ALLAHI TA'ĀLĀ
BI'IḤSĀNIN 'ILA YAWMI-D-DĪN

And peace be upon all of the Prophets and Messengers and all of the Angels Brought Near
and contentment be upon the People of the Cloak and the Family of the Noble House
and upon all of the Companions and Followers and their Followers and upon us
and all of our Venerable Masters and those who Foster us and our Guides to Allah the Most High
with Abiding Goodness to the Day of Judgement

الصلاة المشيشية



للعارف بالله القطب الشيخ سيدى عبد السلام بن مشيش

« قدس الله سره »

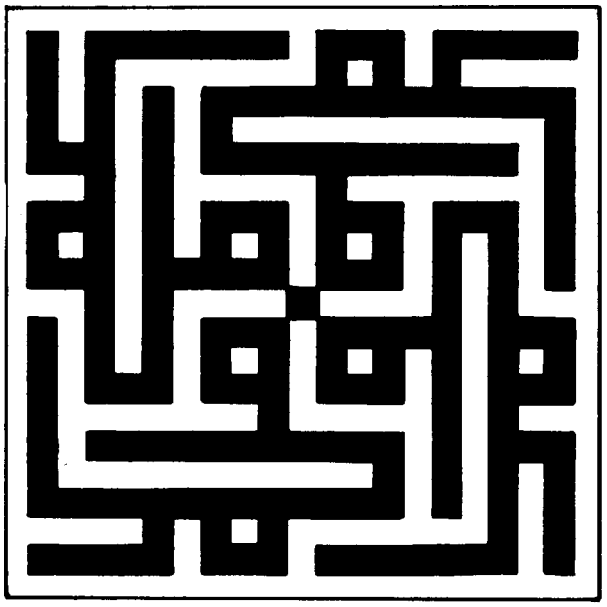
The Prayer *of* 'Ibn Mashīsh

by

The Knower by Allāh, The Pivot, Sīdī Sẖāykẖ 'Abd as-Salām Ibn Mashīsh

The Sẖaykẖ of our Sẖaykh Sīdī Abū-l-Ḥasan ash-Sẖādẖdẖulī

{ May Allāh sanctify their Secret }



The Name of the Seal of the Prophets, Muhammad
{ Blessings of Allāh and Peace be upon him }
&
Imām 'Alī, the Fourth Rightly Guided Khalīfah
{ May Allāh honour his face }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In The Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱللَّهُمَّ صَلِّ عَلَىٰ مَنْ مِنْهُ ٱنْشَقَّتِ ٱلْأَسْرَارُ

ALLĀHUMMA ṢALLĪ 'ALĀ MAM-MINHU-N-SḤAQQATI-L-'ASRĀR

Oh Allāh, blessings upon the one from whom are split open the secrets

وَ ٱنْفَلَقَتِ ٱلْأَنْوَارُ

WA-N-FALAQATI-L-'ANWĀR

And stream forth the lights

وَ فِيهِ ٱرْتَقَتِ ٱلْحَقَائِقُ

WA FĪHI-R-TAQATI-L-ḤAQĀ'ĪQå

And in him rose up the realities

وَ تَنَزَّلَتْ عُلُومُ آدَمَ فَأَعْجَزَ ٱلْخَلَائِقَ

WA TANAZALAT 'ULUMU ĀDAMA FA'A'JAZA-L-KḤALĀ'IQå

And in him descended the sciences of Ādam {by which} are made powerless all creatures

وَ لَهُ تَضَاءَلَتِ ٱلْفُهُومُ

WA LAHU TAḌĀ'ALATI-L-FUHŪM

And in front of him is diminished all understanding

فَلَمْ يُدْرِكْهُ مِنَّا سَابِقٌ وَ لاَ لاَحِقٌ

FALAM YUDRIKHU MINNĀ SĀBIQUÑW-WA LĀ LĀḤIQå

And no one {from among us} comprehends him in the past or in the future

فَرِيَاضُ ٱلْمَلَكُوتِ بِزَهْرِ جَمَالِهِ مُونِقَةٌ

FARIYĀḌU-L-MALAKŪTI BI-ZAHRI JAMĀLIHI MŪNIQAH

And the gardens of the Malakūt are beflowered by his beauty blossoming

وَ حِيَاضُ ٱلْجَبَرُوتِ بِفَيْضِ أَنْوَارِهِ مُتَدَفِّقَةٌ

WA ḤIYĀḌU-L-JABARŪTI BI-FAYḌI 'AÑWĀRIHI MUTADAFFIQAH

And the pools of the Jabarūt overflow by his lights outpouring

وَ لاَ شَيْءَ إِلاَ وَ هُوَ بِهِ مَنُوطٌ

WA LĀ SḤAY'A 'ILĀ WA HUWA BIHI MANŪṬå

And there is nothing except that to him it is linked

إِذْ لَوْلاَ ٱلْوَاسِطَةُ لَذْهَبَ كَمَا قِيلَ ٱلْمَوسُوطُ

'IDḤ LŌWLĀ-L-WĀS IṬATU LADḤHABA KAMĀ QĪLA-L-MAWSŪṬå

because if there were no intercessor everything would vanish as it is said

صَلاَةً تَلِيقُ بِكَ مِنْكَ إِلَيهِ كَمَا هُوَ أَهْلُهُ

ṢALĀTAN TALĪQU BIKA MINKA 'ILAYHI KAMĀ HUWA 'AHLUH

Blessings return by You from You to him as befits his state

اَللَّهُمَّ إِنَّهُ سِرُّكَ اَلْجَامِعُ الدَّالُّ بِكَ عَلَيْكَ

ALLAHUMMA 'INNAHU SIRRUKA-L-JĀMI'U-D-DĀLLU BIKA 'ALAYK

Oh my Allāh truly he is Your All Encompassing Secret who leads to You

وَ حِجَابُكَ اَلْأَعْظَمُ الْقَائِمُ لَكَ بَيْنَ يَدَيْكَ

WA ḤIJĀBUKA-L-'A'AḌḤAMU-L-QĀ'IMU LAKA BAYNA YADAYK

And Your Supreme Veil raised before You between Your Hands

اَللَّهُمَّ أَلْحِقْنِي بِنَسَبِهِ وَ حَقِّقْنِي بِحَسَبِهِ

ALLAHUMMA 'ALḤIQåNĪ BI-NASABIHI WA ḤAQQIQåNĪ BI-ḤASABIH

Oh my Allāh join me to his descendants and ascertain me by his account

وَ عَرِّفْنِي إِيَّاهُ مَعْرِفَةً أَسْلَمُ بِهَا مِنْ مَوَارِدِ اَلْجَهْلِ

WA 'ARRIFNĪ 'IYYĀHU MA'RIFATAN 'ASLAMU BIHĀ MIM MAWARIDI -L-JAHL

And {give} me to know him {with} knowledge that saves me from the wells of ignorance

وَ أَكْرَعُ بِهَا مِن مَوَارِدِ اَلْفَضْلِ

WA 'AKRA'U BIHĀ MIM MAWĀRIDI-L-FAḌL

And that I might drink to repletion from the wells of graciousness

وَ اَحْمِلْنِي عَلَى سَبِيلِهِ إِلَى حَضْرَتِكَ

WA-Ḥ-MILNĪ 'ALĀ SABĪLIHI 'ILĀ ḤAḌRATIK

And carry me on his path to Your Presence

حَمْلاً مَحْفُوفاً بِنُصْرَتِكَ

ḤAMLAM MAḤFŪFAM BI-NUṢRATIK

Carried surrounded by Your Victory

وَ أَقْذِفْ بِي عَلَى ٱلْبَاطِلِ فَأَدْمَغُهُ

WA 'AQADḤIF BĪ 'ALĀ-L-BĀṬILI FA'ADâMAGḤUH

And strike through me at the false that I may destroy it

وَ زُجَّ بِي فِي بِحَارِ الأَحَدِيَةِ

WA ZUJJA BĪ FĪ BIḤĀRI-L-'AḤADIYAH

And plunge me in the Seas of Oneness

وَ آنْشُلْنِي مِن أَوحَالِ ٱلتَّوْحِيدِ

WA-N-SḤULNĪ MIN 'AWḤĀLI-T-TAWḤĪD

And remove me from the quicksands[1] of Unicity

وَ أَغْرِقْنِي فِي عَيْنِ بَحْرِ ٱلْوَحْدَةِ

WA-GḤ-RIQâNĪ FĪ 'AYNI BAḤRI-L-WAḤDAH

And drown me in the Source of the Ocean of Unity

حَتَّى لاَ أَرَى وَ لاَ أَسْمَعَ وَ لاَ أَجِدَ وَ لاَ أُحِسَّ إِلاَّ بِهَا

ḤATTĀ LĀ 'ARĀ WA LĀ 'ASMA'A WA LĀ 'AJIDA WA LĀ 'UḤISSA 'ILLĀ BIHĀ

Until I do not see and I do not hear and I do not find and I do not sense except by It

[1] In the science of disputation {*'ilmu-l-jadali*} this is called "*al-makḥāzan*" or reprehensible speech and, as such, is used to make or drive home a point. In this case the Sḥaykḥ is talking about removal from the metaphoric tawḥīd of *kalām* {theology} and the *mutakallimūn* {theologians} to the real and actual experiential {*ḥaqīqah*} tawḥīd of the mutaṣawwifūn.

وَ ٱجْعَلِ ٱللَّٰهُمَّ ٱلْحِجَابَ ٱلأَعْظَمَ حَيَاةَ رُوحِي

WA-Jå-'ALI-L-LLĀHUMMA -L-ḤIJĀBA-L-'A'ḌḤAMA ḤAYĀTA RŪḤĪY

And make, oh my Allāh, the Supreme Veil [2] the life of my spirit

وَ رُوحَهُ سِرَّ حَقِيقَتِي

WA RŪḤAHU SIRRA ḤAQĪQATĪY

And his spirit the secret of my reality

وَ حَقِيقَتَهُ جَامِعَ عَوَالِمِي

WA ḤAQĪQATAHU JĀMI'A 'AWĀLIMĪY

And his reality the congruence of all my worlds

بِتَحْقِيقِ ٱلْحَقِّ ٱلأَوَّلِ

BI-TAḤQĪQI-L-ḤAQQI-L-'AWWAL

By the Realization of the Primal Truth

يَا أَوَّلُ • يَا آخِرُ • يَا ظَاهِرُ • يَا بَاطِنُ

YĀ 'AWWAL • YĀ ĀĀKḤIR • YĀ ḌḤĀHIR • YĀ BĀṬIN

Oh First • Oh Last • Oh Manifest • Oh Inmost Hidden

إِسْمَعْ نِدَآئِي بِمَا سَمِعْتَ بِهِ نِدَآءَ عَبْدِكَ زَكَرِيَّا

'ISMA' NIDĀĀ'ĪY BIMĀ SAMI'TA BIḤI NIDĀĀ'A 'ABåDIKA ZAKARĪYĀĀ

Hear my plea as You heard the plea of Your slave Zakarīyā

[2] { The Supreme Veil = Sayyidinā Muḥammad, blessings of Allāh and peace be upon him }

وَ آنْصُرْنِی بِكَ لَكَ

WA-'N-ṢURNĪ BIKA LAK

And grant me victory by You to You

وَ أَيِّدْنِی بِكَ لَكَ

WA 'AYYĪDNĪ BIKA LAK

And support me by You to You

وَ آجْمَعْ بَيْنِی وَ بَيْنَكَ

WA 'AJåMA' BAYNĪ WA BAYNAK

And make a connection between me and between You

وَ حُلْ بَيْنِی وَ بَيْنَ غَيْرِكَ

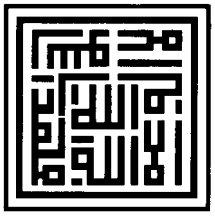
WA ḤUL BAYNĪ WA BAYNA GḤAYRIK

And come between me and between anything other than You.

اللهُ • اللهُ • اللهُ

ALLĀĀĀH • ALLĀĀĀH • ALLĀĀĀH

{ Hold each 'ĀĀĀ' for twelve slow measures }



This is the end of the text of aṣ-Ṣalātu-l-Mashḥīshḥiyyah. Upon completion it is customary to read the following:

إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ

'INNA-L-LADḤĪ FARAḌA 'ALAYKA-L-QUR'ĀNA LARĀĀDDUKA 'ILĀ MA'ĀDâ

Truly He Who made obligatory upon you the Qur'ān certainly will return you to your promised end.
{28:85}

رَبَّنَآ ءَاتِنَا مِن لَّدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

RABBANĀ 'ATINĀ MIL LADUNKA RAḤMATAÑW- WA HĀĪYY' LANĀ MIN 'AMRINĀ RASḤADĀ

Our Lord grant us directly from Your Presence the conditions leading to sure guidance
{18:10}

إِنَّ ٱللَّهَ وَ مَلَٰٓئِكَتَهُ يُصَلُّونَ عَلَى النَّبِىِّ
يَٰٓأَيُّهَا الَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَ سَلِّمُواْ تَسْلِيمًا

'INNA-LLĀHA WA MALĀĀ'IKATAHU YŪṢALLUNA 'ALA -N-NABĪYY
YĀ 'AYYUHĀ-L-LADḤĪNA 'ĀMANŪ ṢALLŪ 'ALAYHI WA SALLIMŪ TASLIMĀ

Truly Allāh and His Angels shower blessings on the Prophet
Oh you who believe, ask blessings on him and greet him with a worthy greeting.
{33:56}

صَلَوَاتُ ٱللَّهِ وَ سَلَامُهُ وَ تَحِيَاتُهُ وَ رَحْمَتُهُ وَبَرَكَاتُهُ
عَلَىٰ سَيِّدِنَا مُحَمَّدٍ
عَبْدِكَ وَ نَبِيِّكَ وَ رَسُولِكَ النَّبِىِّ الأُمِّىِّ
وَ عَلَىٰ آلِهِ وَ صَحْبِهِ وَ سَلِّمْ
عَدَدَ الشَّفْعِ وَ ٱلْوَتْرِ وَ عَدَدَ كَلِمَاتِ رَبِّنَا ٱلتَّامَّاتِ ٱلْمُبَارَكَاتِ

ṢALAWĀTU-L-LĀHI WA SALLĀMUHU WA TAḤIYĀTUHU WA RAḤMATUHU WA BARAKĀTUHU
'ALĀ SAYYĪDINĀ MUḤAMMADIN
'ABâDIKA WA NABĪYYIKA WA RASŪLIKA AN-NABĪYYI-L'UMMĪYY
WA 'ALĀ ĀĀLIHI WA ṢAḤBIHI WA SALLIM
'ADADA-Sḥ-SḤAF'I WA-L-WATRI WA 'ADADA KALIMĀTI RABBINĀ-T-TĀMMĀTI-L-MUBĀRAKĀT

Blessings of Allāh and His Peace and His Greetings and His Mercy and His Grace on our Liege-lord Muḥammad.
Your Slave and Your Prophet and Your Messenger; the Unlettered Prophet;
and upon his Family and his Companions.
Peace multiplied by the even and the odd and multiplied by the Perfect and Blessed Words of our Sustainer.

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ
وَ سَلَامٌ عَلَى ٱلْمُرْسَلِينَ
وَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ

SUBḤĀNA RABBIKA RABBI-L-L'IZZATI 'AMMĀ YAṢIFŪN
WA SALĀMUN 'ALA -L-MURSALĪN
WA-L-ḤAMDU LILLĀHI RABBI-L-'ĀLAMĪN

Glorifed be your Sustainer • The Lord of Glory and Mercy • beyond all which they attribute
and Peace be upon the Messengers
and Praise be to Allāh, Lord of all the worlds.
{37:180-183}

ٱلْفُ سَلَامٍ ٠ ٱلْفُ سَلَامٍ ٠ ٱلْفُ ٱلْفِ سَلَامٍ فِى قُلُوبِنَا

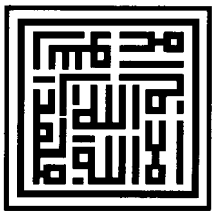
ALFU SALLĀM • ALFU SALLĀM • ALFU ĀLFI SALLĀMIN FĪ QULŪBINĀ

Thousand fold Peace, Thousand fold Peace, Thousand thousand fold Peace in our Hearts

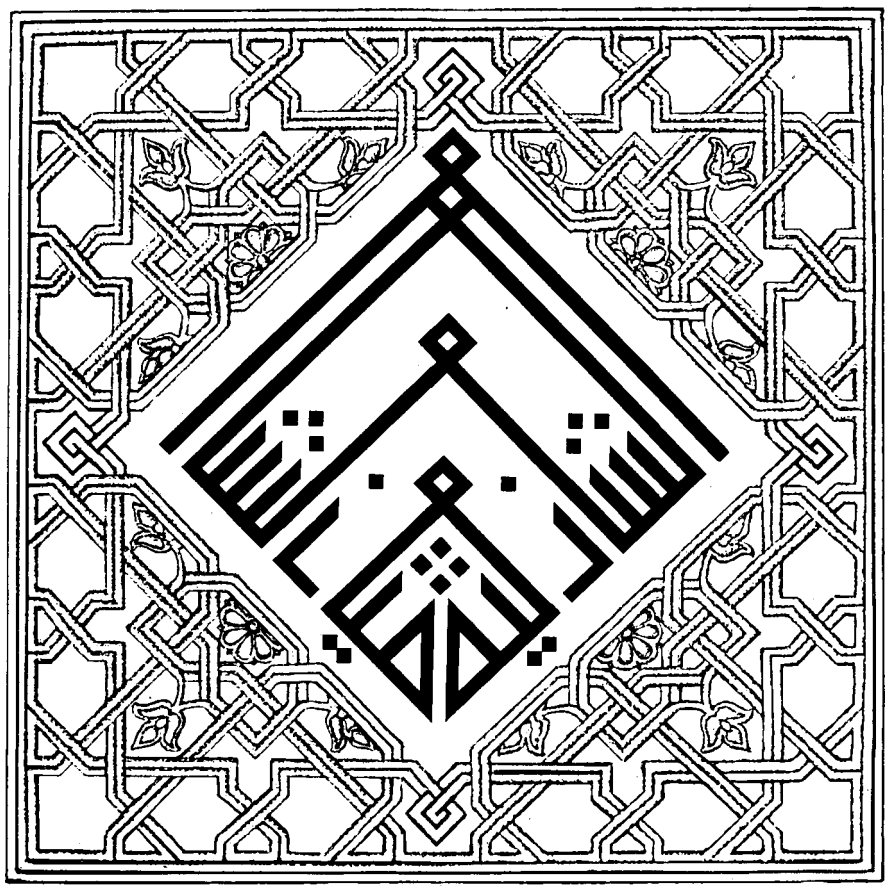
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

WA LĀ ḤAWLA WA LA QUWWATA 'ILLĀ BI-LLĀHI-L-'ALIYYĪ-L-'AḌḤĪM

And there is no Power and no Strength except with Allāh, The All High, The Exalted



حزب البحر



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

« قدس الله سره »

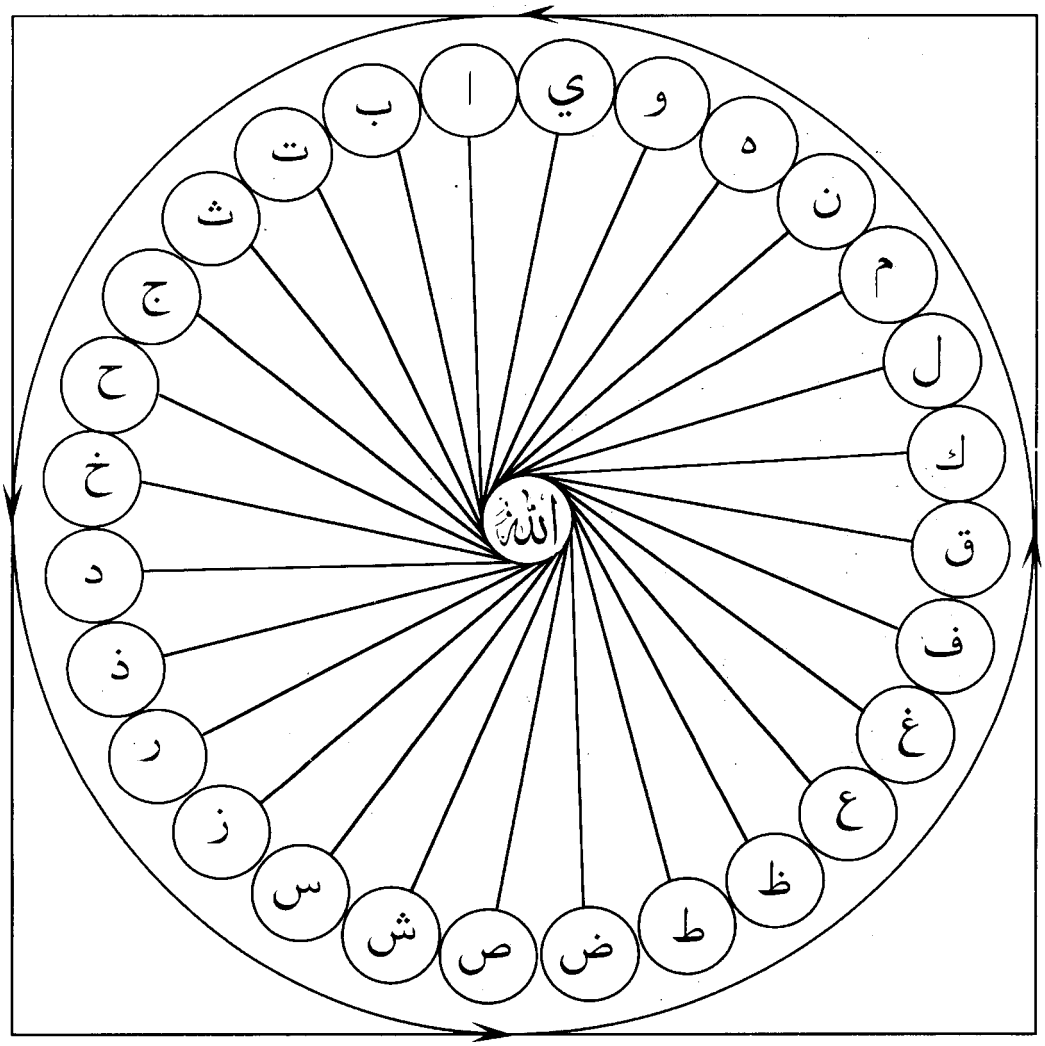
Orison of the Sea

by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }

◦ BISMILLĀHI-R-RAḤMĀNI-R-RAḤĪM ◦
MUḤAMMADUR-RASŪLU-LLAH ◦
WA-L-LADḤĪNA MA'AHŪ 'ASḤIDDĀĀ'U 'ALA-L-KUFFĀR ◦ RUḤAMĀĀ'U BAYNAHUM ◦
TARĀHUM RUKK'AN SUJJJADAÑY-YABâTAGḤŪNA FAḌLAM-MINA-LLAHI WA RIḌWĀNĀ ◦
SĪMMĀHUM FĪ WUJŪHIHIM-MIN 'ATḤARI-S-SUJŪD ◦
DḤĀLIKA MATḤALUHUM FĪ-T-TAWRĀTI WA MATḤALUHUM FĪ-L-'INJĪL ◦
KAZAR'AYN 'AKḤRAJA SḤAṬ'AHŪ FA'AZARAHŪ 'FĀSTAGḤLAḌḤA FĀSTAWĀ 'ALĀ SŪQIHĪ
YU'JIBU-Z-ZURRĀ'A LI-YAGḤĪḌḤA BIHIMU-L-KUFFĀR ◦
WA 'ADA-LLAHU-L-LADḤĪNA 'ĀMANŪ WA 'AMILŪ-Ṣ-ṢĀLIḤĀTI MINHUM
MAGḤFIRATAÑW-WA 'AJRAN 'AḌḤĪM ◦



ALIF ◦ BĀ' ◦ TĀ' ◦ ṮḤĀ' ◦ JĪM ◦ ḤĀ' ◦ KḤĀ' ◦ DĀL ◦ DḤĀL ◦ RĀ' ◦ ZAY ◦ SĪĪN ◦ SḤĪN ◦ ṢĀWD ◦
ḌĀWḌ ◦ ṬĀW ◦ ẒḤĀW ◦ 'AĪN ◦ GḤAĪN ◦ FĀ' ◦ QĀF ◦ KĀF ◦ LĀM ◦ MĪM ◦ NŪN ◦ HĀ' ◦ WĀW ◦ YĀ'

figure 11
28 Pearls from the Sea
{ Read the above 'āyah 29 of suratu-l-Fath and the letters before reciting Ḥizb al-Baḥr }
see page 222 for Arabic & translation of meaning

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱللَّهُمَّ يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا عَلِيمُ

ALLĀHUMMA • YĀ 'ALĪYYU YĀ 'AḌḤĪMU YĀ ḤALĪMU YĀ 'ALĪM

Oh Allāh, Oh Most High, Oh Exalted, Oh Gentle, Oh All-Knowing

أَنْتَ رَبِّي وَ عِلْمُكَ حَسْبِي

'ANTA RABBĪ WA 'ILMUKA ḤASBĪY

You are my Sustainer and Your Knowledge is my sufficiency

فَنِعْمَ ٱلرَّبُّ رَبِّي وَ نِعْمَ ٱلْحَسْبُ حَسْبِي

FANI'MA-R-RABBU RABBĪ WA NI'MA-L-ḤASBU ḤASBĪY

How excellent a Sustainer is my Sustainer, How excellent a Sufficer is my Sufficer

تَنْصُرُ مَنْ تَشَاءُ وَ أَنْتَ ٱلْعَزِيزُ ٱلرَّحِيمُ

TANṢURU MAN TASḤĀ'U WA'ANTA-L-'AZĪZU-R-RAḤĪM

You aid whom You choose and You are The All Powerful, The Mercy Bestowing

نَسْأَلُكَ ٱلْعِصْمَةَ فِي ٱلْحَرَكَاتِ وَ ٱلسَّكَنَاتِ وَ ٱلْكَلِمَاتِ وَ ٱلْإِرَادَاتِ وَ ٱلْخَطَرَاتِ

NAS'ALUKA-L-'IṢMATA FĪ-L-ḤARAKĀTI WA-S-SAKANĀTI-
WA-L-KALIMĀTI WA-L-'IRĀDĀTI WA-L-KḤAṬARĀT

We beseech Your protection in our movements and our stillness, in our words, in our desires and our thoughts

مِنْ ٱلشُّكُوكِ وَ ٱلظُّنُونِ وَ ٱلْأَوْهَامِ ٱلسَّاتِرَةِ
لِلْقُلُوبِ عَنْ مُطَالَعَةِ ٱلْغُيُوبِ

MIN ASḤ-SḤUKŪKI WA-ḌḤ-ḌḤUNŪNI WA-L-'AWHĀMI-S-SĀTIRATI
-LI-L-QULŪBI-'AN MUṬĀLA'ATI-L-GḤŪYŪBå

from the doubts and the suspicions and the illusions that veil our hearts from the perception of the Unseen.

فَقَدْ ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَ زُلْزِلُواْ زِلْزَالاً شَدِيداً

FAQADå 'UBåTULIYĀ-L-MU'MINŪNA WA ZULZILŪ ZILZĀLĀN SḤADĪDĀ

and truly *have the Believers been tested and shaken, shaken severely*
{33:11}

وَ إِذْ يَقُولُ ٱلْمُنَافِقُونَ وَ ٱلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
مَا وَ عَدَنَا ٱللَّهُ وَ رَسُولُهُ إِلاَّ غُرُوراً

WA 'IDḤ YAQŪLU-L-MUNĀFIQŪNA WA-L-LADḤĪNA FĪ QULŪBIHIM MARAḌUM-
MĀ WA 'ADANĀ-L-LĀHU WA RASŪLUHU 'ILLĀ GḤURŪRĀ

and if the hypocrites and those with doubting hearts say:
Allāh and His Messenger did not promise us other than delusion
{33:12}

فَثَبِّتْنَا وَ ٱنْصُرْنَا وَ سَخِّرْ لَنَا هَذَا ٱلْبَحْرَ

FATḤABBITNĀ WA-N-ṢURNĀ WA SAKḤKḤIR LANĀ HADḤĀ-L-BAḤR

Firmly root us and support us and subjugate to us this Sea

كَمَا سَخَّرْتَ ٱلْبَحْرَ لِمُوسَى

KAMĀ SAKḤKḤARTA-L-BAḤRA LI-MŪSĀ

As You subjugated the Sea to Mūsā
{ Peace be upon him }

وَ سَخَّرْتَ ٱلنَّارَ لِإِبْرَاهِيمَ

WASAKḤKḤARTA-N-NĀRA LI'IBåRAHĪM

And You subjugated the Fire to 'Ibrāhīm
{ Peace be upon him }

وَ سَخَّرْتَ ٱلْجِبَالَ وَ ٱلْحَدِيدَ لِدَاوُدَ

WASAKḤKḤARTA-L-JIBĀLA WA-L-ḤADĪDA LI-DĀWŪDå

And You subjugated the Mountains and the Iron to Dāwūd
{ Peace be upon him }

وَ سَخَّرْتَ ٱلرِّيحَ وَ ٱلشَّيَاطِينَ وَ ٱلْجِنَّ لِسُلَيْمَانَ

WA SAKḤKḤARTA-R-RĪḤA WA-Sḥ-SḤAYĀṬĪNA WA-L-JINNA LI-SULAYMĀN

And You subjugated the Wind and the Demons and the Jinns to Sulāymān
{ Peace be upon him }

وَ سَخِّرْلَنَا كُلَّ بَحْرٍ هُوَ لَكَ فِي ٱلأَرْضِ وَ ٱلسَّمَاءِ وَ ٱلْمُلْكِ وَ ٱلْمَلَكُوتِ

WA SAKḤKḤIRLANĀ KULLA BAḤRIN HUWA LAKA
FĪ-L-'ARḌI WA-S-SAMĀ'I WA-L-MULKI WA-L-MALAKŪT

So subjugate to us every Sea of Yours on the Earth, in the Skies, the Dominions and the Heavenly Pleroma

وَ بَحْرَ ٱلدُّنْيَا وَ بَحْرَ ٱلآخِرَةِ

WA BAḤRA-D-DUNYĀ WA BAḤRA-L-ĀĀKḤKḤIRAH

And the Sea of this World and the Sea of the World to come

وَ سَخِّرْلَنَا كُلَّ شَيْءٍ يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

WASAKḤIR LANĀ KULLA SḤAY'IÑY-YĀ MAM BIYĀDIHI MALAKŪTU KULLI SḤAY'

And subjugate to us everything Oh You in *Whose Hand is the dominion over every thing*

كٓهٰيٰعٓصٓ ◦ كٓهٰيٰعٓصٓ ◦ كٓهٰيٰعٓصٓ

KĀĀĀF HĀ YĀ ‘AYĪĪĪN ṢĀĀĀWD • KĀĀĀF HĀ YĀ ‘AYĪĪĪN ṢĀĀĀWD • KĀĀĀF HĀ YĀ ‘AYĪĪĪN ṢĀĀĀWD

{Hold the ĀĀĀ and ĪĪĪ for six counts. Hold the Ā for two counts.}

ٱنصُرْنَا فَإِنَّكَ خَيْرُ ٱلنَّـٰصِرِينَ

’UNṢURNĀ FA‘INNAKA KḪAYRU-N-NĀṢIRĪN

Aid us for You are *the best of those who aid*

وَ ٱفْتَحْ لَنَا فَإِنَّكَ خَيْرُ ٱلْفَاتِحِينَ

WA-F-TAḤ LANĀ FA’INNAKA KḪAYRU-L-FĀTIḤĪN

And open us for *You are the best that Opens*

وَ ٱغْفِرْ لَنَا فَاءِنَّكَ خَيْرُ ٱلْغَافِرِينَ

WA-GḪ-FIR LANĀ FA’INNAKA KḪAYRU-L-GḪĀFIRĪN

And forgive us for *You are the best of Forgivers*

وَ ٱرْحَمْنَا فَإِنَّكَ خَيْرُ ٱلرَّاحِمِينَ

WA-R-ḤAMNĀ FA’INNAKA KḪAYRU-R-RĀḤIMĪN

And show mercy to us for *You are the best of those who show Mercy*

وَ ٱرْزُقْنَا فَإِنَّكَ خَيْرُ ٱلرَّازِقِينَ

WA-R-ZUQ̊NĀ FA’INNAKA KḪAYRU-R-RĀZZIQĪN

And provide for us for *You are the best of Providers*

وَ ٱهْدِنَا وَ نَجِّنَا مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ

WA-H-DINĀ WA NAJJINĀ MINA-L-QĀWMI-Ḍḥ-ḌḥĀLIMĪN

And *Guide us* and *Deliver us from the hands of the oppressors*

وَ هَبْ لَنَا رِيحًا طَيِّبَةً كَمَا هِيَ فِي عِلْمِكَ

WA HABå LANĀ RĪḤAN ṬAĪYYBATAN KAMĀ HIYĀ FĪ 'ILMIK

And grant us a fair wind according to Your Knowledge

وَ ٱنْشُرْهَا عَلَيْنَا مِنْ خَزَائِنِ رَحْمَتِكَ

WA-N-SḤURHĀ 'ALAYNĀ MIN KḤAZĀ'INI RAḤMATIK

Waft it upon us from *the Treasures of Your Mercy*

وَ ٱحْمِلْنَا بِهَا حَمْلَ ٱلْكَرَامَةِ مَعَ ٱلسَّلَامَةِ وَ ٱلْعَافِيَةِ فِي ٱلدِّينِ وَ ٱلدُّنْيَا وَ ٱلْآخِرَةِ

WA-Ḥ-MILNĀ BIHĀ ḤAMLA-L-KARĀMATI MA'A-S-SALĀMATI WA-L-'ĀFIYATI-FĪ-D-DĪNI WA-D-DUNYĀ WA-L-ĀĀKḤIRAH

Carry us by the conveyance of Your Generosity with Peace and Well Being
In our spiritual life and our worldly life and our life to come.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

You are powerful over all things
{3:26}

ٱللَّهُمَّ يَسِّرْلَنَا أُمُورَنَا مَعَ ٱلرَّاحَةِ لِقُلُوبِنَا وَ أَبْدَانِنَا

ALLĀHUMMA YASSIRLANĀ 'UMŪRANĀ MA'A-R-RĀḤATI LI-QULŪBINĀ WA 'ABåDĀNINĀ

Oh my Allāh make easy for us our situation with rest for our hearts and our bodies

وَ ٱلسَّلَامَةَ وَ ٱلْعَافِيَةَ فِى دُنْيَانَا وَ دِينِنَا

WA-S-SALĀMATI WA-L-'ĀFIYĀTI FĪ DUNYĀNĀ WA DĪNINĀ

And peace and well-being in our worldly and spiritual { lives }.

وَ كُنْ لَنَا صَاحِبًا فِى سَفَرِنَا وَ خَلِيفَةً فِى أَهْلِنَا

WA KUN LANĀ ṢAḤIBAN FĪ SAFARINĀ WA KḤALIFATAN FĪ 'AHLINĀ

And be to us our Companion in our journey and Guardian of our family.

وَ ٱطْمِسْ عَلَىٰ وُجُوهِ أَعْدَائِنَا

WA-Ṭå-MIS 'ALĀ WŪJŪHI 'A'DĀ'INĀ

Efface the faces of our enemies

وَ ٱمْسَخْهُمْ عَلَى مَكَانَتِهِمْ فَلَا يَسْتَطِيعُونَ ٱلْمُضِىَّ وَ لَا ٱلْمَجِىءَ إِلَيْنَا

WA-M-SAKḤHUM 'ALĀ MAKĀNATIHIM FALĀ YĀSTAṬĪ'ŪNA-L-MUḌIYYA WA LĀ-L-MAJĪ'A 'ILAYNĀ

Freeze them in their places so that they are unable to go or come against us

وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَاسْتَبَقُوا۟ ٱلصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

WA LŌW NASḤĀ'U LAṬAMASNĀ 'ALĀĀ 'A'YŪNIHIM
FĀSTABAQŪ-Ṣ-ṢIRĀṬĀ F'ANNĀ YUBåṢIRŪN

If We willed We would have wiped out their eyes
then they would have raced to the Way, but how would they see?
{36:66}

وَ لَوْ نَشَاءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ
فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَ لَا يَرْجِعُونَ

WA LŌW NASḤA'U LAMASAKḤNAHUM 'ALĀ MAKĀNATIHIM
FAMĀ-S-TAṬĀ'Ū-MUḌIYYĀÑW-WA LĀ YĀRJI'ŪN

If We willed We would have frozen them in their places, neither could they go forth or return.
{36:67}

يٰسٓ

YĀ SĪĪN

{ hold second letter for six counts }

وَ ٱلْقُرءَانِ ٱلْحَكِيمِ

WA-L-QUR'ĀNI-L-ḤAKĪM

By the Wisdom Reading

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ

'INNAKA LAMINA-L-MURSALĪN

Truly you are from the Messengers

عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

'ALĀ ṢIRĀṬI-M-MUSTAQĪM

On a Straight Way

تَنْزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ

TANZĪLA-L-'AZĪZI-R-RAḤĪM

Sent down by the All Mighty, the Mercy Bestowing

لِتُنْذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ

LI-TUNDḤIRA QĀWMA-M-MĀĀ 'UNDḤIRA ĀBĀĀ'UHUM FAHUM GḤĀFILŪN

So that you may warn a people whose forefathers were never warned so that thus they are heedless

لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

LAQADå HAQQA-L-QAWLŪ 'ALĀĀ 'AKTḤARIHIM FAHUM LĀ YU'MINŪN

The Word has been proved True by most of them yet they will not believe[1]

إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ

'INNĀ JA'ALNA FĪĪ 'A'NĀQIHIM 'AGḤLĀLĀN FAHIYĀ 'ILĀ -'L'ADḤQĀNI FAHUM MUQåMAḤŪN

Behold We have placed fetters around their necks reaching to their chins so their heads are forced up

وَ جَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَـٰهُمْ فَهُمْ لَا يُبْصِرُونَ

WA JA'ALNĀ MIM BAYNI 'AYDĪHIM SADDAÑW-WA MIN KḤALFIHIM SADDAN
FA'AGḤSḤĀYNAHUM FAHUM LĀ YŪBåṢIRŪN

And We placed before them a barrier and behind them a barrier and We shrouded them so that they do not see
{36:1-9}

شَاهَتِ ٱلْوُجُوهُ • شَاهَتِ ٱلْوُجُوهُ • شَاهَتِ ٱلْوُجُوهُ

• SḤĀHATI-L-WŪJŪH • SḤĀHATI-L-WŪJŪH • SḤĀHATI-L-WŪJŪH •

Defaced • Defaced • Defaced

وَ عَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ وَ قَدْخَابَ مَنْ حَمَلَ ظُلْمًا

WA 'ANATI-L-WŪJŪHU LI-L-ḤAYYĪ -L-QAYYŪMI WA QADåKḤĀBA MAN ḤAMALA DḤULMĀ

Faces shall be humbled before The Living, The Self-Subsistent; frustrated is he who carries oppression.
{20:111}

طٰسٓ • حٰمٓ • عٓسٓقٓ

ṬĀW SĪĪĪN • ḤĀ MĪĪĪM • 'AYĪĪĪN SĪĪĪN QĀĀĀF

{ Hold ĀĀĀ and ĪĪĪ for six counts Hold Ā for two counts.}

[1] {The Word = Divine Revelation in general and Qur'ān in particular}

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

MARAJA-L-BAḤRĀYNI YĀLTAQIYĀNI BĀYNAHUMĀ BARZAKḤUN LĀ YĀBåGḤĪYĀN

He let forth the two seas that come together, between them is a barrier they do not pass
{55:19-20}

حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ

ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM

Say Ḥā Mīīm six times pointing to the right and forward, upwards and downwards, left and behind, saying internally:
"By Allāh all evil and catastrophe coming from these six directions is erased
By the barakah of these letters good comes from the six directions."
Say Ḥā Mīīm the seventh time on your breath into your upraised hands and then pass them across your face.
At the same time image Ḥā Mīīm written in light within and across your breast from right to left.

حُمَّ ٱلْأَمْرُ وَ جَاءَ ٱلنَّصْرُ فَعَلَيْنَا لَا يُنْصَرُونَ

ḤUMMA -L'AMRU WA JĀ'A -N-NAṢRU FA'ALAYNĀ LA YUNṢARŪN

The matter is decreed, *Victory came*, against us *they shall not be victorious.*

حٰمٓ • تَنْزِيلُ ٱلْكِتَابِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ

ḤĀ MĪĪM • TANZĪLU-L-KITĀBI MIN ALLĀHI-L-'AZĪZI-L-'ALĪM

ḤĀ MĪĪM, The Book came down from Allāh, The All Mighty, The All Knowing;
{41:1-2}

غَافِرِ ٱلذَّنْبِ وَ قَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ

GḤĀFIRI-DḤ-DḤANBI WA QĀBILI-T-TĀWBI SḤADĪDI-L-'IQĀBI DḤI-Ṭ-ṬAWL

Pardoner of sin, Accepter of penitence, Terrible in retribution, The Bountiful;.

لَا إِلَٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ

LĀ 'ILĀHA 'ILLĀ HUWA 'ILAYHI-L-MAṢĪR

No deity except Him, to Him is the Homecoming.
{40:3}

بِسْمِ ٱللَّهِ بَابُنَا

BISMI-LLĀHI-BĀBUNĀ

In the Name of Allah is our door

تَبَارَكَ حِيطَانُنَا

TABĀRAKA ḤĪṬĀNUNĀ

Tabaraka our walls

يٰسٓ سَقْفُنَا

YĀ SĪĪN SAQåFUNĀ

Yā Sīīn our roof

كٓهٰيٰعٓصٓ كِفَايَتُنَا

KĀĀĀF HĀ YĀ ‘AĪĪN ṢĀĀĀWD KIFĀYĀTUNĀ

Kāāāf Hā Yā ‘Ayīīn Ṣāāāwd our sufficiency

حٰمٓ عٓسٓقٓ حِمَايَتُنَا

ḤĀ MĪĪM ‘AYĪĪN SĪĪN QĀĀĀF ḤIMĀYATUNĀ

Hā Mīīm ‘Ayīīn Sīīn Qāāāf our protection

فَسَيَكْفِيكَهُمُ ٱللَّهُ وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

FA SAYAKFĪKAHUMU-LLĀHU WA HUWA-S-SAMĪ‘U-L-‘ALĪM
{3 x }
And Allāh will suffice you against them and He is the All-Hearing, the All-Knowing
{2:137}

سِتْرُ ٱلْعَرْشِ مَسْبُولٌ عَلَيْنَا

SITRU-L'ARSḤI MASBŪLUN 'ALAYNĀ

The veil of the Throne is extended over us

وَ عَيْنُ ٱللَّهِ نَاظِرَةٌ إِلَيْنَا

WA 'AYNU-LLĀHI NĀḌḤIRATUN 'ILAYNĀ

The Eye of Allāh beholds us

بِحَوْلِ ٱللَّهِ لَا يُقْدَرُ عَلَيْنَا

BI-ḤAWLI-LLAHI LĀ YUQåDARU 'ALAYNĀ

By the Power of Allāh none may decree evil upon us

وَ ٱللَّهُ مِنْ وَرَآئِهِم مُّحِيطٌ

WA-LLĀHU MIÑW-WARĀ'IHIM MUḤĪṬå

And Allāh, all unseen, has surrounded them.
{85:20}

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ • فِى لَوحٍ مَحْفُوظٍ

BAL HUWA QUR'ĀĀNU-M-MAJĪDå • FĪ LAWḤĪM MAḤFŪḌḤ

Truly it is a glorious Reading • In a preserved Tablet
{85:21-22}

فَٱللَّهُ خَيْرٌ حَافِظًا وَ هُوَ أَرْحَمُ ٱلرَّاحِمِينَ

FĀ-LLAHU KḤĀYRUN ḤĀFIḌḤAÑW-WA HUWA 'ARḤAMU-R-RĀḤIMĪN
{3 x }
Allāh is the Best Protector and *He is the Most Merciful Bestower of Mercy*
{12:92}

إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَابَ ۖ وَ هُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ

'INNA WALĪYYIA-LLĀHU-L-LADḤI NAZZALA-L-KITĀBA WA HUWA YĀTAWALLĀ-Ṣ-ṢĀLIḤĪN
{3 x }
Truly my Protector is Allāh who sent down The Book and He protects the Righteous
{7:196}

حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَ هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

ḤASBIYA-LLĀHU LĀ 'ILĀHA 'ILLĀ HUWA 'ALAYHI TAWAKKALTU
WA HUWA RABBU-L-'ARSḤI-L-'AḌḤĪM
{3 x }
Sufficent for me is Allāh, there is no deity other than He, on Him I place my trust,
He is the Lord of the Glorious Throne.
{9:129}

بِسْمِ ٱللَّهِ ٱلَّذِى لَا يَضُرُّ مَعَ ٱسْمِهِ شَىْءٌ فِى ٱلْأَرْضِ وَ لَا فِى ٱلسَّمَاءِ
وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

BISMI-LLĀHI-LADḤĪ LĀ YĀḌURRU MA'A-S-MIHI SḤAYUN FĪ-L-ARḌI WA LĀ FĪ-S-SAMĀ'I
WA HUWA-S-SAMĪ'U -L-'ALĪM
{3 x }
In the Name of Allāh with whose Name no harm shall come to anything on the earth or in the skies and He is All-Hearing and All-Knowing.

أَعُوذُ بِكَلِمَاتِ ٱللَّهِ ٱلتَّامَّاتِ مِن شَرِّ مَا خَلَقَ

'Ā'ŪḌU BI-KALIMĀTI-LLAHI-T-TĀMMĀTI MIN SḤARRI MĀ KḤALAQå
{3 x }
I take refuge in the Perfect Words of Allāh from the evil of what He created.

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِىِّ ٱلْعَظِيمِ

WA LĀ HĀWLA WA LĀ QUWWATA 'ILLA BILLĀHI-L-'ALIYYĪ-L-'AḌḤĪM

and there is no Power and no Might except with Allāh, The Exalted, The Glorious.

This completes the Ḥizb.
It is customary on completion to read the following:

وَ صَلَّى ٱللَّهُ عَلَىٰ سَيِّدِنَا وَ نَبِيِّنَا وَ أَمِيرِنَا وَ مَوْلَانَا
وَ شَفِيعِنَا وَ حَبِيبِنَا مُحَمَّد
• طٰهٰ • يٰسٓ • حٰمٓ • خَاتِمِ ٱلنَّبِيِّينَ •
ٱلْمُرْسَلِ رَحْمَةً لِّلْعَٰلَمِينَ مِنْ رَبِّ ٱلْعَٰلَمِينَ
صَلَّى ٱللَّهُ عَلَيْهِ وَ سَلَّمَ

WA ṢALA-LLAHU ‘ALĀ SAYYĪDINĀ WA NABIYYĪNĀ WA ‘AMĪRINĀ WA MAWLĀNĀ
WA SḤAFIYĪ‘INĀ WA ḤABĪBINĀ MUḤAMMAD
ṬĀ HĀ • YĀ SĪĪN • ḤĀ MĪĪM • KḤĀTIMI-N-NABIYYĪN
AL-MURSALI-RAḤMATA-L-LI‘ĀLAMĪNA MI-R-RABBI-L-‘ĀLAMĪN
• ṢALLĀ-LLĀHU ‘ALAYHI WA SALLAM •

And the Greetings of Allāh upon our Liege-lord and Prophet and Commander and Protector
and Intercessor and Beloved Muḥammad
ṬĀ HĀ • YĀ SĪĪN • ḤĀ MĪĪM
Seal of the Prophets
The Messenger of Mercy to all the Worlds from the Sustainer of all the Worlds
Greetings of Allāh and Peace be upon him

وَ سَلَّمٌ عَلَىٰ جَمِيعِ ٱلْأَنْبِيَاءِ وَ ٱلْمُرْسَلِينَ
وَ جَمِيعِ ٱلْمَلَآئِكَةِ ٱلْمُقَرَّبِينَ
وَ ٱرْضَ عَنْ أَهْلِ ٱلْكِسَاءِ وَ آلِ ٱلْبَيْتِ ٱلْكِرَامِ
وَ أَصْحَابِهِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ تَابِعِيهِمْ
وَ جَمِيعِ مَشَايِخِنَا وَ مُرَبِّينَا وَ مُرْشِدِينَا إِلَىٰ ٱللَّهِ تَعَالَىٰ
بِإِحْسَانٍ إِلَىٰ يَوْمِ ٱلدِّينِ

WA SALLAMUN ‘ALĀ JAMĪ‘I-L-’ANBĪYĀ’I WA-L-MURSALĪN
WA JAMĪ‘I-L-MALĀĀĀ’IKATI-L-MUQARRABĪN
WA-R-ḌA ‘AN ’AHLI-L-KISĀ’I WA ĀĀLI-L-BAYTI-L-KIRĀM
WA ’ĀṢḤĀBIHI ’AJâMA‘ĪN WA-T-TĀBI‘ĪNA WA TĀBI‘ĪHIMA
WA JAMĪ‘I MASḤĀĪKḤINĀ WA MURRABĪNĀ WA MURSḤIDĪNĀ ’ILLĀ ALLAHI TA‘ĀLĀ
BI’IḤSĀNIN ‘ILĀ YĀWMI-D-DĪN

And peace be upon all of the Prophets and Messengers and all of the Angels Brought Near
and contentment be upon the People of the Cloak and the Family of the Noble House
and upon all of the Companions and Followers and their Followers
and all of our Venerable Masters and those who Foster us and our Guides to Allāh the Most High
with abiding goodness to the Day of Judgement

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ
وَ سَلَامٌ عَلَى ٱلْمُرْسَلِينَ
وَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ

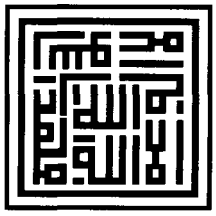
SUBåḤĀNA RABBIKA RABBI-L-L'IZZATI 'AMMĀ YAṢIFŪN
WA SALĀMUN 'ALĀ -L-MURSALĪN
WA-L-ḤAMDU LILLĀHI RABBI-L-'ĀLAMĪN

Glorified be your Sustainer • The Lord of Glory and Mercy • beyond all which they attribute
and Peace be upon the Messengers
and Praise be to Allāh the Lord of all the worlds.
{37:180-2}

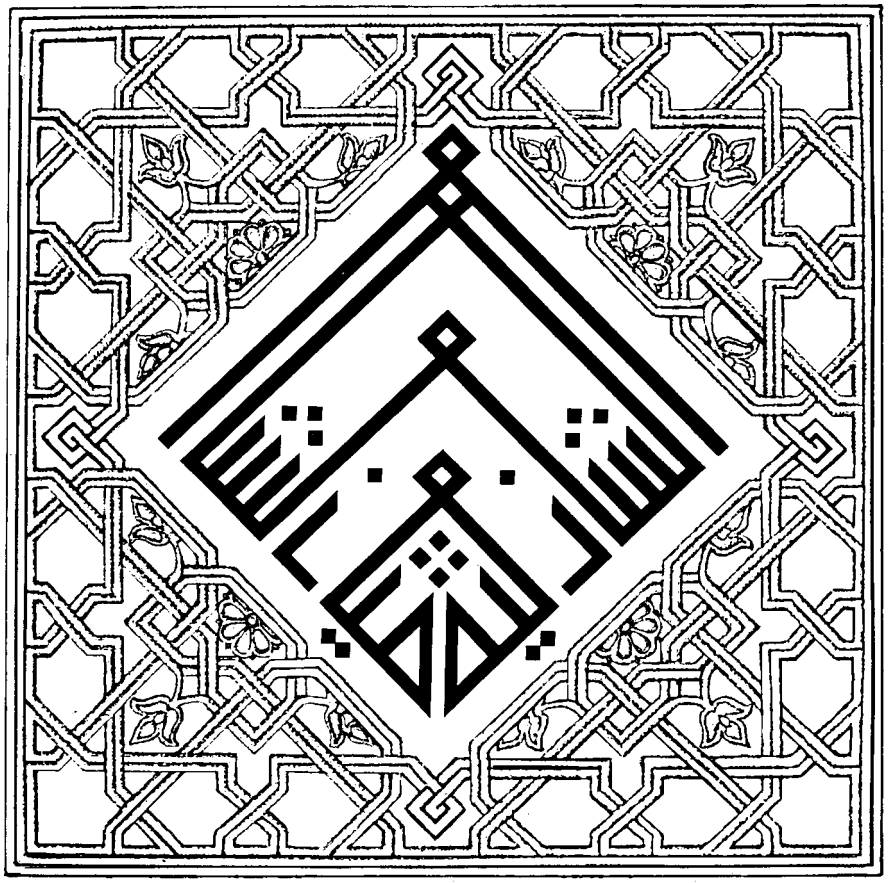
أَلْفُ سَلَامٍ ، أَلْفُ سَلَامٍ ، أَلْفُ أَلْفُ سَلَامٍ فِى قُلُوبِنَا

'ALFU SALLĀM • 'ALFU SALLĀM • 'ALFU 'ALFI SALLĀMIN FĪ QULŪBINĀ

Thousand fold Peace, Thousand fold Peace, Thousand thousand fold Peace in our Hearts



حِزبُ البَرّ



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

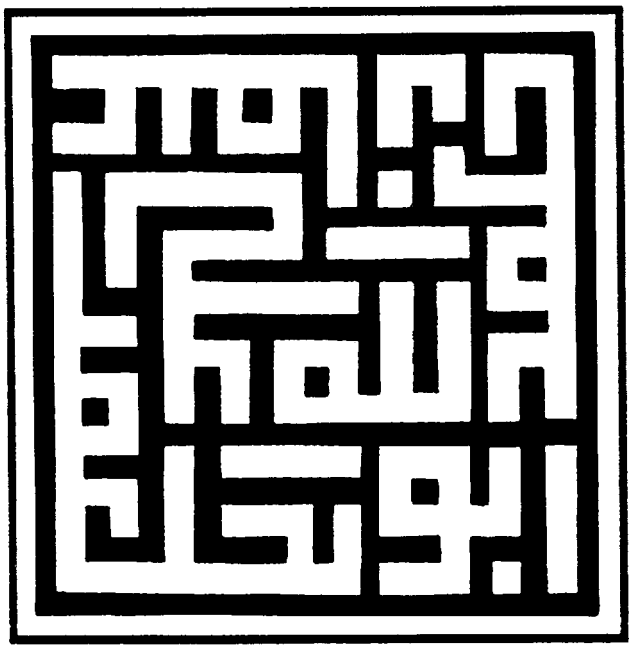
« قدس الله سره »

Orison of the Earth

by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }



The Name of Allāh
&
The Seal of the Prophets
{ peace and blessings of Allāh be upon him }
&
the four Rightly-guided Khulafā'
{ Allāh be content with them }

{ The Adamic Sources — see Introduction -p 22 }

بسم الله الرحمن الرحيم

الوقت المختار لهذا الحزب فى العرف الشاذلى،
بعد صلاة الصبح و لا يتكلم حال تلاوته،
و قد روى عن أبى الحسن، رضى الله عنه-أنه، قال عن حزب البر:
" من قرأ حزبنا فله مالنا و عليه ما علينا "

The chosen time for this Orison — in the canons of the Sḥādḥdḥuliyyah —
is after the morning Ṣalah and {the reciter is} not to speak {with others} during its recitation
It is reported that Sḥaykḥ Abu'l Ḥasan said concerning this Orison:
"He who reads our Orison will have what we have and upon him {will be} that which is upon us."

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'A'UDḥU BI-LLĀHI MINA-Sḥ-SḥAYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ

WA 'IDḥĀ JĀĀ'AKA-L-LADḥĪNA YU'MINŪNA BI'ĀYĀTINĀ FA QUL SALĀMUN 'ALAYKUM

And when there come to you believers in our Signs then say, "Peace be upon you."

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

KATABA RABBUKUM 'ALĀ NAFSIHI-R-RAḤMAH

Your Sustainer has written Mercy upon Himself

أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ

'ANNAHŪ MAN 'AMILA MINKUM SŪŪ'ĀM BI-JAHALĀTIN ṮUMMA TĀBA MIM BA'DIHI WA-'AṢLAḤ

whoeve of you works evil by ignorance then turns from it and afterward {makes} amends

فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ

FA'ANNAHU GḤAFURUR-R-RAḤĪM

Yet it is He, The Forgiving, the Mercy Full
{6:54}

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

BADĪ'U-S-SAMĀWĀTI WA-L-'ARḌ

The Originator of the Heavens and the Earth

أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ

'ANNĀ YAKŪNU LAHU WALADUÑW-WA LAM TAKUL-LAHU ṢĀḤIBAH

How could he have a child when He has no consort?

وَخَلَقَ كُلَّ شَىْءٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

WA KḤALAQA KULLA SḤAY'IÑW WA HUWA BI-KULLI SḤAY'IN 'ALĪM

And He created every thing and He has Knowledge of all things
{6:101}

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ

DḤĀLIKUMU-L-LLĀHU RABBUKUM • LĀĀ 'ILĀHA 'ILLĀ HUW

That is your Lord, Allāh • No deity except Him

خَـٰلِقُ كُلِّ شَيْءٍ فَٱعْبُدُوهُ ۚ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

KḤĀLIQU KULLI SḤAY'IN FA'BUDŪH • WA HUWA 'ALĀ KULLI SḤAY'IÑW-WAKĪL

The Creator of all things so worship Him • And He is over all things The Guardian
{6:102}

لَّا تُدْرِكُهُ ٱلْأَبْصَـٰرُ وَ هُوَ يُدْرِكُ ٱلْأَبْصَـٰرَ ۚ وَ هُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

LĀ TUDRIKUHU-L-'ABåṢARU WA HUWA YUDåRIKU-L-'ABåṢĀR • WA HUWA-L-LAṬĪFU-L-KḤABĪR

He cannot be grasped by insight yet He seizes seeing and He is The Subtle, The Aware
{6:103}

الٓرٰ • كٓهٰيٰعٓصٓ • حٰمٓ عٓسٓقٓ

ALIF LĀĀĀM RĀ' • KĀĀĀF HĀ YĀ AYĪĪĪN ṢĀĀĀWD • ḤĀ MĪĪĪM 'AYĪĪĪN SĪĪĪN QĀĀĀF

{Hold extended {ĀĀĀ) or {ĪĪĪ} letters six counts, {Ā} letters two counts}

رَبِّ ٱحْكُمْ بِٱلْحَقِّ ۚ وَ رَبُّنَا ٱلرَّحْمَـٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

RABBI-Ḥ-KUM BI-L-ḤAQQå, WA RABBUNĀ-R-RAḤMĀNU-L-MUSTA'ĀNU 'ALĀ MĀ TAṢIFŪN

My Lord! Judge Thou with Truth. Our Lord is the Mercy Full;
Whose Help is ever sought against what you ascribe {to Him}.
{21:112}

طٰهٰ •

• ṬĀW HĀ' •

مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ

MĀĀ 'ANZALNĀ 'ALAYKA-L-QUR'ĀNA LI-TASḤQĀĀ

We have not sent down upon you the Qur'ān to oppress {you}

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

'ILLĀ TADḤKIRATAL-L-LIMAÑY YAKḤSḤĀ

But as a reminder to him who fears

تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَ ٱلسَّمَٰوَٰتِ ٱلْعُلَى

TANZILA-M-MIMMAN KḤALAQA-L-'ARḌA WA-S-SAMĀWĀTI-L-'ULĀ

Sent down from Him Who created the earth and the heavens on high

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ

AR-RAḤMĀNU 'ALĀ-L-'ARSḤI-S-TAWĀ

The All-Mercy Full is firmly settled upon the 'Arsḥ

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَ مَا فِى ٱلْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ ٱلثَّرَىٰ

LAHU MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-'ARḌI WA MĀ BAYNAHUMĀ WA MĀ TAḤTA-Tḥ-ṮḤARĀ

Unto Him belongs what is in the heavens and what is in the earth
and what is between them and what is beneath the loam

وَ إِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَ أَخْفَى

WA 'IN TAJåHAR BI-L-QAWLI FA'INNAHU YA'ALAMU-S-SIRRA WA 'AKḤFĀ

And if you speak aloud He knows the secret and most hidden

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ

ALLĀHU LĀĀ 'ILĀHA 'ILLĀ HUW • LAHU-L-'ASMĀĀ'U-L-ḤUSNĀ

Allāh! No deity but He • To Him {belong} the Most Beauteous Names
{20:1-8]

اَللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّى بِاَلْجَهَالَةِ مَعْرُوفٌ
وَ أَنْتَ بِاَلْعِلْمِ مَوصُوفٌ

ALLĀHUMMA 'INNAKA TA'LAMU 'ANNĪ BI-L-JAHĀLATI MA'RUFŪÑW-
-WA 'ANTA BI-L-'ILMI MAWṢŪF

Oh Allāh, You know that I am known by my ignorance and You are distinguished by Your Knowledge.

وَ قَدْ وَسِعْتَ كُلَّ شَىْءٍ مِنْ جَهَالَتِى بِعِلْمِكَ

WA QADå WASI'TA KULLA SḤAY'IM-MIN JAHĀLATĪ BI-'ILMIK

Certainly You encompass every thing of my ignorance by Your Knowledge

فَسَعْ ذَٰلِكَ بِرَحْمَتِكَ كَمَا وَسِعْتَهُ بِعِلْمِكَ

FASA' DḤĀLIKA BI-RAḤMATIKA KAMĀ WASI'TAHU BI-'ILMIK

So encompass it with Your Compassion as You have encompassed {it} with Your Knowledge.

وَ اَغْفِرْلِى إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

WA-GḤ-FIRLĪ 'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

And forgive me {as} *Truly You have Power over all things*

يَا اَللَّهُ يَا مَالِكُ يَا وَهَّابُ

YĀ ALLĀHU YĀ MĀLIKU YĀ WAHHĀBå

Oh Allāh, Oh Sovereign, Oh Grantor

هَبْ لَنَا مِنْ نُعْمَاكَ مَا عَلِمْتَ لَنَا فِيهِ رِضَاكَ

HABå LANĀ MIN NU'MAKA MA 'ALIMTA LANĀ FĪHI RIḌĀK

Grant us from Your Bounty what You Know {has} in it what pleases You

وَ آكْسُنَا كِسْوَةً تَقِنَا بِهَا مِنَ آلْفِتَنِ فِى جَمِيعِ عَطَايَاكَ

WA-K-SUNĀ KISWATAN TAQINĀ BIHĀ MINA-L-FITANI FĪ JAMĪ'I 'AṬĀYAK

And attire us {in} raiment which safeguards us from all temptations You bestow upon us

وَ قَدِّسْنَا بِهَا عَنْ كُلِّ وَصْفٍ يُوجِبُ نَقْصًا
مِمَّا آسْتَأثَرْتَ بِهِ فِى عِلْمِكَ عَمَّنْ سِوَاكَ

WA QADDISNĀ BIHĀ 'AN KULLI WAṢFIY YŪJIBU NAQåṢAM
MIMMĀ-STA'ṮHARTA BIHI FĪ 'ILMIKA 'AMMAN SIWĀK

And sanctify us by it from each and every deficiency
brought about by anything not commensurate to what alone is in Your Knowledge.

يَا آللَّهُ يَا عَظِيمُ يَا عَلِىُّ يَاكَرِيمُ

YĀ ALLĀHU YĀ 'AḌḤĪMU YĀ 'ALĪYU YĀ KARĪM

Oh Allāh, Oh Sublime, Oh Exalted, Oh Beneficent

نَسْأَلُكَ آلْفَقْرَ مِمَّا سِوَاكَ وَ آلْغِنَى بِكَ حَتَّى لاَ نَشْهَدَ إِلاَّ إِيَّاكَ

NAS'ALUKA-L-FAQåRA MIMMĀ SIWĀKA WA-L-GḤINA BIKA ḤATTA LĀ NASḤHADA 'ILLĀ 'IYYĀK

We implore You that we may be destitute of everything but You
and that we be enriched so that we are witness to nothing but You.

وَ آلْطُفْ بِنَا فِيهِمَا لُطْفًا عَلِمْتَهُ يَصْلُحُ لِمَنْ وَالاَكَ

WA-L-ṬUF BINĀ FĪHIMĀ LUṬåFAN 'ALIMTAHU YAṢLUḤU LIMAÑW-WALĀK

And be tender with us in the ways of tenderness that You know will reform Your wali

وَ ٱكْسُنَا جَلَابِيبَ ٱلْعِصْمَةِ فِي ٱلْأَنْفَاسِ وَ ٱللَّحَظَاتِ

WA-K-SUNĀ JALĀBIBA-L-'IṢMATI FĪ-L-'ANFĀSI WA-L-LAḤADḤAT

And clothe us with robes of protection in our inspirations and our perceptions

وَ ٱجْعَلْنَا عَبِيدًا لَكَ فِي جَمِيعِ ٱلْحَالَاتِ

WA-Jå-'ALNĀ 'ABĪDAL LAKA FĪ JAMĪ'I-L-ḤĀLĀT

And cause us to worship You in all {of our} states

وَ عَلِّمْنَا مِنْ لَدُنْكَ عِلْمًا نَصِيرُ بِهِ كَامِلِينَ فِي ٱلْمَحْيَا وَ ٱلْمَمَاتِ

WA 'ALLIMNĀ MIL-LADUNKA 'ILMAN NAṢĪRU BIHI KĀMILĪNA FĪ-L-MAḤYĀ WA-L-MAMĀT

Teach us from Your Direct Knowledge rendering {us} by It perfect in our life and our death.

ٱللَّهُمَّ أَنْتَ ٱلْحَمِيدُ ٱلرَّبُّ ٱلْمَجِيدُ ٱلْفَعَّالُ لِمَا تُرِيدُ

ALLĀHUMMA 'ANTA-L-ḤAMĪDU-R-RABBU-L-MAJĪDU-L-FA'ĀLU LIMĀ TURĪDå

Oh Allāh, You {are} the Praised {and} the glorious Sustainer, Doer of what You wish.

تَعْلَمُ فَرْحَنَا بِمَاذَا وَ لِمَاذَا وَ عَلَىٰ مَاذَا وَ تَعْلَمُ حُزْنَنَا كَذَلِكَ

TA'LAMU FARḤANĀ BI-MĀDḤĀ WA LI-MĀDḤĀ WA 'ALA MĀDḤĀ WA TA'LAMU ḤUZNANĀ KADḤALIK

You know why we rejoice with what and for what and on what and You know our grief as well

وَ قَدْ أَوْجَبْتَ كَوْنَ مَا أَرَدْتَهُ فِينَا وَ مِنَّا

WA QADå 'AWJABåTA KAWNA MĀ 'ARADåTAHU FĪNĀ WA MINNĀ

And truly You have enjoined {upon us} what You wished for us and from us

وَ لاَ نَسْأَلُكَ دَفْعَ مَا تُرِيدُ

WA LA NAS'ALUKA DAF'A MĀ TURĪDå

We are not asking You to cease from what You want

وَ لَكِنْ نَسْأَلُكَ ٱلتَّأْيِيدَ بِرُوحٍ مِنْ عِنْدِكَ فِيمَا تُرِيدُ

WA LAKIN NAS'ALUKA-T-TA'YĪDA BI-RŪḤIM-MIN 'INDIKA FĪMĀ TURĪDå

but we ask support by the Spirit from You in what You want

كَمَا أَيَّدْتَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ خَاصَّةَ ٱلصِّدِّيقِينَ مِنْ خَلْقِكَ

KAMĀ 'AYYADTA 'AMBIYĀ'AKA WA RUSULAKA WA KḤĀṢṢATAN-Ṣ-ṢIDDĪQĪNA MIN KḤALQIK

As you supported Your Prophets and Your Messengers and the Elite of the Truthful from Your Creation

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have Power over all things
{3:26}

ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ عَالِمَ ٱلغَيْبِ وَ ٱلشَّهَادَةِ

ALLĀHUMMA FĀṬIRA-S-SĀMĀWĀTI WA-L-'ARḌ • 'ĀLIMA-L-GḤAYBI WA-SḤ-SḤAHĀDAH

Oh Allāh, Creator of the Heavens and the Earth • Knower of the Unseen and the Seen.

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ

'ANTA TAḤKUMU BĀYNA 'IBĀDIK

You judge between your slaves

فَهَنِيئًا لِمَنْ عَرَفَكَ فَرَضِيَ بِقَضَائِكَ وَ ٱلْوَيْلُ لِمَنْ لَّمْ يَعْرِفْكَ

FAHANĪ'AL-LIMAN 'ARAFAKA FARAḌIYĀ BI-QAḌĀ'IK WA-L-WĀYLU LIMAL-LAM YĀ'RIFK

Blissful is the one who knows You and is content with Your Decrees and woeful the one who does not know You.

بَلِ ٱلْوَيْلُ ثُمَّ ٱلْوَيلُ لِمَنْ أَقَرَّ بِوَحْدَانِيَّتِكَ وَ لَمْ يَرْضَ بِأَحْكَامِكَ

BALI-L-WĀYLU TḤUMMA-L-WĀYLU LIMAN 'AQARRA BI-WAḤDĀNIYYĀTIKA
WA LAM YARḌA BI'AḤKĀMIK

Truly woeful and again woeful is the one who acknowledges Your Unicity
and then is not content with Your Judgement.

ٱللَّهُمَّ إِنَّ ٱلْقَوْمَ قَدْ حَكَمْتَ عَلَيْهِمْ بِٱلذُّلِّ حَتَّى عَزُّواْ

ALLĀHUMMA 'INNA-L-QAWMA QADå ḤAKAMTA 'ALAYHIM BI-Dḥ-DḤULLI ḤATTA 'AZZŪ

Oh Allāh truly the Folk have been judged against by humiliation until they were exalted.

وَ حَكَمْتَ عَلَيْهِمْ بِٱلْفَقْدِ حَتَّى وَجَدُواْ

WA ḤAKAMTA 'ALAYHIM BI-L-FAQåDI ḤATTĀ WAJADŪ

And judged against by total loss so that they might be found.

فَكُلُّ عِزٍّ يَمْنَعُ دُونَكَ

FAKULLU 'IZZIN YĀMNA'U DŪNAK

And every honour bars {us} from You

فَنَسْأَلُكَ بَدَلَهُ ذُلاً تَصْحَبُهُ لَطَائِفُ رَحْمَتِكَ

FANAS'ALUKA BADALAHU DḤULLAN TAṢḤABUHU LAṬA'IFU RAḤMATIK

So we beseech You instead for humiliation accompanied by Your most tender Mercy.

وَ كُلُّ وَجْدٍ يَحْجُبُ عَنْكَ

WAKULLU WAJåDIY YAḤJUBU ‘ANK

And every presence conceals You

فَنَسْأَلُكَ عِوَضَهُ فَقْدًا تَصْحَبُهُ أَنْوَارُ مَحَبَّتِكَ

FANAS’ALUKA ‘IWAḌAHU FAQåDAN TAṢḤABUHU ’ANWĀRU MAḤABBATIK

So we beseech You {to} substitute a lostness accompanied by the Lights of Your Love

فَإِنَّهُ قَدْ ظَهَرَتِ ٱلسَّعَادَةُ عَلَىٰ مَنْ أَحْبَبْتَهُ

FA’INNAHU QADå ḌḤAHARATI-S-SA‘ĀDATU ‘ALĀ MAN ’AḤBABåTAH

Truly bliss manifests in those whom You Love.

وَ ظَهَرَتِ ٱلشَّقَاوَةُ عَلَى مَنْ غَيْرُكَ مَلَكَهُ

WA ḌḤAHARATI-Sḥ-SḤAQĀWATU ‘ALA MAN GḤAYRUKA MALAKAH

And wretchedness manifests in those possessed by other than You.

فَهَبْ لَنَا مِنْ مَوَاهِبِ ٱلسُّعَدَاءِ وَ ٱعْصِمْنَا مِنْ مَوَارِدِ ٱلْأَشْقِيَاءِ

FAHABå LANĀ MIM MAWĀHIBI-S-SU‘ADĀ’I WA-‘ṢIMNĀ MIM MAWĀRIDI-L-’ASḤQIYĀ’

So grant us from the endowments of the blissful and safeguard us from the ways of the wretched.

ٱللَّهُمَّ إِنَّا قَدْ عَجَزْنَا عَنْ دَفْعِ ٱلضُّرِّ عَنْ أَنْفُسِنَا

ALLĀHUMMA ’INNĀ QADå ‘AJAZNĀ ‘AN DAF‘I-Ḍ-ḌURRI ‘AN ’ANFUSINĀ

Oh Allāh truly we are unable to repel what we know will be harmful to ourselves

مِنْ حَيْثُ نَعْلَمُ بِمَا نَعْلَمُ

MIN ḤAYTḤU NA'LAMU BIMĀ NA'LAM

from what we know with what we know

فَكَيْفَ لَا نَعْجِزُ عَنْ ذَٰلِكَ مِنْ حَيْثُ لَا نَعْلَمُ بِمَا لَا نَعْلَمُ

FA-KAYFA LĀ NA'JIZU 'AN DḤĀLIKA MIN ḤAYTḤU LĀ NA'LAMU BIMĀ LĀ NA'LAM

so how can we repel that which we do not know when we do not know?

وَ قَدْ أَمَرْتَنَا وَ نَهَيْتَنَا

WA QADᾶ 'AMARTANĀ WA NAHAYTANĀ

And truly You commanded us and prohibited us

وَ ٱلْمَدْحَ وَ ٱلذَّمَّ أَلْزَمْتَنَا

WA-L-MADḤA WA-DḤ-DḤAMMA 'ALZAMTANĀ

and the praise and the blame You fixed upon us.

فَأَخُو ٱلصَّلَاحِ مَنْ أَصْلَحْتَهُ

FA'AKḤŪ-Ṣ-ṢALĀḤI MAN 'AṢLAḤTAH

Thus the brother {of} righteousness is he whom You corrected

وَ أَخُو ٱلْفَسَادِ مَنْ أَضْلَلْتَهُ

WA 'AKḤŪ-L-FASĀDI MAN 'AḌLALTAH

And the brother {of} corruption {is} he whom You led astray.

وَ ٱلسَّعِيدُ حَقًا مَنْ أَغْنَيْتَهُ عَنْ ٱلسُّؤَالِ مِنْكَ

WA-S-SA'ĪDU ḤAQAM-MAN 'AGḤNAYTAHU 'AN-S-SU'WĀLI MINK

And the blissful one in truth {is he} who is in no need of asking of You

وَ ٱلشَّقِيُّ حَقًا مَنْ حَرَمْتَهُ مَعَ كَثْرَةِ ٱلسُّؤَالِ لَكَ

WA-SḤ-SḤAQIYYU ḤAQAM-MAN ḤARAMTAHU MA'A KATḤRATI-S-SU'WĀLI LAK

And the wretched one in Truth {is he} who is denied in spite of constantly asking of You.

فَاغْنِنَا بِفَضْلِكَ عَنْ سُؤَالِنَا مِنْكَ

FĀGḤNINĀ BI-FAḌLIKA 'AN SU'ĀLINĀ MINK

So enrich us through Your Bounty by our not having to ask You

وَ لَا تَحْرِمْنَا مِنْ رَحْمَتِكَ مَعَ كَثْرَةِ سُؤَالِنَا لَكَ

WA LĀ TAḤRIMNĀ MIR-RAḤMATIKA MA'A KATḤRATI SU'ĀLINĀ LAK

And do not deprive us of Your Mercy by our constantly asking You.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALA KULLI SḤAY'IN QADĪR

You are Powerful over all things.
{3:26}

يَا شَدِيدَ ٱلْبَطْشِ

YĀ SḤADĪDA-L-BAṬåSḤ

Oh relentless Smasher

يَا جَبَّارُ يَا قَهَّارُ يَا حَكِيمُ

YĀ JABBĀRU YĀ QAHHĀRU YĀ ḤAKĪM

Oh Omnipotent, Oh Subduer, Oh Wise

نَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ • وَ نَعُوذُ بِكَ مِنْ ظُلْمَةِ مَا أَبْدَعْتَ

NA'ŪDḫU BIKA MIN-SḫARRI MĀ KḫALAQåT • WA NA'ŪDḫU BIKA MIN ḌḫULMATI MĀ 'ABåDA'T

We take refuge with You from the evil of that which You created
and we take refuge with You from the darkness and oppression of that which You originated.

وَ نَعُوذُ بِكَ مِنْ كَيْدِ ٱلنُّفُوسِ فِيمَا قَدَّرْتَ وَأَرَدْتَ

WA NA'ŪDḫU BIKA MIN KAYDI-N-NUFŪSI FĪMĀ QADDARTA WA'ARADT

and we take refuge with You from the slyness of the *nafs* in what You have decreed and desired

وَ نَعُوذُ بِكَ مِنْ شَرِّ ٱلْحُسَّادِ عَلَىٰ مَا أَنْعَمْتَ

WA NA'ŪDḫU BIKA MIN-SḫARRIL-L-ḤUSĀDI 'ALĀ MĀ 'AN'AMT

and we take refuge with You from the evil of the enviers for the bestowals of {Your} grace {upon us}

وَ نَسأَلُكَ عِزَّ ٱلدُّنْيَا وَ ٱلآخِرَةِ كَمَا سَأَلَكَهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ

WA NAS'ALUKA 'IZZA-D-DUNYĀ WA-L-ĀĀKḫIRATI
KAMĀ SA'ALAKAHU NABIYYUKA SAYYĪDUNĀ MUḤAMMAD

And we beseech You for honour in this life and the Last as was requested by Your Prophet, Our Master Muḥammad

صَلَّىٰ ٱللَّهُ عَلَيْهِ وَ سَلَّمَ

ṢALLĀ-LLĀHU 'ALAYHI WA SALLAM

Blessings of Allāh upon him and Peace

عِزَّ ٱلدُّنْيَا بِٱلإِيمَانِ وَ ٱلْمَعْرِفَةِ

'IZZA-D-DUNYĀ BI-L-'IMĀNI WA-L-MA'RIFAH

Honour in this life that stems from secure faith and spiritual knowledge

وَ عِزَّ ٱلآخِرَةِ بِٱللِّقَاءِ وَ ٱلْمُشَاهَدَةِ

WA 'IZZA-L-ĀĀKḤIRATI BI-L-LIQĀ'I WA-L-MUSḤĀHADAH

and honour in the life to come that comes from direct meeting and witnessing.

إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبٌ

'INNAKA SAMĪ'UN QARĪBUM MUJĪBå

Truly You are Hearing, Nearest, Responsive

ٱللَّهُمَّ إِنِّى أُقَدِّمُ إِلَيْكَ بَيْنَ يَدَىَّ كُلَّ نَفَسٍ
وَ لَمْحَةٍ وَ طَرْفَةٍ يَطْرِفُ بِهَا أَهْلُ ٱلسَّمَوَٰتِ وَ أَهْلُ ٱلأَرْضِ

ALLĀHUMMA 'INNI 'UQåDDIMU 'ILAYKA BAYNA YADAYYA KULLI NAFASIÑW-
WA LAMHATIÑW-WA -ṬARFATI YAṬåRIFU BIHĀ 'AHLU-S-SAMĀWĀTI WA 'AHLU-L-'ARḌ

Oh Allāh, I place before You between my hands every breath
and flashing glance and sparkle of the people of the heavens and the people of the earth

وَ كُلِّ شَىْءٍ هُوَ فِى عِلْمِكَ كَائِنٌ أَوْ قَدْ كَانَ

WA KULLI SḤAY'IN HUWA FĪ 'ILMIKA KĀ'INUN 'AW QADå KĀN

And every thing in Your Knowledge of what is or what was.

أُقَدِّمُ إِلَيْكَ بَيْنَ يَدَىَّ ذَلِكَ كُلَّهُ

'UQADDIMU 'ILAYKA BAYNA YADAYYA DḤALIKA KULLAH

I place before You between my hands all of it

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ ٱلْحَىُّ ٱلْقَيُّومُ ۚ

ALLĀHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYUM

Allāh! No deity except Him • The Ever Living, The Eternally Present

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ

LĀ TA'KḤUDḤUHU SINATUÑW-WA LĀ NAWM

He is taken neither by slumber nor by sleep

لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ

LAHŪ MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-ARḌ

To him belongs all that is in the heavens and the earth

مَنْ ذَا ٱلَّذِى يَشْفَعُ عِنْدَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ

MAN DḤĀ-L-LADḤĪ YASḤFA'U 'INDAHŪ 'ILLĀ BI'IDḤNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḤALFAHUM

He knows what is betwixt their hands and behind their backs

وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḤAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḤĀĀ'

and they encompass no thing from His Knowledge except if He Wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth

وَ لاَ يَؤُدُهُ حِفْظُهُمَا ۚ

WA LĀ YA'UDUHŪ ḤIFḌḤUHUMĀ

And He is not tired by their preservation

وَ هُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIU-L-'AḌḤĪM

And He is The All High, The Sublime
{2:255}

أَقْسَمْتُ عَلَيْكَ بِبَسْطِ يَدَيْكَ وَ كَرَمِ وَجْهِكَ

'AQåSAMTU 'ALAYKA BI-BASṬI YADAYKA WA KARAMI WAJåHIK

I swear upon You by the openness of Your Hands and the Magnanimity of Your Presence

وَ نُورِ عَيْنَيْكَ وَ كَمَالِ أَعْيُنِكَ

WA NŪRI 'AYNAYKA WA KAMĀLI 'A'YUNIK

And by the Light of Your Eyes and the Perfection of Your Vision

أَنْ تُعْطِيَنَا خَيْرَ مَا نَفَذَتْ بِهِ مَشِيئَتُكَ

'AN TU'ṬĪYANĀ KḤAYRA MĀ NAFADḤAT BIHI MASḤĪYATUK

That You give us the best from what You have Decreed.

وَ تَعَلَّقَتْ بِهِ قُدْرَتُكَ وَ جَرَىٰ بِهِ قَلَمُكَ وَ أَحَاطَ بِهِ عِلْمُكَ

WA TA'ALLAQAT BIHI QUDRATUKA WA JARĀ BIHI QALAMUKA WA 'AḤĀṬA BIHI 'ILMUK

and connection to {Your Light} by Your Decree
and progress to {Your Light} by Your Pen and comprehension of {Your Light} by Your Knowledge.

وَ اكْفِنَا شَرَّ مَا هُوَ ضِدٌّ لِذٰلِكَ

WA-K-FINĀ SHARRA MĀ HUWA ḌIDDUL-LI-DHĀLIK

Protect us us from the evil of what is contray to that {Light}.

وَ أَكْمِلْ دِينَنَا وَ أَتْمِمْ عَلَيْنَا نِعْمَتَكَ

WA 'AKMIL DĪNANĀ WA 'ATMIM 'ALAYNĀ NI'MATAK

Perfect our religion and fulfill Your Bountiful Blessings upon us.

وَ هَبْ لَنَا حِكْمَةَ ٱلْحِكْمَةِ ٱلْبَالِغَةِ
مَعَ ٱلْحَيَاةِ ٱلطَّيِّبَةِ وَ ٱلْمَوْتَةِ ٱلْمُطَهَّرَةِ

WA HABâ LANĀ ḤIKMATA-L-ḤIKMATI-L-BĀLIGHATI-
MA'A-L-ḤAYĀTI-Ṭ-ṬAYYIBATI WA-L-MAWTATI-L-MUṬAHHARAH

Bestow upon us eternal wisdom with a life of felicity and a death that is pure.

وَ تَوَلَّ قَبْضَ أَرْوَاحِنَا بِيَدِكَ

WA TAWALLA QABâḌA 'ARWĀḤINĀ BI-YADIK

Seize our souls by Your Hand.

وَ حُلْ بَيْنَنَا وَ بَيْنَ غَيْرِكَ فِي ٱلْبَرْزَخِ وَ مَا قَبْلَهُ وَ مَا بَعْدَهُ

WA ḤUL BAYNANĀ WA BAYNA GHAYRIKA FĪ-L-BARZAKHI WA MĀ QABâLAHU WA MĀ BA'DAH

and dissolve anything between us and other than You in the interspace and what is before it and after it.

بِنُورِ ذَاتِكَ وَ عَظِيمِ قُدْرَتِكَ وَ جَمِيلِ فَضْلِكَ

BI-NŪRI DḤĀTIKA WA 'AḌḤĪMI QUDåRATIKA WA JAMĪLI FAḌLIK

By the Light of Your Essence and the Vastness of Your Power and the Beauty of Your Abundant Generosity

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have Power over all things.
{3:26}

يَا ٱللَّه

YÅ ALLÅH

يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا حَكِيمُ يَا كَرِيمُ

YÅ 'ALĪYYU YÅ 'AḌḤĪMU YÅ ḤALĪMU YÅ ḤAKĪMU YÅ KARĪM

Oh Most High, Oh Sublime Vastness, Oh Forebearing Clemency, Oh Sagacious Wisdom, Oh Noble Benefactor

يَا سَمِيعُ يَا قَرِيبُ يَا مُجِيبُ يَا وَدُودُ

YÅ SAMĪ'U YÅ QARĪBU YÅ MUJĪBU YÅ WADŪDå

Oh All-Hearing, Oh Near One, Oh Resonant Responder, Oh Love

حُلْ بَيْنَنَا وَ بَيْنَ فِتْنَةِ ٱلدُّنْيَا وَ ٱلنِّسَاءِ وَ ٱلْغَفْلَةِ وَ ٱلشَّهْوَةِ

ḤUL BAYNANÅ WA BAYNA FITNATI-D-DUNYÅ WA-N-NISÅ'I WA-L-GḤAFLATI WA-SḤ-SḤAHWAH

Put a barrier between us and between the trials of life and women* and mindlessness and desire
(* women readers please substitute 'man' {rijāl) for 'women' at this point.in the Ḥizb}

وَ ظُلْمِ ٱلْعِبَادِ وَ سُوءِ ٱلْخُلُقِ

WA ḌḤULMI-L-'IBĀDI WA SŪ'I-L-KḤULUQå

and human oppression and the degeneration of morals

وَ ٱغْفِرْ لَنَا ذُنُوبَنَا وَ ٱقْضِ عَنَّا تَبِعَاتِنَا

WA-GḤ-FIR LANĀ DḤUNŪBANĀ WA-Qå-ḌI 'ANNĀ TABI'ĀTINĀ

and forgive us our misdeeds and put an end to their consequences

وَ ٱكْشِفْ عَنَّا ٱلسُّوءَ وَ نَجِّنَا مِنَ ٱلْغَمِّ وَ ٱجْعَلْ لَنَا مِنْهُ مَخْرَجًا

WA-K-SḤIF 'ANNĀ-S-SŪ'A WA NAJJINĀ MINA-L-GḤAMMI WA-Jå-'AL LANĀ MINHU MAKḤRAJĀ

and banish from us the evil and veil us from grief and make for us from it a way out

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have Power over all things
{3:26}

يَا ٱللَّهُ . يَا ٱللَّهُ . يَا ٱللَّهُ

YĀ ALLĀH • YĀ ALLĀH • YĀ ALLĀH

يَا لَطِيفُ يَا رَزَّاقُ يَا قَوِيُّ يَا عَزِيزُ

YĀ LAṬĪFU YĀ RAZZĀQU YĀ QAWĪYYU YĀ 'AZĪZ

Oh Tender, Oh Provident , Oh Strong, Oh Mighty

لَكَ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ

LAKA MAQĀLĪDU-S-SAMĀWĀTI WA-L-'ARḌ

with You are the reins of the heavens and the earth

تَبْسُطُ ٱلرِّزْقَ لِمَنْ تَشَاءُ وَ تَقْدِرُ

TABåSUṬU-R-RIZQA LIMAN TASḪĀ'U WA TAQåDIR

You enlarge the bounty for whomever You will and decree

فَٱبْسُطْ لَنَا مِنَ ٱلرِّزْقِ مَا تُوَصِّلُنَا بِهِ إِلَىٰ رَحْمَتِكَ

FABåSUṬå LANĀ MINA-R-RIZQI MĀ TUWAṢṢILUNĀ BIHI 'ILĀ RAḤMATIK

So spread wide from {Your} bounty that which will connect us by it to Your Mercy

وَ مِنْ رَحْمَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَ بَيْنَ نِقَمِكَ

WA MIR RAḤMATIKA MĀ TAḤŪLU BIHI BAYNANĀ WA BAYNA NIQAMIK

and from Your Mercy that which will come between us and Your Retribution

وَ مِنْ حِلْمِكَ مَا يَسَعُنَا بِهِ عَفْوُكَ

WA MIN ḤILMIKA MĀ YASA'UNĀ BIHI 'AFWUK

and from Your Clemency that which will expand Your Forgiveness of us

وَ ٱخْتِمْ لَنَا بِٱلسَّعَادَةِ ٱلَّتِي خَتَمْتَ بِهَا لأَوْلِيَائِكَ

WA-Kḫ-TIM LANĀ BI-S-SA'ĀDATI-L-LATĪ KḫATAMTA BIHĀ LI'AWLIYĀ'IK

Seal (or) {end} our lives with Bliss by which You have Sealed {ended} the lives of Your Awliyā'

وَ ٱجْعَلْ خَيْرَ أَيَّامِنَا وَ أَسْعَدَهَا يَوْمَ لِقَائِكَ

WA-Jå-'AL KḤAYRA 'AYYĀMINĀ WA 'AS'ADAHĀ YAWMA LI-QĀ'IK

and make the best of our days and the happiest {the day of} meeting You

وَ زَحْزِحْنَا فِي ٱلدُّنْيَا عَنْ نَارِ ٱلشَّهْوَةِ

WA ZAḤZIḤNĀ FĪ-D-DUNYĀ 'AN-NĀRI-Sḥ-SḤAHWAH

and tear us away from the world of the fire of desire

وَ أَدْخِلْنَا بِفَضْلِكَ فِي مَيَادِينِ ٱلرَّحْمَةِ

WA-Då-KḤILNĀ BI-FAḌLIKA FĪ MAYĀDĪNI-R-RAḤMAH

and usher us, by Your Bounty, into the fields of Mercy

وَ ٱكْسُنَا مِنْ نُورِكَ جَلَابِيبَ ٱلْعِصْمَةِ

WA-K-SUNĀ MIN-NŪRIKA JALĀBĪBA-L-'IṢMAH

Clothe us, from Your Light, with garments of protection.

وَ ٱجْعَلْ لَّنَا ظَهِيرًا مِنْ عُقُولِنَا
وَ مُهَيْمِنًا مِنْ أَرْوَاحِنَا وَ مُسَخِّرًا مِنْ أَنْفُسِنَا

WA-Jå-'AL-L-LANĀ ḌḤAHĪRAM-MIN 'UQŪLINĀ
WA MUHAYMINAM-MIN 'ARWĀḤINĀ WA MUSAKḤKḤIRAM-MIN 'ANFUSINĀ

Enable our minds to be of help to us, our spirits to be guardians and our selves {nafs} to be under restraint

كَيْ نُسَبِّحَكَ كَثِيرًا وَ نَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا

KAY NUSABB`IḤAKA KATḤĪRAÑW WA NADḤKURAKA KATḤĪRAN 'INNAKA KUNTA BINĀ BAṢIRĀ

So that we might glorify You often and remember You abundantly {for} truly Your insight penetrates us.

وَ هَبْ لَنَا مُشَاهَدَةً تَصْحَبُهَا مُكَالَمَةٌ

WA HABå LANĀ MUSḤĀHADATAN TAṢḤABUHĀ MUKĀLAMAH

grant us witnessing accompanied by dialogue

وَ آفْتَحْ أَسْمَاعَنَا وَ أَبْصَارَنَا

WA-F-TAḤ 'ASMĀ'ANĀ WA 'ABåṢĀRANĀ

Open our hearing and intuitive vision

وَ آذْكُرْنَا إِذَا غَفَلْنَا عَنْكَ بِأَحْسَنِ مَا تَذْكُرُنَا بِهِ إِذَا ذَكَرْنَاكَ

WA-Dḫ-KURNĀ 'IDḫĀ GḫAFALNĀ 'ANKA BI'AḤSANI MĀ TADḫKURUNĀ BIHI 'IDḫĀ DḫAKARNĀK

and Remember us whenever we forget You by the best of that by which we have remembered You

وَ آرْحَمْنَا إِذَا عَصَيْنَاكَ بِأَتَمِّ مَا تَرْحَمُنَا بِهِ إِذَا أَطَعْنَاكَ

WA-R-ḤAMNĀ 'IDḫĀ 'AṢAYNĀKA BI'ATAMMI MĀ TARḤAMUNĀ BIHI 'IDḫĀ 'AṬA'NĀK

Be Mercy Full to us when we disobey You just as you are Mercy Full to us when we obey You

وَ آغْفِرْ لَنَا ذُنُوبَنَا مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ

WA-Gḫ-FIR LANĀ DḫUNUBANĀ MĀ TAQADDAMA MINHĀ WA MĀ TA'AKḫKḫAR

and forgive us our misdeeds, both the former and the latter

وَ آلْطُفْ بِنَا لُطْفًا يَحْجُبُنَا عَنْ غَيْرِكَ وَ لَا يَحْجُبُنَا عَنْكَ

WA-L-ṬUF BINĀ LUṬåFAÑY-YAḤJUBUNĀ 'AN GḫAYRIKA WA LĀ YAḤJUBUNĀ 'ANK

Be tender to us with a tenderness that veils us from other than You and does not veil us from You

فَإِنَّكَ بِكُلِّ شَيْءٍ عَلِيمٌ

FA'INNAKA BI-KULLI SḤAY'IN 'ALĪM

and truly You know all things

اَللَّهُمَّ إِنَّا نَسْأَلُكَ لِسَانًا رَطْبًا بِذِكْرِكَ

'ALLĀHUMMA 'INNĀ NAS'ALUKA LISĀNAR-RAṬBAN BI-DḤIKRIK

Oh Allāh we beseech You for a tongue wet with Your Remembrance

وَ قَلْبًا مُنَعَّمًا بِشُكْرِكَ

WA QALBAM MUNA'A'AMAM BI-SḤUKRIK

and a heart graced by thanking You

وَ بَدَنًا هَيِّنًا لَيِّنًا بِطَاعَتِكَ

WA BADANAN HAYYINAN LAYYINAM BI-ṬĀ'ATIK

and a responsive body {that} easily yields to Your obedience

وَ أَعْطِنَا مَعَ ذَٰلِكَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ
وَ لَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ

WA-'ṬINĀ MA'A DḤALIKA MĀ LĀ 'AYNUN RA'AT WA LĀ 'UDḤUNUN SAMI'AT
WA LĀ KḤAṬARA 'ALĀ QALBI BASḤAR

Impart to us, with all that, what no eye has seen and no ear has heard and no human heart has ever imagined

كَمَا أَخْبَرَ بِهِ رَسُولُكَ مُحَمَّدٌ صَلَّى اَللَّهُ عَلَيْهِ وَ سَلَّمَ

KAMĀ 'AKḤBARA BIHI RASŪLUKA MUḤAMMADUN ṢALLĀ-LLĀHU 'ALAYHI WA SALLAM

Such as related by Your Messenger, Muḥammad, Blessings of Allāh be upon him and peace.

حَسْبَ مَا عَلِمْتَهُ بِعِلْمِكَ

ḤASBA MĀ ʻALIMTAHU BI-ʻILMIK

Reckoned in accord with the Knowledge given to him of Your Knowledge

وَ أَغْنِنَا بِلاَ سَبَبٍ وَ اجْعَلْنَا سَبَبَ الْغِنَى لأَوْلِيَائِكَ

WA-GḤNINĀ BILĀ SABABIÑW-WA-JʻALNA SABABA-L-GḤINĀ LI-ʼAWLIĀʼIK

and enrich us without reason and make us a means of enrichment to Your ʼAwliyāʼ

وَ بَرْزَخاً بَيْنَهُمْ وَ بَيْنَ أَعْدَائِكَ

WA BARZAKḤAM BAYNAHUM WA BAYNA ʼAʻDĀʼIK

and a barrier between them and Your enemies

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ʼINNAKA ʻALĀ KULLI SḤAYʼIN QADĪR

Truly You have Power over all things
{3:26}

اَللَّهُمَّ إِنَّا نَسْأَلُكَ إِيمَاناً دَائِماً

ALLĀHUMMA ʼINNĀ NASʼALUKA ʼIMĀNAN DĀʼIMĀ

Oh Allāh we beseech You for a faith {that is} everlasting

وَ نَسْأَلُكَ قَلْباً خَاشِعاً

WA NASʼALUKA QALBAN KḤĀSḤIʻĀ

We beseech You for a heart {that is} submissive

وَ نَسْأَلُكَ عِلْمًا نَافِعًا

WA NAS'ALUKA 'ILMAN-NĀFI'Ā

and we beseech You for knowledge {that is} beneficial

وَ نَسْأَلُكَ يَقِينًا صَادِقًا

WA NAS'ALUKA YĀQĪNAN ṢĀDIQĀ

and we beseech You for a certainty {that is} genuine

وَ نَسْأَلُكَ دِينًا قَيِّمًا

WA NAS'ALUKA DĪNAN QAYYIMĀ

and we beseech You for a religion {that is) straight

وَ نَسْأَلُكَ ٱلْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ

WA NAS'ALUKA-L-'ĀFIYATA MIN KULLI BALIYYAH

and we beseech You for well being {that is free} from every affliction

وَ نَسْأَلُكَ تَمَامَ ٱلْعَافِيَةِ وَ نَسْأَلُكَ دَوَامَ ٱلْعَافِيَةِ

WA NAS'ALUKA TAMĀMA-L-'ĀFIYATI WA NAS'ALUKA DAWĀMA-L-'ĀFIYAH

and we beseech You for complete well being and we beseech You for continual well being

وَ نَسْأَلُكَ ٱلشُّكْرَ عَلَىٰ ٱلْعَافِيَةِ

WA NAS'ALUKA-Sẖ-SḤUKRA 'ALĀ-L-'ĀFIYAH

and we beseech You for thankfulness upon well being

وَ نَسْأَلُكَ ٱلْغِنَى عَنِ ٱلنَّاسِ ۞ وَ نَسْأَلُكَ ٱلْغِنَى عَنِ ٱلنَّاسِ ۞ وَ نَسْأَلُكَ ٱلْغِنَى عَنِ ٱلنَّاسِ ۞

WA NAS'ALUKA -L-GḤINĀ 'ANI-N-NĀS
{3 x}
and we beseech You for freedom from the need of people

ٱللَّهُمَّ إِنَّا نَسْأَلُكَ ٱلتَّوْبَةَ ٱلْكَامِلَةَ وَ ٱلْمَغْفِرَةَ ٱلشَّامِلَةَ

ALLĀHUMMA 'INNĀ NAS'ALUKA-T-TAWBATA-L-KĀMILATA WA-L-MAGḤFIRATA-SḤ-SḤĀMILAH

Oh Allāh, we beseech You for repentance {that is} complete and forgiveness {that is} all-inclusive

وَ ٱلْمَحَبَّةَ ٱلْكَامِلَةَ ٱلْجَامِعَةَ وَ ٱلْخُلَّةَ ٱلصَّافِيَةَ

WA-L-MAḤABBATA-L-KĀMILATA-L-JĀMI'ATA WA-L-KḤULLATA-Ṣ-ṢĀFIYAH

and love {that is} perfectly joined and friendship {that is} pure

وَ ٱلْمَعْرِفَةَ ٱلْوَاسِعَةَ وَ ٱلأَنْوَارَ ٱلسَّاطِعَةَ

WA-L-MA'RIFATA-L-WĀSI'ATA WA-L-'ANWĀRA-S-SĀṬI'AH

and inner knowledge {that is} vast and illumination {that is} radiant

وَ ٱلشَّفَاعَةَ ٱلْقَائِمَةَ وَ ٱلْحُجَّةَ ٱلْبَالِغَةَ

WA-SḤ-SḤAFĀ'ATA-L-QĀ'IMATA WA-L-ḤUJJATA-L-BĀLIGḤAH

and intercession {that is} sustained and proof {that is} decisive

وَ ٱلدَّرَجَةَ ٱلْعَالِيَةَ

WA-D-DARAJATA-L-'ĀLIYAH

and a rank {that is} exalted

وَ فُكَّ وَ ثَاقَنَا مِنَ ٱلْمَعْصِيَةِ وَ رِهَانَنَا

WA FUKKA WA ṬḫĀQANĀ MINA-L-MA'ṢIYATI WA RIHĀNANĀ

and release {from the} fetters of disobedience and {from the} pledge of retribution

مِنْ ٱلنِّعْمَةِ بِمَوَاهِبِ ٱلْمِنَّةِ

MIN-N-NI'MATI BI-MAWĀHIBI-L-MINNAH

through the Grace bestowed by the bounties of The Benevolent

ٱللَّهُمَّ إِنَّا نَسْأَلُكَ ٱلتَّوْبَةَ وَ دَوَامَهَا

ALLĀHUMMA 'INNĀ NAS'ALUKA-T-TAWBATA WA DAWĀMAHĀ

Oh Allāh, we beseech you for repentance and its continuity

وَ نَعُوذُ بِكَ مِنَ ٱلْمَعْصِيَةِ وَ أَسْبَابِهَا

WA NA'ŪDḫU BIKA MINA-L-MA'ṢIYATI WA A'S-BĀBIHĀ

and we take refuge with You from rebellion and its causes.

وَ ذَكِّرْنَا بِٱلْخَوْفِ مِنْكَ قَبْلَ هُجُومِ خَطَرَاتِهَا

WA DḫAKKIRNĀ BI-L-KḫAWFI MINKA QABåLA HUJUMI KḫAṬARĀTIHĀ

Remind us to fear You before the onslaught {of the} hallucinations of the rebellious mind's desires.

وَ ٱحْمِلْنَا عَلَى ٱلنَّجَاةِ مِنْهَا وَ مِنَ ٱلتَّفَكُّرِ فِي طَرَائِقِهَا

WA-Ḥ-MILNĀ 'ALA-N-NAJĀTI MINHĀ WA MIN-T-TAFAKKURI FĪ ṬARĀ'IQIHĀ

and induce us to safely escape it and from dwelling in the contemplation of its ways

وَ ٱمْحُ مِنْ قُلُوبِنَا حَلَاوَةَ مَا ٱجْتَنَيْنَاهُ مِنْهَا

WA-M-ḤU MIN QULŪBINĀ ḤALĀWATA MĀ-Jå-TANAYNĀHU MINHĀ

Erase from our hearts the sweetness of that which you have made forbidden to us.

وَ ٱسْتَبْدِلْهَا بِٱلْكَرَاهَةِ لَهَا وَ ٱلطَّعْمِ لِمَا هُوَ بِضِدِّهَا

WA-S-TABåDILHĀ BI-L-KARĀHATI LAHĀ WA Ṭ-ṬA'MI LI-MĀ HUWA BIḌIDDIHĀ

and replace it with aversion to it and a taste for what {is} contrary to it

وَ أَفِضْ عَلَيْنَا مِنْ بَحْرِ كَرَمِكَ وَ عَفْوِكَ

WA 'AFIḌ 'ALAYNĀ MIM BAḤRI KARAMIKA WA 'AFWIK

Endow us from the ocean of Your generosity and pardon

حَتَّى نَخْرُجَ مِنَ ٱلدُّنْيَا عَلَى ٱلسَّلَامَةِ مِنْ وَبَالِهَا

ḤATTA NAKḤRUJA MINA-D-DUNYĀ 'ALA-S-SALĀMATI MIÑ WABĀLIHĀ

so that we leave this world with peace from the downpour of its calamities

وَ ٱجْعَلْنَا عِنْدَ ٱلْمَوْتِ نَاطِقِينَ بِٱلشَّهَادَةِ عَالِمِينَ بِهَا

WA-Jå-'ALNĀ 'INDA-L-MAWTI NĀṬIQĪNA BI-Sḥ-SḤAHĀDATI 'ĀLIMĪNA BIHĀ

and grant us that at {the time of} death we may say the Words of Witnessing with understanding

وَ ٱرْأَفْ بِنَا رَأْفَةَ ٱلْحَبِيبِ بِحَبِيبِهِ عِنْدَ ٱلشَّدَائِدِ وَ نُزُولِهَا

WA-R'AF BINĀ RA'FATA-L-ḤABĪBI BI-ḤABĪBIHI 'INDA-Sḥ-SḤADĀ'IDI WA NUZŪLIHĀ

and be kind to us as the lover is kind to his beloved in {the times} of hardship and affliction

وَ أَرِحْنَا مِنْ هُمُومِ ٱلدُّنْيَا وَ غُمُومِهَا
بِٱلرَّوْحِ وَ ٱلرَّيْحَانِ إِلَى ٱلْجَنَّةِ وَ نَعِيمِهَا

WA 'ARIHNĀ MIN HUMŪMI-D-DUNYĀ WA GhUMŪMIHĀ
BI-R-RAWHI WA-R-RAYHĀNI 'ILA-L-JANNATI WA NA'IMIHĀ

Ease the grief of this world and its veils of sadness by The Spirit and the sweet scent of the Garden and its blessings

ٱللَّهُمَّ إِنَّا نَسْأَلُكَ تَوْبَةً سَابِقَةً مِنْكَ إِلَيْنَا
لِتَكُونَ تَوْبَتُنَا تَابِعَةً إِلَيكَ مِنَّا

ALLĀHUMMA 'INNĀ NAS'ALUKA TAWBATAN SĀBIQATAN MINKA 'ILAYNĀ
LI-TAKŪNA TAWBATUNĀ TĀBI'ATAN 'ILAYKA MINNĀ

Oh Allāh, we beseech You that You turn to us that in turn we may return to You in repentance.

وَهَبْ لَنَا ٱلتَّلَقِّى مِنْكَ كَتَلَقِّى آدَمَ مِنْكَ ٱلْكَلِمَاتِ

WA HABå LANĀ-T-TALAQQĪ MINKA KATALAQQĪ ĀĀDAMA MINKA-L-KALIMĀT

Grant us {the ability} to recieve from You, as Ādam did receive from You, The Words[1]

لِيَكُونَ قُدْوَةً لِوَلَدِهِ فِى ٱلتَّوْبَةِ وَ ٱلأَعْمَالِ ٱلصَّالِحَاتِ

LI-YAKŪNA QUDWATAL LI-WALADIHI FĪ-T-TAWBATI WA-L-'A'MĀLI-S-SĀLIHĀT

That he might be an exemplar for his son in repentance and deeds {of} righteousness.

وَ بَاعِدْ بَيْنَنَا وَ بَيْنَ ٱلْعِنَادِ وَ ٱلإِصْرَارِ
وَ ٱلشَّبَهِ بِإِبْلِيسَ رَأْسِ ٱلْغُوَاةِ

WA BĀ'ID BAYNANĀ WA BAYNA-L-'INĀDI WA-L-'IṢRĀRI
WA-Sh-ShABAHI BI'IBåILISA RA'SI-L-GhUWĀH

Separate us from obduracy and persistence {in error} and imitation of 'Iblīs, head of the seducers.

[1]This refers to the 'Words' by which Adam, peace be upon, asked forgiveness from Allah afer he and Hawwa' {Eve} had transgressed the commands of Allah in the Garden. These words are found in 7:23, "Our Lord we have wronged ourselves. If You do not forgive us and have mercy upon us we are lost" They are, in conjunction with repentance {*tawbah*}, the Keys of Return by which 'Adam and Hawwa' {and by extension all humanity} were granted the possiblity of returning to the Garden of Paradise.

وَ ٱجْعَلْ سَيِّئَآتِنَا سَيِّئَآتِ مَنْ أَحْبَبْتَ

WA-Jå'AL SAYYĪ'ĀĀTINĀ SAĪYY'ĀĀTI MAN 'AḤBABåT

and make our bad actions the bad actions of those You love

وَ لاَ تَجْعَلْ حَسَنَاتِنَا حَسَنَاتِ مَنْ أَبْغَضْتَ

WA LĀ TAJå'AL ḤASANĀTINĀ ḤASANĀTI MAN 'ABåGḤAḌT

and make not our good deeds to be the good deeds of those whom You hate

فَالإِحْسَانُ لاَ يَنْفَعُ مَعَ ٱلْبُغْضِ مِنْكَ

FA-L-'IḤSĀNU LĀ YANFA'U MA'A-L-BUGḤḌI MINK

Righteous deeds {have} no benefit with Your hatred

وَ ٱلإِسَاءَةُ لاَ تَضُرُّ مَعَ ٱلْحُبِّ مِنْكَ

WA-L-'ISĀ'ATU LĀ TAḌURRU MA'A-L-ḤUBBI MINK

and bad actions do not harm with Your love

وَ قَدْ أَبْهَمْتَ ٱلأَمْرَ عَلَيْنَا لِنَرْجُوَ وَ نَخَافَ

WA QADå 'ABåHAMTA-L-'AMRA 'ALAYNĀ LI-NARJŪWA WA NAKḤĀF

and truly You made ambiguous the order upon us so that we hope and fear.

فَآمِنْ خَوْفَنَا وَ لاَ تُخَيِّبْ رَجَاءَنَا وَ ٱعْطِنَا سُؤْلَنَا

FA'ĀĀMIN KḤAWFANĀ WA LĀ TUKḤAYYĪBå RAJĀ'ANĀ WA 'ṬINĀ SU'LANĀ

So render us secure from fear, fail not our hope and grant our request

فَقَدْ أَعْطَيْتَنَا ٱلإِيمَانَ مِنْ قَبْلِ أَنْ نَسْأَلَكَ

FAQADå 'A'ṬAYTANĀ-L-'ĪMĀNA MIN QABåLI 'AN NAS'ALAK

You gave us secure faith {*'īmān*} before we asked You

وَ كَتَبْتَ وَ حَبَّبْتَ وَ زَيَّنْتَ وَ كَرَّهْتَ
وَ أَطْلَقْتَ ٱلأَلْسُنَ بِمَا بِهِ تَرجَمْتَ

WA KATABåTA WA ḤABBABåTA WA ZAYYANTA WA KARRAHTA
WA 'AṬLAQåTA-L-'ALSUNA BIMĀ BIHI TARJAMT

You have written {our destiny}, made us love {the good}, beautified {us}, made us loathe {the evil within us} and liberated {our} tongues with what You {have} translated {from the *Lahut* to the *Mulk*} [ie: al-Qur'ān]

فَنِعَمَ ٱلرَّبُّ أَنْتَ فَلَكَ ٱلْحَمْدُ عَلَىٰ مَا أَنْعَمْتَ

FANI'AMA-R-RABBU 'ANTA FALAKA-L-ḤAMDU 'ALĀ MĀ 'AN'AMT

{Oh} Gracious Lord to You {is} the Praise for the Grace {You} bestow

فَٱغْفِرْ لَنَا وَ لاَ تُعَاقِبْنَا بِٱلسَّلْبِ بَعْدَ ٱلعَطَاءِ

FAGḤFIR LANĀ WA LĀ TU'ĀQIBåNĀ BI-S-SALBI BA'DA-L-'AṬĀ'

So forgive us and do not redress us by withdrawing after {Your} giving

وَ لاَ بِكُفْرَانِ ٱلنِّعَمِ وَ حِرْمَانِ ٱلرِّضَا

WA LĀ BI-KUFRĀNI-N-NI'AMI WA ḤIRMĀNI-R-RIḌĀ

neither by hiding {from} us {Your} Grace nor denying us {Your} Contentment.

ٱللَّهُمَّ رَضِّنَا بِقَضَائِكَ وَ صَبِّرْنَا عَلَىٰ طَاعَتِكَ وَ عَنْ مَعْصِيَتِكَ

ALLĀHUMMA RAḌḌINĀ BI-QAḌĀ'IKA WA ṢABBIRNĀ 'ALĀ ṬĀ'ATIKA WA 'AN MA'ṢIYATIK

Oh Allāh, make us content with Your Decrees and patient in obedience to You and {keep us from} defying You

وَ عَنِ ٱلشَّهَوَاتِ ٱلمُوجِبَاتِ لِلنَّقْصِ أَوِ ٱلْبُعْدِ عَنْكَ

WA 'ANI-Sḥ-SḤAHAWĀTI-L-MŪJIBĀTI-LI-N-NAQåṢI 'AW-L-BU'DI 'ANK

and from desires that cause {us} to wane or {be} remote from You

وَ هَبْ لَنَا حَقِيقَةَ ٱلإِيمَانِ بِكَ حَتَّى لاَ نَخَافُ غَيْرَكَ وَ لاَ نَرْجُو غَيرَكَ

WA HABå LANĀ ḤAQĪQATA-L-'ĪMĀNI BIKA
ḤATTA LA NAKḤĀFU GḤAYRAKA WA LĀ NARJŪW GḤAYRAK

and grant us True Security {*'īmān*} in You until we fear none other than You nor hope in any one other than You

وَ لاَ نُحِبَّ غَيرَكَ وَ لاَ نَعْبُدَ شَيْئًا سِوَاكَ

WA LĀ NUḤIBBA GḤAYRAKA WA LĀ NA'BUDA SḤAY'AN SIWĀK

and we love no one other than You or worship any thing other than You

وَ أَوْزِعْنَا شُكْرَ نَعْمَائِكَ وَ غَطِّنَا بِرِدَاءِ عَافِيَتِكَ

WA 'AWZI'NĀ SḤUKRA NA'MĀ'IKA WA GḤAṬṬINĀ BI-RIḌA'I 'ĀFIYATIK

Prompt us to be thankful {for} Your Grace and wrap us in the cloak of Your well being

وَ ٱنْصُرْنَا بِٱلْيَقِينِ وَ ٱلتَّوَكُّلِ عَلَيكَ

WA-N-ṢURNĀ BI-L-YAQĪN WA-T-TAWKKULI 'ALAYK

And grant us victory through certainty and confidence in You

وَ ٱسْفِرْ وُجُوهَنَا بِنُورِ صِفَاتِكَ

WA-S-FIR WUJŪHANĀ BI-NŪRI ṢIFĀTIK

Make our faces shine with the Light of Your Attributes

وَ أَضْحِكْنَا وَ بَشِّرْنَا يَوْمَ ٱلْقِيَامَةِ بَيْنَ أَوْلِيَائِكَ

WA 'AḌḤIKNĀ WA BASḤSḤIRNĀ YAWMA-L-QIYĀMATI BAYNA 'AWLIYĀ'IK

Make us laugh and rejoice on the Day of Resurrection among Your Friends {*al-'awliyā*}

وَ ٱجْعَلْ يَدَكَ مَبْسُوطَةً عَلَيْنَا
وَ عَلَىٰ أَهْلِينَا وَ أَوْلَادِنَا وَ مَنْ مَعَنَا بِرَحْمَتِكَ

WA-JÅ'AL YADAKA MABÅSŪṬATAN 'ALAYNĀ
WA 'ALĀ 'AHLĪNĀ WA'AWLĀDINĀ WA MAM-MA'ANĀ BI-RAḤMATIK

and make Your Hand {to be} spread open upon us, our families, our children and those with us by Your Mercy

وَ لَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ

WA LĀ TAKILNĀ 'ILĀ 'ANFUSINĀ ṬARFATA 'AYNIÑW WA LĀ 'AQALLA MIN DḤALIK

and do not leave us to our selves {*nafs*} for a blink of an eye or less than that

يَا نِعْمَ ٱلْمُجِيبُ • يَا نِعْمَ ٱلْمُجِيبُ • يَا نِعْمَ ٱلْمُجِيبُ

YĀ NI'MAL-MUJĪBå • YĀ NI'MAL-MUJĪBå • YĀ NI'MAL-MUJĪBå
{3 x}
Oh Most Gracious Respondent

يَا مَنْ هُوَ هُوَ هُوَ فِي عُلُوِّهِ قَرِيبُ

YĀ MAN HUWA HUWA HUWA FĪ 'ULUWWIHI QARĪBå

Oh You who are He. He. He in His Exaltedness, Near.

يَا ذَا ٱلْجَلَالِ وَ ٱلْإِكْرَامِ

YĀ DḤA-L-JALĀLI WA-L-'IKRĀM

Oh Possessor of Sublimity and Magnanimity.

يَا مُحِيطاً بِاللَّيَالِي وَالأَيَّامِ

YĀ MUḤĪṬAM BI-L-LAYĀLĪ WA-L-'AYYĀM

Oh You who encompasses the nights and the days

أَشْكُو إِلَيْكَ مِنْ غَمِّ ٱلْحِجَابِ وَ سُوءِ ٱلْحِسَابِ وَ شِدَّةِ ٱلْعَذَابِ

'ASḤKŪ 'ILAYKA MIN GḤAMMI-L-ḤIJĀBI WA SŪ'I-L-ḤISĀBI WA SḤIDDATI-L-'ADḤĀBå

I complain to You of the obscurity of the veil, the evil of the reckoning and the severity of chastisement

وَ إِنَّ ذَٰلِكَ لَوَاقِعٌ مَالَهُ مِنْ دَافِعٍ إِنْ لَمْ تَرْحَمْنِي

WA 'INNA DḤĀLIKA LAWAQI'UM-MĀLAHU MIN DĀFI'IN 'IN LAM TARḤAMNĪY

and that will befall me, *there is none that can ward it off*, if You do not have Mercy on me

لَا إِلٰهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ ٱلظَّالِمِينَ

LĀ 'ILĀHA 'ILLĀ 'ANTA SUBåḤĀNAKA 'INNĪY KUNTU MINA-ḌḤ-ḌḤĀLIMĪN

{ 3x }

No deity except You. Yours is The Glory, truly I have been of the oppressors

{21:87}

وَ لَقَدْ شَكَا إِلَيكَ يَعْقُوبُ فَخَلَّصْتَهُ مِنْ حُزْنِه

WA LAQADå SḤAKĀ 'ILAYKA YA'QŪBU FAKḤALLAṢTAHU MIN HUZNIH

Ya'qūb pleaded with You and You removed his sorrow,

{ Peace be upon him }

وَ رَدَدْتَ عَلَيْهِ مَا ذَهَبَ مِنْ بَصَرِه وَ جَمَعْتَ بَيْنَهُ وَ بَيْنَ وَلَدِه

WA RADADåTA 'ALAYHI MĀ DḤAHABA MIM BAṢARIHI WA JAMA'TA BAYNAHU WA BAYNA WALADIH

and You restored his lost sight and reunited him with his son.

وَ لَقَدْ نَادَاكَ نُوحٌ مِنْ قَبْلُ فَنَجَّيْتَهُ مِنْ غَمِّهِ

WA LAQADå NADĀKA NŪḤUM-MIN QABåLU FA-NAJJAYTAHU MIN GḤAMMIH

Also Nūḥ called You in the past and You saved him from his grief.
{ Peace be upon him }

وَ لَقَدْ نَادَاكَ أَيُّوبُ مِنْ بَعْدُ فَكَشَفْتَ مَا بِهِ مِنْ ضُرِّهِ

WA LAQADå NADĀKA 'AYYŪBU MIN BA'ADU FA-KASḤAFTA MĀ BIHI MIN ḌURRIH

Later 'Ayyūb called to You and You removed his afflictions
{ Peace be upon him }

وَ لَقَدْ نَادَاكَ يُونُسُ فَنَجَّيْتَهُ مِنْ غَمِّهِ

WA LAQADå NADĀKA YŪNUSU FANAJJAYTAHU MIN GḤAMMIH

Also Yūnus called to You and You saved him from his grief
{ Peace be upon him }

وَ لَقَدْ نَادَاكَ زَكَرِيَّا
فَوَهَبْتَ لَهُ وَلَدًا مِنْ صُلْبِهِ بَعْدَ يَأْسِ أَهْلِهِ وَ كِبَرِ سِنِّهِ

WA LAQADå NADĀKA ZAKARĪYYĀ
FAWAHABåTA LAHU WALADAM-MIN ṢULBIHI BA'DA YĀ'SI 'AHLIHI WA KIBARI SINNIH

Zakariyyā called to You and You gave him a son of his own after his wife despaired and he was great {with} years.
{ Peace be upon them }

وَ لَقَدْ عَلِمْتَ مَا نَزَلَ بِإِبْرَاهِيمَ فَأَنْقَذْتَهُ مِنْ نَارِ عَدُوِّهِ

WA LAQADå 'ALIMTA MĀ NAZALA BI-'IBåRĀHĪMA FA'ANQADḤTAHU MIN-NĀRI 'ADUWWIH

and truly You knew what descended on 'Ibrāhīm and You delivered him from the fire of his enemy
{ Peace be upon him }

وَ أَنْجَيْتَ لُوطًا وَ أَهْلَهُ مِنَ الْعَذَابِ النَّازِلِ بِقَوْمِهِ

WA'ANJAYTA LŪṬAÑW-WA 'AHLAHU MINA-L-'ADḤĀBI-N-NĀZILI BI-QAWMIH

and You saved Lūṭ and his family from the afflictions that descended on his people
{ Peace be upon him }

فَهَا أَنَا ذَا عَبْدُكَ
إِنْ تُعَذِّبْنِى بِجَمِيعِ مَا عَلِمْتَ مِنْ عَذَابِكَ فَأَنَا حَقِيقٌ بِهِ

FAHĀ 'ANĀ DḤĀ 'ABåDUKA
'IN TU'ADḤIBåNĪ BI-JAMĪ'I MĀ 'ALIMTA MIN 'ADḤĀBIKA FA'ANĀ ḤAQĪQUM BIH

So here I am, Your slave, if You punish me by all the means of your chastisement, You know I deserve it.

وَ إِنْ تَرْحَمْنِى كَمَا رَحِمْتَهُمْ مَعَ عَظِيمِ إِجْرَامِى

WA 'IN TARḤAMNĪ KAMĀ RAḤIMTAHUM MA'A 'AḌḤĪMI 'IJåRĀMĪY

and if You have Mercy on me as You had Mercy on them, despite the enormity of my outrages,

فَأَنْتَ أَوْلَى بِذَلِكَ وَ أَحَقُّ مَنْ أَكْرَمَ بِهِ

FA'ANTA 'AWLĀ BI-DḤĀLIKA WA 'AḤAQQU MAN 'AKRAMA BIH

So {it is}, You {are } the One who has {the Mercy} and the right {to be} Generous with it

فَلَيْسَ كَرَمُكَ مَخْصُوصًا بِمَنْ أَطَاعَكَ وَ أَقْبَلَ عَلَيْكَ

FA-LAYSA KARAMUKA MAKḤṢŪṢAN 'BI-MAN 'AṬĀ'AKA WA 'AQåBALA 'ALAYK

Your Mercy is not specific only to those who obey you or turn to You.

بَلْ هُوَ مَبْذُولٌ بِالسَّبْقِ لِمَنْ شِئْتَ مِنْ خَلْقِكَ
وَ إِنْ عَصَاكَ وَ أَعْرَضَ عَنْكَ

BAL HUWA MABåDḤŪLUM BI-S-SABåQI LIMAN SḤI'TA MIN KḤALQIKA-
WA 'IN 'AṢĀKA WA 'A'RAḌA 'ANK

Rather it is spent freely and spontaneously on whomsoever You wish of Your creatures
even though they disobey You and turn from You

وَ لَيْسَ مِنَ ٱلْكَرَمِ أَلاَّ تُحْسِنَ إِلاَّ لِمَنْ أَحْسَنَ إِلَيْكَ

WA LAYSA MINA-L-KARAMI 'ALLĀ TUḤSINA 'ILLĀ LIMAN 'AḤSANA 'ILAYK

As it is not from Divine Munificence that You should give only to those who obey You

وَ أَنْتَ ٱلْمِفْضَالُ ٱلْغَنِىُّ

WA 'ANTA-L-MIFḌĀLU-L-GḤANIYY

for You are Most Generous, Beyond Need.

بَلْ مِنَ ٱلْكَرَمِ أَنْ تُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ أَنْتَ ٱلرَّحِيمُ ٱلْعَلِىُّ

BAL MINA-L-KARAMI 'AN TUḤSINA 'ILĀ MAN 'ASĀ'A 'ILAYKA WA 'ANTA-R-RAḤĪMU-L-'ALĪYY

Rather it is Generous that You be Generous to those who {gave} offense to You
for You are the Compassionate, the High

كَيْفَ وَ قَدْ أَمَرْتَنَا أَنْ نُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْنَا

KAYFA WA QADå 'AMARTANĀ 'AN NUḤSINA 'ILĀ MAN 'ASĀ'A 'ILAYNĀ

Just as You have ordered us to do good to those who offend us

فَأَنْتَ أَوْلَى بِذَلِكَ مِنَّا

FA'ANTA 'AWLĀ BI-DḤALIKA MINNĀ

You are more worthy of that than are we.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَ إِن لَمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

RABBANĀ DḤALAMNĀ 'ANFUSANĀ
WA 'IL-LAM TAGḤFIR LANĀ WA TARḤAMNĀ LANAKŪNANNA MINA -L-KḤĀSIRĪN
{3 x}
Our Lord we have opressed ourselves.
If You do not forgive us and have not mercy upon us, surely we are among the lost

يَا ٱللَّهُ ۰ يَا ٱللَّهُ ۰ يَا ٱللَّهُ

YĀ ALLĀH • YĀ ALLĀH • YĀ ALLĀH

يَا رَحْمَٰنُ ۰ يَا رَحْمَٰنُ ۰ يَا رَحْمَٰنُ

YĀ RAḤMĀN • YĀ RAḤMĀN • YĀ RAḤMĀN

Oh Mercy Full • Oh Mercy Full • Oh Mercy Full

يَا قَيُّومُ ۰ يَا قَيُّومُ ۰ يَا قَيُّومُ

YĀ QAYYŪM • YĀ QAYYŪM • YĀ QAYYŪM

Oh Self Subsistent One

يَا مَنْ هُوَ هُوَ هُوَ يَا هُوَ

YĀ MAN HUWA HUWA HUWA YĀ HUW

Oh Hewho is He that is He. Oh He

إِنْ لَمْ نَكُنْ لِرَحْمَتِكَ أَهلاً أَنْ نَنَالَهَا فَرَحْمَتُكَ أَهْلٌ أَنْ تَنَالَنَا

'IN LAM NAKUN LI-RAḤMATIKA 'AHLAN 'AN NANĀLAHĀ
FA-RAḤMATUKA 'AHLUN 'AN TANĀLANĀ

If we are not deserving of reaching Your Mercy, yet does Your Mercy deserve to reach us.

يَا رَبَّاهُ ۰ يَا رَبَّاهُ ۰ يَا رَبَّاهُ ۰ يَا مَوْلَاهُ ۰ يَا مَوْلَاهُ ۰ يَا مَوْلَاهُ

•YĀ RABBĀH • YĀ RABBĀH • YĀ RABBĀH • YĀ MAWLĀH • YĀ MAWLĀH • YĀ MAWLĀH•

• Oh Lord • Oh Lord • Oh Lord • Oh Master • Oh Master • Oh Master •

يَا مُغِيثُ مَنْ عَصَاهُ

YĀ MUGḤĪTḤU MAN ‘ASĀH

Oh saving rain that falls upon those who rebel
or
{Oh Succour of those who rebel}

أَغِثْنَا ◦ أَغِثْنَا ◦ أَغِثْنَا

’AGḤITḤNĀ • ’ AGḤITḤNĀ • ’AGḤITḤNĀ

pour down upon us • pour down upon us • pour down upon us
or
{Succour us • Succour us • Succour us}

يَا رَبُّ يَا كَرِيمُ ◦ وَ ٱرْحَمْنَا ◦ يَا بَرُّ يَا رَحِيمُ

YĀ RABBU YĀ KARĪM • WA-R-ḤAMNĀ • YĀ BARRU YĀ RAḤĪM

Oh Sustainer, Oh Most Gracious • Have Mercy on us • Oh Beneficent, Oh Mercy Full

يَا مَنْ وَسِعَ كُرسِيُّهُ ٱلسَّمَٰوَٰتِ وَ الأَرْضَ ۚ وَ لَا يَؤُدُهُ حِفْظُهُمَا ۚ

YĀ MAÑW-WASI‘A KURSIYYUHU-S-SAMĀWĀTI WA-L-’ARḌ • WA LĀ YA’UDUHU ḤIFḌḤUHUMĀ

Oh You whose *Foundation is wider than the heaven and the earth and He is never weary of preserving them*

وَ هُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ

WA HUWA-L-‘ALIYYU-L-‘AḌḤĪM

He is the Exalted, The Tremendous
{2:255}

أَسْأَلُكَ ٱلإِيمَانَ بِحِفْظِكَ

’AS’ALUKA-L-’ĪMĀNA BI-ḤIFḌḤIK

I ask You for surety in Your protection

إِيمَانًا يَسْكُنُ بِهِ قَلْبِي مِنْ هَمِّ ٱلرِّزْقِ وَ خَوْفِ ٱلْخَلْقِ

'ĪMĀNAÑY-YĀSKUNU BIHI QALBĪ MIN HAMMI-R-RIZQI WA KḤAWFI-L-KḤALQå

a surety whereby my heart is tranquil from anxiety over daily sustenance and fear of people.

وَ ٱقْرُبْ مِنِّي بِقُدْرَتِكَ قُرْبًا تَمْحَقُ بِهِ عَنِّي كُلَّ حِجَابٍ
مَحَقْتَهُ عَنْ إِبْرَاهِيمَ خَلِيلِكَ فَلَمْ يَحْتَجْ لِجَبْرِيلَ رَسُولِكَ

WA-Qå-RUBå MINNĪ BI-QUDåRATIKA QURBAN TAMḤAQU BIHI 'ANNĪ KULLA ḤIJĀBIM-MAḤAQåTAHU 'AN 'IBåRAHĪMA KḤALĪLIKA FALAM YAḤTAJå LI-JIBRĪLA RASŪLIK

Draw close to me by Your Power so close that You obliterate by {Your closeness} every veil which You removed from 'Ibrāhim Your Friend {so that} he had not need of Jibrīl, Your Messenger {upon them both be peace}

وَ لَا لِسُؤَالِهِ مِنْكَ وَ حَجَبْتَهُ بِذَٰلِكَ عَنْ نَارِ عَدُوِّهِ

WA LĀ LISU'ĀLIHI MINKA WA ḤAJABåTAHU BI-DḤĀLIKA 'AN NĀRI 'ADUWWIH

Nor did he ask of You but You veiled him from the fire of his enemy.

وَ كَيْفَ لَا يُحْجَبُ عَنْ مَضَرَّةِ ٱلْأَعْدَاءِ مَنْ غَيَّبْتَهُ عَنْ مَنْفَعَةِ ٱلْأَحِبَّاءِ

WAKAYFA LĀ YUḤJABU 'AN MAḌARRATI-L-'A'DĀ'I
MAN GḤAYYABåTAHU 'AN MANFA'ATI-L-'AḤIBBĀ'

How should not one be veiled from the harm of his enemies he from whom You withdrew the benefits of lovers

كَلَّا إِنِّي أَسْأَلُكَ أَنْ تُغَيِّبَنِي بِقُرْبِكَ مِنِّي

KAL'A 'INNĪY 'AS'ALUKA 'AN TUGḤAYYIBANĪ BI-QURBIKA MINNĪY

Nay, I beseech You to conceal me by Your closeness to me

حَتَّى لَا أَرَى وَ لَا أَحُسَّ بِقُرْبِ شَيْءٍ وَ لَا بِبُعْدِهِ عَنِّي

ḤATTA LĀ 'ARĀ WA LĀ 'AḤUSSA BI-QURBI SḤAYIÑW-WA LĀ BI-BU'DIHI 'ANNĪY

Until I do not see and I do not feel the nearness of any thing or the remoteness of {any thing}

• إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ •

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have Power over all things
{3:26}

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

'AFAḤASIBåTUM 'ANNAMĀ KḤALAQåNĀKUM 'ABATḤAÑW- WA 'ANNAKUM 'ILAYNĀ LĀ TURJA'ŪN

Did you reckon that We created you for no reason and that you would not be returned to Us?

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۚ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ

FATA'ĀLA-LLĀHU-L-MALIKU-L-ḤAQQå • LĀ 'ILĀHA 'ILLĀ HUWA RABBU-L-'ARSḤI-L-KARĪM

Thus Exalted is Allāh the King, the Truth • {there is} no deity except He, Lord of the Noble Throne.

وَ مَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُ بِهِ

WA MAÑY-YĀD'U MA'A-LLĀHU 'ILĀHĀN 'ĀKḤARA LĀ BURHĀNA LAHU BIH

and he who calls to a deity other than Allāh has no proof of {the other or} by {the other}

فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِۦٓ

FA'INNAMĀ ḤISĀBUHU 'INDA RABBIH

thus his account is with his Lord

إِنَّهُ لَا يُفْلِحُ ٱلْكَٰفِرُونَ

'INNAHU LA YUFLIḤU-L-KĀFIRŪN

Truly the unbelievers will not prosper

وَ قُل رَّبِّ ٱغْفِرْ وَ ٱرْحَمْ وَ أَنتَ خَيرُ ٱلرَّٰحِمِينَ

WA QUR-RABBI-Gḥ-FIR WA-R-ḤAM WA 'ANTA KḥAYRU-R-RĀḤIMĪN

so say: My Lord; forgive and have mercy, for you are the best that shows mercy
{23:115-18}

هُوَ ٱلْحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ

HUWA-L-ḤAYYU LĀĀ 'ILĀHA 'ILLĀ HUWA FĀDå'ŪHU MUKḥLIṢĪNA LAHU-D-DĪN

He is The Living One {there is} no deity other than He, so call upon Him, making religion sincere for Him

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

AL-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise be to Allāh, the Sustainer of the Worlds
{40:65}

إِنَّ ٱللَّهَ وَ مَلَٰٓئِكَتَهُ يُصَلُّونَ عَلَى ٱلنَّبِيِّ

'INNA-LLĀHA WA MALAĀĀ'IKATAHU YUṢALLŪNA 'ALĀ-N-NABĪYY

Truly Allāh and His angels shower blessings on the Prophet

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَ سَلِّمُواْ تَسْلِيمًا

YĀĀ 'AYYUHĀ-L-LADḥINA 'ĀMANŪ ṢALLU 'ALAYHI WA SALLIMŪ TASLĪMĀ

Oh you who believe! Ask blessings upon him and salute him {with} serene peace
{33:56}

ٱللَّهُمَّ صَلِّ وَ سَلِّمْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِ سَيِّدِنَا مُحَمَّدَ

ALLĀHUMMA ṢALLI WA SALLIM 'ALĀ SAYYĪDINĀ MUḤAMMADIÑW-
WA 'ALĀ ĀĀLI SAYYĪDINĀ MUḤAMMAD

Oh Allāh prayers and peace be upon Our Liege-lord Muḥammad and upon the family of our Liege-lord Muḥammad

كَمَا صَلَّيْتَ عَلَىٰ سَيِّدِنَا إِبْرَاهِيمَ
وَ عَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ

KAMĀ ṢALLAYTA 'ALĀ SAYYĪDINĀ 'IBåRĀHĪM WA 'ALĀ ĀĀLI SAYYĪDINĀ 'IBåRĀHĪM

As You did pray upon our Liege-lord 'Ibårāhīm
and the family of our Liege-lord 'Ibårāhīm

وَ بَارِكْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِ سَيِّدِنَا مُحَمَّدَ

WA BĀRIK 'ALĀ SAYYĪDINĀ MUḤAMMADIÑW- WA 'ALĀ ĀĀLI SAYYĪDINĀ MUḤAMMAD

And blessings be upon Our Liege-lord Muḥammad and upon the family of our Liege-lord Muḥammad

كَمَا بَارَكْتَ عَلَىٰ سَيِّدِنَا إِبْرَاهِيمَ
وَ عَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِى ٱلْعَالَمِينَ

KAMĀ BĀRAKTA 'ALĀ SAYYĪDINĀ 'IBåRĀHĪMA WA 'ALĀ ĀĀLI SAYYĪDINĀ 'IBåRĀHĪMA FĪ-L-'ĀLAMĪN

As You did bless our Liege-lord 'Ibårāhīm
and the family of our Liege-lord 'Ibårāhim in all the worlds

إِنَّكَ حَمِيدٌ مَجِيدٌ

'INNAKA ḤAMĪDUM-MAJĪDå

You are the Praised the Glorified

ٱللَّهُمَّ وَ ٱرْضَ عَنْ سَادَتِنَا ٱلْخُلَفَاءِ ٱلرَّاشِدِينَ

ALLĀHUMMA WA-R-ḌA 'AN SĀDATINĀ-L-KḫULAFĀ'I-R-RĀSḫIDĪN

Oh Allāh be satisfied with our Masters, The Rightly Guided Successors

أَبِى بَكْرٍ ٱلصِّدِيقِ وَ عُمَرَ ٱلْفَارُوقِ وَ عُثْمَانَ ذِى ٱلنُّورَيْنِ

'ABĪ BAKRIN AṢ-SIDDĪQI WA 'UMARA-L-FĀRŪQI WA 'UTḫMĀNA DḫI-N NŪRAYN

Abū Bakr, the Righteous and 'Umar the Discerner and Utḫmān of the Two Lights
{May Allāh be content with them}

وَ عَلَىٰ سَيِّدِنَا عَلِى إِبْنِ أَبِى طَالِبٍ ، كَرَّمَ ٱللَّهُ وَجْهَهُ

WA 'ALĀ SAYYĪDINĀ 'ALĪ 'IBNI 'ABĪ ṬĀLIBå • KARRAMA-LLĀHU WAJAHAH

and our Liege-lord 'Alī, son of Abū Ṭālib may Allāh honour his presence

وَ ٱرْضَ ٱللَّهُمَّ عَنْ سَيِّدِنَا ٱلْحَسَنِ وَ عَنْ سَيِّدِنَا ٱلْحُسَيْنِ

WA-R-ḌA ALLĀHUMMA 'AN SAYYĪDINĀ AL-ḤASANI WA 'AN SAYYĪDINĀ AL-ḤUSAYN

And Your Contentment Oh Allāh be with our Liege-lord al-Ḥasan and our Liege-lord al-Ḥusayn

وَ عَنْ أُمِّهِمَا ٱلسَّيِّدَةِ فَاطِمَةَ ٱلزَّهْرَاءِ

WA 'AN 'UMMIHIMĀ-S-SAYYĪDATI FĀṬIMATA-Z-ZAHRĀ'

And their mother, The Noble Lady, Fāṭimah the Radiant

وَ عَنْ آلِ ٱلْبَيْتِ ٱلْكِرَامِ

WA 'AN ĀĀLI-L-BAYTI-L-KIRĀM

and on the Family of the Most Gracious House

وَ عَنْ أَزْوَاجِ نَبِيِّكَ ٱلطَّاهِرَاتِ أُمَّهَاتِ ٱلْمُؤْمِنِينَ

WA 'AN 'AZWĀJI NABĪYYIKA-Ṭ-ṬĀHIRĀTI UMMAHĀTI-L-MU'MINĪN

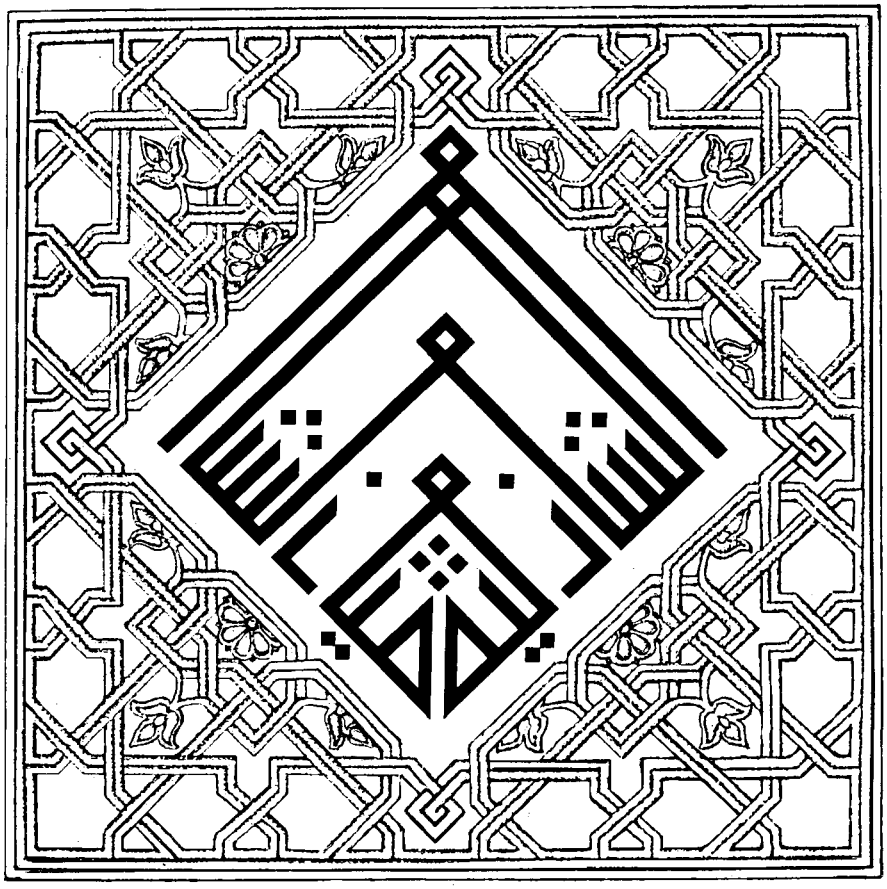
and on the spouses of Your Prophet, the immaculate Mothers of the Believers

وَ عَنْ ٱلصَّحَابَةِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ تَابِعِيهِمْ
وَ عِبَادِ ٱللَّهِ ٱلصَّالِحِينَ بِإِحْسَانٍ إِلَى يَوْمِ ٱلدِّينِ

WA 'AN-Ṣ-ṢAḤĀBATI 'AJåMA'ĪN WA-T-TĀBI'ĪN WA TĀBI'ĪHIM
WA 'IBĀDI-LLĀHI-Ṣ-ṢĀLIḤĪN BI-'IḤSĀNIN 'ILĀ YAWMI-D-DĪN

and upon all of the the Companions and the Followers and their Followers
and the Righteous Worshippers of Allāh with pure goodness until the Day of Requital.

حِزْبُ الفَتْحِ



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى
" قدس الله سره "

Orison of the Opening

{also known as: Orison of Lights}

by

The Knower by Allāh, The Pivot, Sīdī Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādḥdḥulī

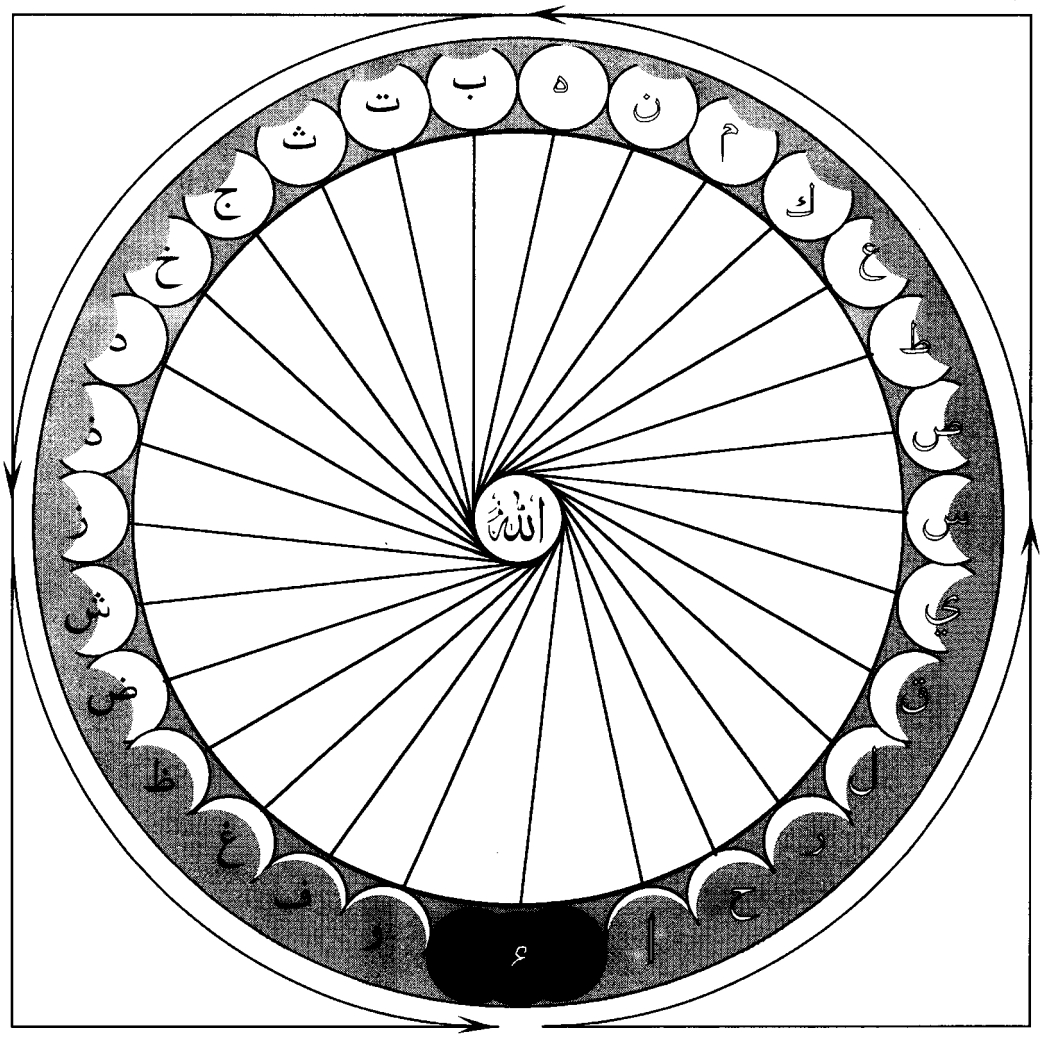
{ May Allāh sanctify his Secret }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَ ٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ

WA-L-QAMARA QADDARNĀHU MANĀZILA ḤATTĀ ʿĀDA KA-L-ʿURJŪNI-L-QADĪM

We have appointed mansions for the moon till he returns like a curved slender old palm spathe.
{36:39}



صَ قَ نَ طٰهٰ طٰسٓ طٰسٓمٓ يٰسٓ حٰمٓ الٓمٓ الٓرٰ الٓمٓرٰ الٓمٓصٓ كٓهٰيٰعٓصٓ حٰمٓ عٓسٓقٓ

SĀĀĀWD ○ QĀĀĀF ○ NŪŪŪN ○ ṬĀW HĀ' ○ ṬĀW SĪĪĪN ○ ṬĀW SĪĪĪN MĪĪĪM
YĀ SĪĪĪN ○ ḤĀ MĪĪĪM ○ ALIF LĀĀĀM MĪĪĪM
ALIF LĀĀĀM RĀ' ○ ALIF LĀĀĀM MĪĪĪM RĀ' ○ ALIF LĀĀĀM MĪĪĪM ṢĀĀĀWD
KĀĀĀF HĀ YĀ 'AYĪĪĪN ṢĀĀĀWD ○ ḤA MĪĪĪM, 'AYĪĪĪN SĪĪĪN QĀĀĀF

figure 12
The 28 Mansions of the Moon and The Universal Shim
showing the 14 Luminous Letters of the 29 Suwar al-Muqatta'at found in al-Qur'an

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-SḤ-SḤĀYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing.

وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلَّمْ

WA ṢALLA-LLĀHU 'ALĀ SAYYĪDINĀ MUḤAMMADIN WA 'ALA ĀĀLIHI WA ṢAḤBIHI WA SALLAM

Greetings of Allāh on our Liege-lord Muḥammad and upon his Family and Companions — Peace.

اللَّهُمَّ إِنَّا نَسْأَلُكَ إِيمَانًا لاَ ضِدَّلَهُ

ALLĀHUMMA 'INNĀ NAS'ALUKA 'ĪMĀNAN LĀ ḌIDDALAH

Oh Allāh we implore You for a Faith without contradiction

وَ نَسْأَلُكَ تَوْحِيدًا لاَ يُقَابِلُهُ شِرْكٌ

WA NAS'ALUKA TĀWḤĪDAN LĀ YŪQĀBILUHU SḤIRK

and we implore you for Oneness unassailed by association

وَ طَاعَةً لاَ يُقَابِلُهَا مَعْصِيَةٌ

WA ṬĀ'ATAN LĀ YŪQĀBILUHĀ MA'AṢIYAH

and Obedience incapable of rebellion

وَ نَسْأَلُكَ مَحَبَّةً لاَ لِشَيْءٍ وَ لاَ عَلَىٰ شَيْءٍ

WA NAS'ALUKA MAḤABBATAL-LĀ LI-SḤAY'IÑW-WA LĀ 'ALĀ SḤAY'

and we implore You for Love, not for anything or of anything

وَ خَوْفًا لاَ مِنْ شَيْءٍ وَ لاَ عَلَىٰ شَيْءٍ

WA KḤAWFAL LĀ MIN SḤAY'IÑW-WA LĀ 'ALĀ SḤAY'

and Dread, not for anything or of anything

وَ نَسْأَلُكَ تَنْزِيهًا لاَ مِنْ نَقْصٍ وَ لاَ مِنْ دَنَسٍ
بَعْدَ ٱلتَّنْزِيهِ مِنَ ٱلنَّقَائِصِ وَ ٱلأَدْنَاسِ

WA NAS'ALUKA TANZĪHAN LĀ MIN NAQåṢIÑW-WA LĀ MIN DANASIM-
BA'DA-T-TANZĪHI MINA-N-NAQĀ'IṢI WA-L-'ADåNĀS

and we implore You that we {remain} unblemished by defect and filth after our Purification from defect and filth

وَ نَسْأَلُكَ يَقِينًا لاَ يُقَابِلُهُ شَكٌ

WA NAS'ALUKA YAQĪNAL-LĀ YUQĀBILUHU SḤAK

and we implore You for certainty without doubt

وَ نَسْأَلُكَ تَقْدِيسًا لَيْسَ وَرَاءَهُ تَقْدِيسٌ

WA NAS'ALUKA TAQåDISAL-LAYSA WARĀ'AHU TAQåDĪS

and we imploreYou for Sanctity beyond which there is no sanctity

وَ كَمَالاً لَيْسَ وَرَاءَهُ كَمَالٌ

WA KAMĀLAL-LAYSA WARĀ'AHU KAMĀL

and Completion beyond which there is no completion

وَ عِلْمًا لَيْسَ فَوقَهُ عِلْمٌ

WA 'ILMAL-LAYSA FŌWQAHU 'ILM

and Knowledge above which there is no knowledge

وَ نَسْأَلُكَ ٱلإِحَاطَةَ بِٱلأَسْرَارِ وَ كِتْمَانَهَا عَنِ ٱلأَغْيَارِ

WA NAS'ALUKA-L-'IḤĀṬATA BI-L-'ASRĀRI WA KITMĀNAHĀ 'ANI-L-'AGḤYĀR

and we implore You for comprehension of Secrets and concealing them from the jealous

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَٱغْفِرْلِي ذَنْبِي وَ هَبْ لِي تَقْوَاكَ

RABBI 'INNĪ ḌḤLAMTU NAFSĪ FĀGḤFIRLĪ DḤAMBĪ WA HABåLĪ TAQåWĀK

My Sustainer I have oppressed my Self. Forgive me my misdeed and grant me to be aware of You

وَ ٱجْعَلْنِي مِمَّنْ يُحِبُّكَ وَ يَخْشَاكَ

WA-J-'ALNĪ MIMMAÑY YUḤIBBUKA WA YAKḤSḤĀK

Make me among those who love You and fear You

وَ ٱجْعَلْ لِي مِنْ كُلِّ ذَنْبٍ وَ هَمٍّ وَ غَمٍّ وَ ضِيقٍ
وَ سَهْوٍ وَ شَهْوَةٍ وَ رَغْبَةٍ وَ رَهْبَةٍ وَ خَطْرَةٍ وَ فِكْرَةٍ
وَ إِرَادَةٍ وَ فِعْلَةٍ وَ غَفْلَةٍ وَ مِنْ كُلِّ قَضَاءٍ وَ أَمْرٍ مَخْرَجًا

WA-Jå-'AL LĪ MIN KULLI DḤAMBIÑW-WA HAMMIÑW-WA GḤAMIÑW-WA ḌĪQIÑW-
WA SAHWIÑW-WA SḤAHWATIÑW-WA RAGḤBATIÑW-WA RAHBATIÑW-WA KḤAṬRATIÑW-WA FIKRATIÑ
-WA 'IRĀDATIÑW-WA FI'LATIÑW-WA GḤAFLATIÑW-WA MIN KULLI QAḌĀ'IÑW-WA-'AMRIM MAKḤRAJĀ

Release me from every misdeed and anxiety and grief and confinement
and distraction and enticement and craving and dread and random thought and speculation
and wanting and wrong deeds and forgetfulness and from every decree and ordinance a way out

أَحَاطَ عِلْمُكَ بِجَمِيعِ ٱلْمَعْلُومَاتِ

'AḤĀṬA 'ILMUKA BI-JAMĪ'I-L-MA'LŪMĀT

Your Knowledge encompasses all knowledge

وَ عَلَتْ قُدْرَتُكَ عَلَىٰ جَمِيعِ ٱلْمَقْدُورَاتِ

WA 'ALAT QUDåRATUKA 'ALĀ JAMĪ'I-L-MAQåDŪRĀT

and Your Power is exalted above all power

وَ جَلَّتْ إِرَادَتُكَ أَنْ يُوَافِقَهَا أَوْ يُخَالِفَهَا شَيْءٌ مِنَ ٱلْكَائِنَاتِ

WA JALLAT 'IRĀDATUKA 'AN YUWĀFIQAHĀ 'AW YUKḤĀLIFAHĀ SḤAY'UM-MINA-L-KĀ'INĀT

Your sublime Will is truly neither consistent or inconsistent with any existent thing

حَسْبِيَ ٱللَّهُ حَسْبِيَ ٱللَّهُ حَسْبِيَ ٱللَّهُ

ḤASBIYA-LLĀHU ḤASBIYA-LLĀHU ḤASBIYA-LLĀH

Allāh suffices me • Allāh suffices me • Allāh suffices me

وَ أَنَا بَرِيءٌ مِمَّا سِوَى ٱللَّهِ

WA 'ANA BARĪ'UM-M-MIMMĀ SIWA-LLĀH

and I am free of any thing other than Allāh

ٱللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

ALLĀHU LĀ 'ILLĀHA 'ILLĀ HUWA 'ALAYHI TAWAKKALTU WA HUWA RABBU-L-'ARSḤI-L-'AḌḤĪM

Allāh! there is no deity other than He. On Him I place my trust. And He is the Lord of the Mighty Throne. {9:129p}

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ عَرْشِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU 'ARSḤI-LLĀH

No deity except Allāh; Light of the Throne of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ لَوْحِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU LAWḤI-LLĀH

No deity except Allāh; Light of the Tablet of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ قَلَمِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU QALAMI-LLĀH

No deity except Allāh; Light of the Pen of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ رَسُولِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU RASŪLI-LLĀH

No deity except Allāh; Light of the Messenger of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ سِرِّ رَسُولِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU SIRRI RASŪLI-LLĀH

No deity except Allāh; Light of the Secret of the Messenger of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ نُورُ سِرِّ ذَاتِ رَسُولِ ٱللَّهِ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪRU SIRRI DḤĀTI-RASŪLI-LLĀH

No deity except Allāh; Light of the Secret of the Essence of the Messenger of Allāh

لَا إِلٰهَ إِلَّا ٱللَّهُ ءَادَمُ خَلِيفَةُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU 'ĀĀDAMU KḤALĪFATU-LLĀH

No deity except Allāh; Ādam, Kḥalīf of Allāh
{ peace be upon him }

لَا إِلٰهَ إِلَّا ٱللَّهُ نُوحُ نَجِيُّ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU NŪḤU NAJIYU-LLĀH

No deity except Allāh; Nūḥ, Confidant of Allāh
{ peace be upon him }

لَا إِلٰهَ إِلَّا ٱللَّهُ إِبْرَاهِيمُ خَلِيلُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU 'IBåRĀHĪM KḤALĪLU-LLĀH

No deity except Allāh; 'Ibårāhīm, Friend of Allāh
{ peace be upon him }

لَا إِلٰهَ إِلَّا ٱللَّهُ مُوسَىٰ كَلِيمُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU MŪSĀ KALĪMU-LLĀH

No deity except Allāh; Mūsā, Interlocutor of Allāh
{ peace be upon him }

لَا إِلٰهَ إِلَّا ٱللَّهُ عِيسَىٰ رُوحُ ٱللَّه

LĀ 'ILLĀHA 'ILLA-LLĀHU 'ĪSĀ RŪḤU-LLĀH

No deity except Allāh; 'Īsā, Spirit of Allāh
{ peace be upon him }

لَا إِلٰهَ إِلَّا ٱللَّهُ مُحَمَّدٌ حَبِيبُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU MUḤAMMADUN ḤABĪBU-LLĀH

No deity except Allāh; Muḥammad, Beloved of Allāh
{ peace and blessings be upon him }

لَا إِلٰهَ إِلاَّ ٱللَّهُ ٱلأَنْبِيَاءُ خَاصَةُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-L-'ANBIYĀ'U KḤĀṢATU-LLĀH

No deity except Allāh; The Prophets are the Chosen of Allāh
{ peace be upon all of them }

لَا إِلٰهَ إِلاَّ ٱللَّهُ ٱلأَوْلِيَاءُ أَنْصَارُ ٱللَّه

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-L-'AŪLIYĀ'U 'ANṢĀRU-LLĀH

No deity except Allāh; The Friends of Allāh are the Partisans of Allāh

لَا إِلٰهَ إِلاَّ ٱللَّهُ ٱلرَّبُّ ٱلإِلَهُ ٱلْمَلِكُ ٱلنُّورُ ٱلْحَقُّ ٱلْمُبِينُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-R-RABBU-L-'ILAHU-L-MALIKU-N-NŪRU-L-ḤAQQU-L-MUBĪN

No deity except Allāh; The Inviolable Lord, The Sovereign, The Light, The Clear Transparent Truth

لَا إِلٰهَ إِلاَّ ٱللَّهُ ٱلْمَلِكُ ٱللَّطِيفُ ٱلرَّزَّاقُ ٱلْقَوِيُّ ٱلْعَزِيزُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-
L-MALIKU-L-LAṬĪFU-R-RAZZĀQU-L-QAWWĪYU-L-'AZĪZU DHŪ-L-QUWWATI-L-MATĪN

No deity except Allāh;
The King, The Tender Kindness, The Provider, The Most Strong, The Invincible, The Firm Sustainer

لَا إِلٰهَ إِلاَّ ٱللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ ٱلْوَاحِدُ ٱلْقَهَّارُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU KḤĀLIQU KULLI SḤAY'IÑW-WA HUWA-L-WĀḤIDU-L-QAHĀR

No deity except Allāh; Creator of every thing and He is The One, The Irresistible Conqueror

رَبُّ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ وَ مَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ

RABBU-S-SAMĀWĀTI WA-L-'ARḌI WA MĀ BAYNAHUMĀ-L-'AZĪZU-L-GḤAFFĀR

Lord of the skies and the earth and what is between them, The Invincible, The Oft-Forgiving

لَا إِلٰـهَ إِلَّا ٱللَّـهُ ٱلْـعَـلِـىُّ ٱلْـعَـظِـيـمُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-L-'ALIYYU-L-'AḌḤĪM

No deity except Allāh, The Most High, The Exalted

لَا إِلٰـهَ إِلَّا ٱللَّـهُ ٱلْـحَـكِـيـمُ ٱلْـكَـرِيـمُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-L-ḤAKĪMU-L-KARĪM

No deity except Allāh, The Wise, The Generous

لَا إِلٰـهَ إِلَّا ٱللَّـهُ ٱلرَّبُّ ٱلْـعَـظِـيـمُ

LĀ 'ILLĀHA 'ILLĀ-LLĀHU-R-RABBU-L-'AḌḤĪM

No deity except Allāh, The Sustainer, The Sublime

سُبْحَانَ ٱللَّـهِ رَبِّ ٱلسَّمَـٰوَٰتِ ٱلسَّبْعِ وَ رَبِّ ٱلْعَرْشِ ٱلْعَظِيمِ

SUBåḤĀNA-LLĀH-R-RABBI-S-SAMĀWĀTI-S-SABå'I WA RABBU-L-'ARSḤI-L-'AḌḤĪM

Glory {be to} Allāh, Lord of the Seven Heavens and the Lord of the Exalted Throne

ٱلْحَمْدُ للَّـهِ رَبِّ ٱلْعَـٰلَمِينَ • ٱلْحَمْدُ للَّـهِ رَبِّ ٱلْعَـٰلَمِينَ

AL-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN • AL-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Lord of all the worlds • Praise to Allāh, Lord of all the worlds
{1:2}

بِسْمِ ٱللَّـهِ وَ بِٱللَّـهِ وَ إِلَى ٱللَّـهِ وَمِنَ ٱللَّـهِ وَعَلَىٰ ٱللَّـهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

BISMI-LLĀHI WA BI-LLĀHI WA'ILĀ-LLĀHI WA MINA-LLĀHI
WA 'ALĀ-LLĀHI FA-L-YĀTAWAKKALI-L-MU'MINŪN

In the Name of Allāh and by Allāh and to Allāh and from Allāh and on Allāh do believers place their trust

حَسْبِيَ ٱللَّهُ • آمَنْتُ بِٱللَّهِ • رَضِيتُ بِٱللَّهِ • تَوَكَّلتُ عَلَى ٱللَّهِ

ḤASBIYA-LLĀH • ĀĀMANTU BI-LLĀH • RAḌĪTU BI-LLĀH • TAWĀKKALTU 'ALA-LLĀH

I count on Allāh • I am secure with Allāh • I am content with Allāh • I place my trust on Allāh

لاَ قُوَّةَ إلاَّ بِٱللَّهِ أَتُوبُ إِلَيْكَ بِكَ مِنْكَ إِلَيْكَ

LĀ QUWWATA 'ILLĀ BI-LLĀHI 'ATŪBU 'ILAYKA BIKA MINKA 'ILAYK

No power except with Allāh I return repentant to You by You from You

وَ لَولاَ أَنْتَ لَمَا تُبْتُ إِلَيكَ

WA LŌWLĀ 'ANTA LAMĀ TUBåTU 'ILAYK

and were it not for You I would not have returned repentant unto You.

فَامْحُ مِنْ قَلْبِى مَحَبَّةَ غَيْرِكَ

FĀMḤU MIN QALBĪ MAḤABBATA GḤAYRIK

So obliterate from my heart love of anything other than You

وَ ٱحْفَظْ جَوَارِحِى مِنْ مُخَالَفَةِ أَمْرِكَ

WA-Ḥ-FAḌḤ JAWĀRIḤĪ MIN MUKḤĀLAFATI 'AMRIK

and save the members of my body from contravention of Your orders

وَ تَٱللَّهِ لَئِنْ لَمْ تَرْعَنِى بِعَيْنِكَ

WA TA-LLĀHI LA'I-L-LAM TAR'ANĪ BI'AYNIK

and I swear by You to You if You don't watch over me with Your Eye,

وَ تَحْفَظْنِى بِقُدْرَتِكَ

WA TAḤFAḌḤNĪ BI-QUDåRATIK

and preserve me by Your Power

لأُهْلِكَنَّ نَفْسِى وَ لأُهْلِكَنَّ أُمَّةً مِنْ خَلْقِكَ

LA'UHLIKANNA NAFSĪ WA LA'UHLIKANNA 'UMMATAM-MIN KḤALQIK

my soul will perish and a people of Your creation will perish.

ثُمَّ لاَ يَعُودُ ضَرَرُ ذَلِكَ إلاَّ عَلَى عَبْدِكَ

ṮUMMA LĀ YĀ'ŪDU ḌARARU DḤĀLIKA 'ILLĀ 'ALĀ 'ABåDIK

after which the harm does not return except upon Your slave.

أَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ

'A'ŪDḤU BI-MU'ĀFĀTIKA MIN 'UQŪBATIK

I take refuge in Your Dispensation from Your Punishment

أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ

'A'ŪDḤU BI-RIḌĀKA MIN SAKḤAṬIK

I take refuge in Your Contentment from Your Wrath

أَعُوذُ بِكَ مِنْكَ

'A'ŪDḤU BIKA MINK

I take refuge in You from You

لاَ أُحْصِى ثَنَاءً عَلَيْكَ

LĀ 'UḤṢĪ ṮḤANĀ'AN 'ALAYK

I cannot calculate Your Glory

أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

'ANTA KAMĀ 'AṮḤNAYTA 'ALĀ NAFSIK

You are as You have glorified Your Self

بَلْ أَنْتَ أَجَلُّ مِنْ أَنْ يُثْنَى عَلَيْكَ

BAL 'ANTA 'AJALLU MIN 'AN YUṮḤNA 'ALAYK

You are too Sublime for any one to glorify You

وَ إِنَّمَا هِىَ أَعْرَاضٌ تَدُلُّ بِهَا عَلَى كَرَمِكَ

WA 'INNAMĀ HIYA 'A'RĀḌUN TADULLU BIHĀ 'ALĀ KARAMIK

Nevertheless there are Signs that point to Your Absolute Generosity

فَقَدْ مَنَحْتَهَا لَنَا عَلَى لِسَانِ رَسُولِكَ لِنَعْبُدَكَ

FA-QADå MANAḤTAHĀ LANĀ 'ALĀ LISĀNI RASULIKA LI-NA'BUDAK

which You have given to us on the tongue {of} Your Messenger in order that we may worship You

عَلَى أَقْدَارِنَا وَ لاَ عَلَى قَدْرِكَ

'ALĀĀ 'AQåDĀRINĀ WA LĀ 'ALĀ QADåRIK

to {the extent of} our ability and not {to the extent of} Your Ability

فَهَلْ جَزَآءُ ٱلإِحْسَٰنِ إِلاَّ ٱلإِحْسَٰنُ مِنْكَ

FAHAL JAZĀĀ'U-L-'IḤSĀNI 'ILLĀ-L-'IḤSĀNU MINK

Shall the requital for goodness be other than goodness from You?
{55:60}

يَا مَنْ بِهِ وَ مِنْهُ وَ إِلَيْهِ يَعُودُ كُلُّ شَيْءٍ

YĀ MAN BIHI WA MINHU WA 'ILAYHI YA'ŪDU KULLU SḤAY'

Oh You by Whom and from Whom and to Whom every thing returns

أَسْأَلُكَ بِحُرْمَةِ ٱلأُسْتَاذِ بَلْ بِحُرْمَةِ ٱلنَّبِيِّ ٱلْهَادِي

'ASA'LUKA BI-ḤURMATI-L-'USTĀDḤI BAL BI-ḤURMATI-N-NABĪ-L-HĀDĪ

I ask you by the Sanctity of the Master nay by the Sanctity of the Awakener, the Guide
{ Blessings of Allāh and Peace be upon him }

وَ بِحُرْمَةِ ٱلإِثْنَيْنِ وَ ٱلأَرْبَعَةِ وَ بِحُرْمَةِ ٱلسَّبْعِينَ وَ ٱلثَّمَانِيَةِ

WA BI-ḤURMATI-L-'ITḤNAYNI WA-L-'ARBA'ATI WA BI-ḤURMATI-S-SABå'ĪNA WA-Tḥ-ṬḤAMĀNIYAH

And by the Sanctity of the Two and the Four and by the Sanctity of the Seventy and the Eight

وَ بِحُرْمَةِ أَسْرَارِ مَا مِنْكَ إِلَى مُحَمَّدٍ رَسُولِكَ

WA BI-ḤURMATI 'ASRĀRI MĀ MINKA 'ILA MUḤAMMADI-R-RASULIK

And by the Sanctity of the Secrets from You to Muḥammad, Your Messenger
{ Blessings of Allāh and Peace be upon him }

وَ بِحُرْمَةِ سَيِّدَةِ آيِ ٱلْقُرْءَانِ مِنْ كَلاَمِكَ

WA BI-ḤURMATI SAYYĪDATI ĀĀYA-L-QUR'ĀĀNI MIN KALĀMIK

And by the Sanctity of the Mistress { of the } Signs of the Reading from Your Words
{ Mistress of the Signs = 'Āyat al-Kursī }

وَ بِحُرْمَةِ ٱلسَّبْعِ ٱلْمَثَانِى وَ ٱلْقُرءَآنِ ٱلْعَظِيمِ بَيْنَ كُتُبِكَ

WA BI-ḤURMATI-S-SABå'I-L-MATḤĀNĪ WA-L-QUR'ĀĀNI-L-'AḌḤĪMI BAYNA KUTUBIK

And by the Sanctity of the Seven Verses and the Exalted Reading from amongst Your Books
{ The Seven Verses = al-Fātiḥah }

وَ بِحُرْمَةِ ٱلإِسْمِ ٱلأَعْظَمِ ٱلَّذِى هُوَ هُوَ

WA ḤURMATI-L-'ISMI-L-'A'ḌḤAMI-L-LADḤĪ HUWA HUW

And by the Sanctity of the Exalted Name; 'He is He'.
{ i.e., It is what it is}

لاَ يَضُرُّ مَعَ إِسْمِهِ شَئٌ فِى ٱلأَرْضِ وَ لاَ فِى ٱلسَّمَاءِ
وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

LĀ YADURRU MA'A 'ISMIHI SḤAYUN FĪ-L-ARḌI WA LĀ FĪ-S-SAMĀ'I WA HUWA-S-SAMĪ'U -L-'ALĪM

with whose Name no harm {shall come} to anything on the earth or in the skies and He Hears All and Knows All

وَ بِحُرْمَةِ ۝ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ ۝

WABIḤURMATI QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå •

And by the Sanctity of "*Say He Allāh is One • Allāh The Eternally Existant •*

۝لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ۝

LAM YALIDå WA LAM YULADå • WA LAM YAKUL-LAHŪ KUFUAN 'AḤADå •

Neither bearing nor born • And no being equals Him: One."
{112:1-4}

ٱكْفِنِى كُلَّ غَفْلَةٍ وَ شَهْوَةٍ وَ مَعْصِيَةٍ مِمَّا تَقَدَّمَ أَوْ تأَخرَ

'IKFINĪ KULLA GḤAFLATIÑW-WA SḤAHWATIÑW-W A MA'ṢIYATIM
MIMMĀ TAQADDAMA 'AW TA'AKḤKḤAR

Shroud me from every forgetfulness and lustful desire and rebellion that lies before me or behind me.

وَ ٱكْفِنِي كُلَّ طَالِبٍ يَطْلُبُنِي مِنْ خَلْقِكَ
بِٱلْحَقِّ أَوْ بِغَيْرِ ٱلْحَقِّ فِي ٱلدُّنْيَا وَ ٱلأَخِرَةِ

WA-K-FINĪ KULLA ṬĀLIBIY YAṬåLUBUNĪ MIN KḤALQIKA-
BI-L-ḤAQQI 'AW BI-GḤAYRI-L-ḤAQQI- FĪ-D-DUNYĀ WA-L'AKḤIRAH

Shroud me from all claimants who make claim upon me from your creation
whether rightfully or wrongly; In this world and the last.

فَإِنَّ لَكَ ٱلْحُجَّةَ ٱلْبَالِغَةَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

FA'INNA LAKA-L-ḤUJATA-L-BĀLIGḤATA WA 'ANTA 'ALĀ KULLI SḤAY'IN QADĪR

For truly You are *The Proof Confirmed* and *You have Power over all things*

وَ ٱكْفِنِي هَمَّ ٱلرِّزْقِ وَ خَوْفَ ٱلْخَلْقِ

WA-K-FINĪ HAMMA-R-RAZQI WA KḤAWFA-L-KḤALQå

And shroud me from anxiety concerning my sustenance and fear of creation

وَ ٱسْلُكْ بِي سَبِيلَ ٱلصِّدْقِ وَ ٱنْصُرْنِي بِٱلْحَقِّ

WA-S-LUK BĪ-SABĪLA-Ṣ-ṢIDQI WA-N-ṢURNĪ BĪ-L-ḤAQQå

And unwind to me the path of Sincerity and support me by The Truth

وَ ٱكْفِنَا كُلَّ عَذَابٍ مِنْ فَوقِنَا أَوَ مِنْ تَحْتِ أَرْجُلِنَا
أَوْ يَلْبِسْنَا شِيَعًا أَوْ يُذِيقُ بَعْضَنَا بَأْسَ بَعْضٍ

WA-K-FINĀ KULLA 'ADḤĀBIM MIN FAWQINĀ 'AW MIN TAḤTI 'ARJULINĀ-
-'AW YALBISNĀ SḤĪ'AN 'AW YUDḤĪQU BA'ḌANĀ BA'SA BA'Ḍ

And shroud us from all torment from above us or from beneath our feet
or that torment which makes us separate into groups
or that torment which makes us taste the aggression of each other

وَ ٱكْفِنَا كُلَّ هَمٍّ وَ غَمٍّ وَ كُلَّ هَوْلٍ دُونَ ٱلْجَنَّةِ

WA-K-FINA KULLA HAMIÑW-WA GḤAMMIÑW-WA KULLA HAWLIN DUNA-L-JANNAH

And shroud us from all anxiety and grief and every terror underlying obsession this side of the Garden

وَ ٱكْفِنَا شَرَّ مَا تَعَلَّقَ بِهِ عِلْمُكَ مِمَّا كَانَ أَوْ يَكُونُ أَوْ مِمَّا لاَ يَكُون

WA-K-FINĀ SḤARRA MĀ TA'ALLAQA BIHI 'ILMUKA MIMMĀ
KĀNA 'AW YAKŪNU 'AW MIMMĀ LĀ YAKŪN

And shroud us from evil that is connected to Your Knowledge
of what was and is and of what is not and what cannot be.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have Power over all things
{2:19}

سُبْحَانَ ٱلْمَلِكِ ٱلْخَلاَّقِ • سُبْحَانَ ٱلْخَلاَّقِ ٱلرَّزَّاقِ

SUBåḤĀNA-L-MALIKI-L-KḤALLĀQå • SUBåḤĀNA-L-KḤALLĀQI-R-RAZZĀQå

Praise The King, The Creator • Praise The Creator, The Bestower

سُبْحَانَ ٱللَّهِ عَمَّا يَصِفُونَ

SUBåḤĀNA-LLĀHI 'AMMĀ YAṢIFŪN

Praise to Allāh over all that they attribute {to Him }

عَالِمِ ٱلْغَيْبِ وَ ٱلشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ

'ĀLIMI-L-GḤAYBI WA-SḤ-SḤAHĀDATI FATA'ĀLA 'AMMĀ YUSḤRIKŪN

The Knower of the Unseen and the Seen and He is Exalted above their idolatry

سُبْحَانَ ذِى ٱلْعِزَّةِ وَ ٱلْجَبَرُوتِ • سُبْحَانَ ذِى ٱلْمُلْكِ وَ ٱلْمَلَكُوتِ

SUBåḤĀNA DḤĪ-L-'IZZATI WA-L-JABARŪT • SUBåḤĀNA DḤĪ-L-MULKI WA-L-MALAKŪT

Praise be to Him The All Mighty, The Omnipotent
Praise be to Him The Sovereign of the Earthly Creation and the Angelic Pleroma

سُبْحَانَ مَنْ يُحْيِى وَ يُمِيتُ • سُبْحَانَ ٱلْحَىِ ٱلَّذِى لَا يَمُوتُ

SUBåḤĀNA MAÑY-YUḤĪ WA YUMĪT • SUBåḤĀNA-L-ḤAYĪ-L-LADḤĪ LĀ YAMŪT

Praise to Who gives life and death • Praise to The Living Who shall not die

سُبْحَانَ ٱلْمَلِكِ ٱلْقَادِرِ • سُبْحَانَ ٱلْعَظِيمِ ٱلْقَاهِرِ

SUBåḤĀNA-L-MALIKI-L-QĀDIR • SUBåḤĀNA-L-'AḌḤIMI-L-QĀHIR

Praise to the Sovereign King of Ultimate Power • Praise to The Exalted, The Over Powering

وَ هُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ • وَ هُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

WA HUWA-L-QĀHIRU FAWQA 'IBĀDIH • WA HUWA-L-ḤAKĪMU-L-KḤABĪR

And He is The Dominant above His slaves • And He is The All Wise, The Knowing

قُلْ حَسْبِىَ ٱللَّهُ لَا إِلَٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ

QUL ḤASBIA-LLĀHU LĀ 'ILĀHA 'ILLĀ HUW
'ALAYHI TAWAKKALTU WA 'ALAYHI FA-L-YATAWAKKALI-L-MUTAWAKKILŪN

Say: Allāh suffices. No divinity except Him
I rely upon Him and upon Him do all the trusting ones place their trust.

أَعُوذُ بِٱللَّهِ مِنْ جَهْدِ ٱلْبَلَاءِ

'A'ŪDḤU BI-LLĀHI MIN JAHDI-L-BALĀ'

I take refuge in Allāh from struggle in tribulation

وَ مِنْ سُوءِ ٱلْقَضَاءِ وَ مِنْ دَرْكِ ٱلشَّقَاءِ وَ مِنْ شَمَاتَةِ ٱلأَعْدَاءِ

WA MIN SŪ'I-L-QAḌĀ'I WA MIN DARKI-Sḥ-SḤAQĀ'I WA MIN SḤAMĀTATI-L-'A'ADĀI'

and from torment of judgement and from continual dissension and the hauteur of my enemies

وَ أَعُوذُ بِٱللَّهِ رَبِّي وَ رَبِّ كُلِّ شَيْءٍ
مِنْ كُلِّ مُتَكَبِّرٍ لاَ يُؤمِنُ بِيَومِ ٱلْحِسَابِ

WA 'A'ŪDḤU BI-LLĀHI RABBĪ WA RABBI KULLI SḤAY'IM-
MIN KULLI MUTAKABBIRIN LĀ YU'MINU BI-YAWMI-L-ḤISĀBå

And I take refuge in Allāh my Lord and Lord of all things
from all arrogant beings who do not believe in the Day of the Final Accounting

يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَ هُوَ يُجِيرُ وَ لاَ يُجَارُ عَلَيْهِ

YĀ MAM BI-YADIHI MALAKŪTU KULLI SḤAY'IÑW-WA HUWA YUJĪRU WA LĀ YUJĀRU 'ALAYH

Oh You *in whose Hand is dominion over everything,*
and Who protects whilst there is no protection against Him
{23:88}

أُنْصُرْنِي بِٱلْخَوْفِ مِنْكَ وَ ٱلتَّوَكُّلِ عَلَيْكَ

'UNṢURNĪ BI-L-KḤAWFI MINKA WA-T-TAWAKKULI 'ALAYK

Support me by my fear of You and trust upon You

حَتَّى لاَ أَخَافُ غَيْرَكَ • وَ لاَ أَعْبُدُ شَيْئًا سِوَاكَ

ḤATTA LĀ 'AKḤĀFU GḤAYRAK • WA LĀ 'ABUDU SḤAY'AN SIWĀK

So that I fear no one but You • And worship no thing beside You

يَا خَالِقَ سَبْعِ سَمَوَاتٍ وَ مِنَ ٱلأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ

YĀ KḤĀLIQA SABå'A SAMĀWĀTIÑW-WA MINA-L-'ARḌI MITḤLAHUNNA-
YATANAZZALU-L-'AMRU BAYNAHUNNA

Oh *Creator of the Seven Heavens and the Earths like unto them and the Order that descends between them*
{65:12p}

أَشْهَدُ أَنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ قَدْ أَحَطْتَ بِكُلِّ شَيْءٍ عِلْمًا

'ASḤHADU 'ANNAKA 'ALĀ KULLI SḤAY'IN QADĪRUÑW-WA QADå 'AḤAṬTA BI-KULLI SḤAY'IN 'ILMĀ

I bear witness that *You have Power over all things* and that every thing is encompassed by {Your} Knowledge

أَسْأَلُكَ بِهَذَا ٱلأَمرِ ٱلَّذِى هُوَ أَصْلُ ٱلْمَوْجُودَاتِ

'AS'ALUKA BI-HADḤĀ-L-'AMRI-L-LADḤĪ HUWA 'AṢLU-L-MAWJŪDĀT

I beseech you by that Order that is the Foundation of All Existence

وَ إِلَيْهِ ٱلْمَبْدَأُ وَ ٱلْمُنْتَهَى وَ إِلَيْهِ غَايَةُ ٱلْغَايَاتِ

WA 'ILAYHI-L-MABåDA'U WA-L-MUNTAHA WA 'ILAYHI GḤĀYATU-L-GḤĀYĀT

Which is the Beginning and the End and the End of all the Ends

أَنْ تُسَخِّرْلَنَا هَذَا ٱلْبَحْرَ

'AN TUSAKḤKḤIRLANĀ HADḤĀ-L-BAḤR

To render subservient unto us this Sea

بَحْرَ ٱلدُّنْيَا وَ مَا فِيهِ وَ مَنْ فِيهِ كَمَا سَخَّرْتَ ٱلْبَحْرَ لِمُوسَىٰ

BAḤRA-D-DUNYĀ WA MĀ FĪHI WA MAN FĪHI KAMĀ SAKḤKḤARTA-L-BAḤRA LI-MŪSĀ

{The} Sea of the World and what is in it and who is in it as you subjugated the Sea to Mūsā
{ Peace be upon him }

وَ سَخَّرْتَ ٱلنَّارَ لإِبْرَاهِيمَ

WA SAKḤKḤARTA-N-NĀRA LI-'IBåRĀHĪM

And subjugated the Fire to 'Ibrāhīm
{ Peace be upon him }

وَ سَخَّرْتَ ٱلْجِبَالَ وَ ٱلْحَدِيدَ لِدَاوُدَ

WA SAKḴKḴARTA-L-JIBĀLA WA-L-ḤADĪDA LI-DĀWŪDå

And subjugated the Mountains and the Iron to Dāwūd
{ Peace be upon him }

وَ سَخَّرْتَ ٱلرِّيحَ وَ ٱلشَّيَاطِينَ وَ ٱلْجِنَّ لِسُلَيْمَانَ

WA SAKḴKḴARTA-R-RĪḤA WA-Sḥ-SḥAYĀṬINA WA-L-JINNA LI-SULAYMĀN

And subjugated the Wind and the Sḥayṭans and the Jinns to Sulāymān
{ Peace be upon him }

وَ سَخِّرْلِی كُلَّ بَحْرٍ وَ سَخِّرْلِی كُلَّ بَرٍ هُوَ لَكَ

WA SAKḴKḴIRLI KULLA BAḤRIÑW-WA SAKḴKḴIRLĪ KULLA BARIN HUWA LAK

And subjugate to me every Sea and subjugate to me every Earth of Yours

وَ سَخِّرْلِی كُلَّ حَدِيدٍ

WA SAKḴKḴIRLĪ KULLA ḤADĪDå

And subjugate to me all Iron

وَسَخِّرْلِی كُلَّ رِّيحٍ وَ سَخِّرْلِی كُلَّ شَيْطَانٍ مِنْ ٱلْجِنَّ وَ ٱلإِنْسِ

WA SAKḴKḴIRLĪ KULLA RĪḤIÑW-WA SAKḴKḴIRLĪ KULLA SḥAYṬĀNIM-MIN AL-JINNA-WA-L-'INS

And subjugate to me every Wind and every Sḥaytan from the Jinn and from the People

وَ سَخِّرْلِی نَفْسِی وَ سَخِّرْلِی كُلَّ شَیْءٍ

WA SAKḴKḴIRLĪ NAFSĪ WA SAKḴKḴIRLĪ KULLA SḥAY'

And subjugate to me my Self and subjugate to me all things

يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

YĀ MAM BI-YADIHI MALAKŪTU KULLI SḤAY'

Oh You *in Whose Hand is Dominion over every thing*

وَ جَمِّلْ أَمْرِي بِٱلْيَقِينِ

WA JAMMIL 'AMRĪ BI-L-YAQĪN

Let the totality of my affair be by Certainty

وَ أَيِّدْنِي بِٱلنَّصْرِ ٱلْمُبِينِ

WA 'AYYIDNĪ BI-N-NAṢRI-L-MUBĪN

And aid me by the Clear Victory

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALA KULLI SḤAY'IN QADĪR

Truly You have Power over all things
{3:29}

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLĀHI-L-'ALIYYĪ-L-'AḌḤĪM

And there is no Power and no Strength except with Allāh, The All High, The Exalted

وَ صَلَّى ٱللَّهُ عَلَى سَيِّدِنَا وَ مَوْلَانَا وَ شَفِيعِنَا وَ حَبِيبِنَا مُحَمَّدٌ

WA ṢALLA-LLĀHU 'ALA SAYYĪDINĀ WA MAWLĀNĀ WA SḤAFĪ'INĀ WA ḤABĪBINĀ MUḤAMMAD

And the Greetings of Allāh upon our Leige-lord and Master and Intercessor and Beloved Muḥammad

وَ عَلَى آلِ ٱلْبَيْتِ ٱلْكِرَامِ

WA 'ALA ĀĀLI-L-BAYTI-L-KIRĀM

And upon the Family of the Noble House

وَ عَلَى ٱلصَّحَابَةِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ تَابِعِيهِمَ
وَ عِبَادِ ٱللَّهِ ٱلصَّالِحِينَ بِإِحْسَانٍ إِلَى يَوْمِ ٱلدِّينِ
بِرَحْمَتِكَ يَا أَرْحَمَ ٱلرَّاحِمِينَ

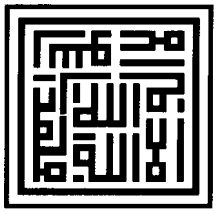
WA 'ALA-Ṣ-ṢAḤĀBATI 'AJåMA'ĪNA WA-T-TĀBI'ĪNA WA TĀBI'ĪHIMA
WA 'IBĀDI-LLĀHI-Ṣ-ṢĀLIḤĪNA BI-'IḤSĀNIN 'ILA YAWMI-D-DIN
BI-RAḤMATIKA YĀ 'ARḤAMA-R-RĀḤIMĪN

and upon all of the the Companions and the Followers and their Followers
and the Righteous Slaves of Allāh with pure goodness until the Day of Requital
and With Your Mercy, oh Merciful Bestower of Mercy

أَلْفُ سَلَامٍ ، أَلْفُ سَلَامٍ ، أَلْفُ أَلْفِ سَلَامٍ فِى قُلُوبِنَا

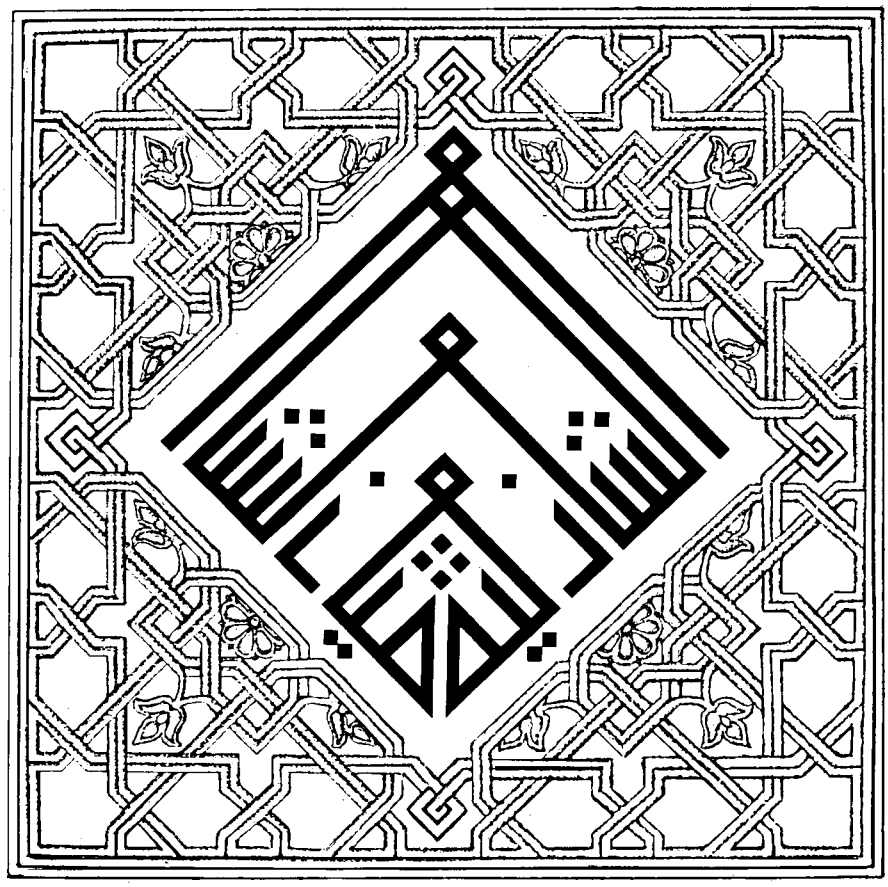
'ALFU SALLĀM • 'ALFU SALLĀM • 'ALFU 'ALFI SALLĀMIN FĪ QULŪBINĀ

Thousand fold Peace, Thousand fold Peace, Thousand thousand fold Peace in our Hearts



هُوَ
الْحَيُّ
الْقَيُّومُ

حزب النصر

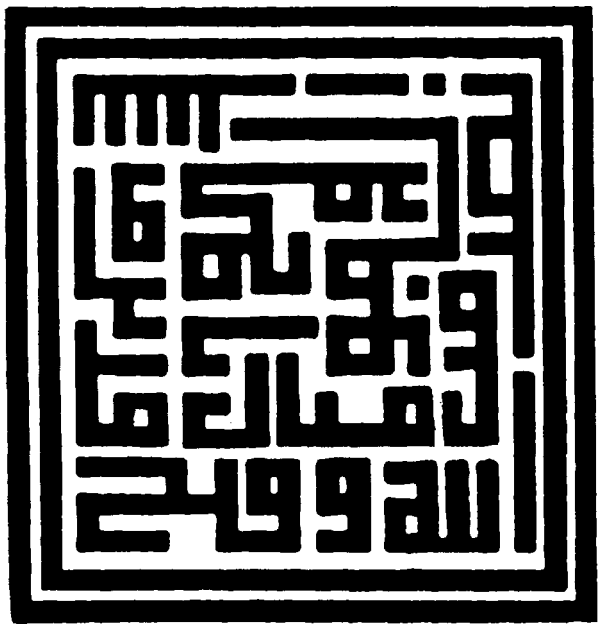


للعارف بالله القطب الشيخ على أبى الحسن الشاذلى
" قدس الله سره "

Orison of Victory

by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī
{ May Allāh sanctify his Secret }



Naṣr min Allāhi wa fatḥun qarīb wa bashiri-l-mu'minīn

"Help from Allāh and Victory is near.
Give good news to the believers."
{ 61:13 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱللَّهُمَّ بِسَطْوَةِ جَبَرُوتِ قَهْرِكَ

ALLĀHUMMA BI-SAṬåWATI JABARŪTI QAHRIK

Oh Allāh, by the authority of Your Omnipotent Power

وَ بِسُرْعَةِ إِغَاثَةِ نَصْرِكَ

WA BI-SUR'ATI 'IGḤĀTḤATI NAṢRIK

and by the speedy help of Your Victory

وَ بِغَيْرَتِكَ لِٱنْتِهَاكِ حُرُمَاتِكَ

WA BI-GḤAYRATIKA LI-N-TIHĀKI ḤURUMĀTIK

and by Your Wrath at the interdiction of Your Inviolable Sanctity

وَ بِحِمَايَتِكَ لِمَنْ أَحْتَمَى بِآيَاتِكَ

WA BI-ḤIMĀYATIKA LI-MAN-'AḤTAMĀ BI-'ĀĀYĀTIK

and by Your Protection to whoever seeks protection in Your Signs

أَسْأَلُكَ يَا ٱللَّهُ يَا ٱللَّهُ يَا ٱللَّهُ

'AS'ALUKA YĀ ALLĀHU YĀ ALLĀHU YĀ ALLĀH

We implore You Oh Allāh, Oh Allāh, Oh Allāh

يَا سَمِيعُ يَا قَرِيبُ يَا مُجِيبُ يَا سَرِيعُ يَا مُنْتَقِمُ يَا شَدِيدَ ٱلْبَطْشِ

YĀ SAMĪ'U YĀ QARĪBU YĀ MUJĪBU YĀ SARĪ'U YĀ MUNTAQIMU YĀ SḤADĪDA-L-BAṬåSḤ

Oh Hearer, Oh Near, Oh Answerer, Oh Expeditious, Oh Avenger, Oh Violent Rigour

يَا جَبَّارُ يَا قَهَّارُ

YĀ JABBĀRU YĀ QAHHĀR

Oh Omnipotent Force, Oh Vanquisher

يَا مَنْ لَا يُعْجِزُهُ قَهْرُ ٱلْجَبَابِرَةِ

YĀ MAN LĀ YU'JIZUHU QAHRU-L-JABĀBIRAH

Oh You Who are not weakened by the power of tyrants

وَ لَا يَعْظُمُ عَلَيْهِ هَلَاكُ ٱلْمُتَمَرِّدَةِ مِنَ ٱلْمُلُوكِ وَ ٱلْأَكَاسِرَةِ

WA LĀ YA'ḌḤUMU ALAYHI HALĀKU-L-MUTAMARRIDATI MINA-L-MULŪKI WA-L-'AKĀSIRAH

and for Whom the destruction of rebellious kings and czars is no great matter

أَنْ تَجْعَلَ كَيْدَ مَنْ كَادَنِي فِي نَحْرِهِ

'AN TAJå'ALA KAYDA MAN KĀDANĪ FĪ NAḤRIH

I ask You to make the snare of he who plots against me {to be the cause of} his {own} destruction.

وَ مَكْرَ مَنْ مَكَرَ بِي عَائِدًا عَلَيْهِ

WA MAKRA MAN MAKARA BĪ 'Ā'IDAN 'ALAYH

and the plot of he who plots against me to rebound upon him

وَ حُفْرَةَ مَنْ حَفَرَ لِي وَاقِعًا فِيهَا

WA ḤUFRATA MAN ḤAFARA LĪ WĀQI'AN FĪHĀ

and {cause} him, who dug a hole for me, to fall in it

وَ مَنْ نَصَبَ لِي شَبَكَةَ ٱلْخِدَاعِ إِجْعَلْهُ يَا سَيِّدِي

WA MAN NAṢABA LĪ SḥABAKATA-L-KḥIDĀ 'IJå'ALHU YĀ SAYYĪIDĪ

and he who sets up for me the net of deception, make him, Oh Lord

مُسَاقًا إِلَيْهَا وَ مُصَادًا فِيهَا وَ أَسِيرًا لَدَيْهَا

MUSĀQAN 'ILAYHĀ WA MUṢĀDAN FĪHĀ WA 'ASĪRAL-LADAYHĀ

driven into it and trapped within it and a prisoner of it.

ٱللَّهُمَّ بِحَقِّ كَهَيَعَصَ

ALLĀHUMMA BI-ḤAQQI KĀĀĀF HĀ YĀ 'AYĪĪĪN ṢĀĀĀWḌ

Oh Allāh by The Truth of Kāāāf Hā Yā 'Ayīīn Ṣāāāwḍ

ٱكْفِنَا هَمَّ ٱلْعِدَا وَ لَقِّهِمُ ٱلرَّدَى وَ ٱجْعَلْهُمْ لِكُلِّ حَبِيبٍ فِدَا

IKFINĀ HAMMA-L-'IDĀ WA LAQQIHIMU AR-RADĀ WA-Jå-'ALHUM LI-KULLI ḤABĪBIN FIDĀ

save us {from} preoccupation {with} enemies, perish them and cause them all to pay dearly

وَ سَلِّطْ عَلَيْهِمْ عَاجِلَ ٱلنِّقْمَةِ ٱلْيَوْمَ وَ ٱلْغَدَا

WA SALLIṬ 'ALAYHIM 'ĀJILA-N-NIQåMATI-L-YAWMA WA-L-GḥADĀ

and inflict upon them speedy revenge today and tomorrow

اَللَّهُمَّ بَدِّدْ شَمْلَهُمْ

ALLĀHUMMA BADDIDå SḤAMLAHUM

Oh Allāh scatter their unity

اَللَّهُمَّ فَرِّقْ جَمْعَهُمْ

ALLĀHUMMA FARRIQå JAM'AHUM

Oh Allāh disperse their gathering

اَللَّهُمَّ أَقْلِلْ عَدَدَهُمْ

ALLĀHUMMA 'AQåLIL 'ADADAHUM

Oh Allāh lessen their numbers

اَللَّهُمَّ فُلَّ حَدَّهُمْ

ALLĀHUMMA FULLA ḤADDAHUM

Oh Allāh blunt their edge

اَللَّهُمَّ اجْعَلْ الدَّائِرَةَ عَلَيْهِمْ

ALLĀHUMMA-Jå-'AL-D-DĀ'IRATI 'ALAYHIM

Oh Allāh encircle them

اَللَّهُمَّ أَرْسِلْ الْعَذَابَ إِلَيْهِمْ

ALLĀHUMMA 'ARSIL-L-'ADḤĀBA 'ILAYHIM

Oh Allāh send wrath upon them

اَللَّهُمَّ أَخْرِجْهُمْ عَنْ دَائِرَةِ اَلْحِلْمِ وَ اَسْلُبْهُمْ مَدَدَ اَلإِمْهَالِ

ALLĀHUMMA 'AKḤRIJåHUM 'AN DĀ'IRATI-L-ḤILMI WA-S-LUBåHUM MADADA-L-'IMHĀL

Oh Allāh banish them from the circle of clemency and deprive them of the dilation of respite

وَ غُلَّ أَيْدِيهِمْ وَ أَرْجُلَهُمْ وَ اَرْبِطْ عَلَى قُلُوبِهِمْ

WA GḤULLA 'AYDĪHIM WA 'ARJULAHUM WA-R-BIṬ 'ALA QULŪBIHIM

and snare their hands and feet and tie up their hearts

وَ لاَ تُبَلِّغْهُمُ اَلآمَالَ

WA LĀ TUBALLIGḤHUM AL'ĀĀMĀL

and do not let them attain their goals.

اَللَّهُمَّ مَزِّقْهُمْ كُلَّ مُمَزَّقٍ مَزَّقْتَهُ لأَعْدَائِكَ

ALLĀHUMMA MAZZIQåHUM KULLA MUMAZZAQIM MAZZAQåTAHU LI-'A'DĀ'IK

Oh Allāh rip all of them apart to shreds as You rend Your enemies

اَنْتِصَارًا لأَنْبِيَائِكَ وَ رُسُلِكَ وَ أَوْلِيَائِكَ

'INTIṢĀRAL-LI'ANBIYĀ'IKA WA RUSLIKA WA 'AWLIYĀ'IK

You rendered victorious Your Prophets and Your Messengers and Your Friends

اَللَّهُمَّ اَنْتَصِرْلَنَا اَنْتِصَارَكَ لأَحْبَابِكَ عَلَى أَعْدَائِكَ

ALLĀHUMMA-N-TAṢIRLANĀ-N-TIṢĀRAKA LI-'AḤBĀBIKA 'ALA 'A'DĀ'IK

Oh Allāh render us victory as You rendered victorious Your Beloved Ones against Your enemies

اَللَّـهُـمَّ لاَ تُـمَكِّنِ اَلأَعْـدَاءَ فِـينَا

ALLĀHUMMA LĀ TUMAKKINI-L-'A'DĀ'A FĪNĀ

Oh Allāh do not {give} the enemy power over us

وَ لاَ تُـسَلِّطْـهُـمْ عَلَيْـنَا بِـذُنُوبِـنَا

WA LĀ TUSALLIṬåHUM 'ALAYNĀ BI-DḤUNŪBINĀ

and do not {give} them authority over us due to our sins

اَللَّـهُـمَّ لاَ تُـمَكِّنِ اَلأَعْـدَاءَ فِـينَا

ALLĀHUMMA LĀ TUMAKKINI-L-'A'DĀ'A FĪNĀ

Oh Allāh do not {give} the enemy power over us

وَ لاَ تُـسَلِّطْـهُـمْ عَلَيْـنَا بِـذُنُوبِـنَا

WA LĀ TUSALLIṬåHUM 'ALAYNĀ BI-DḤUNŪBINĀ

and do not {give} them authority over us due to our sins

اَللَّـهُـمَّ لاَ تُـمَكِّنِ اَلأَعْـدَاءَ فِـينَا

ALLĀHUMMA LĀ TUMAKKINI-L-'A'DĀ'A FĪNĀ

Oh Allāh do not {give} the enemy power over us

وَ لاَ تُـسَلِّطْـهُـمْ عَلَيْـنَا بِـذُنُوبِـنَا

WA LĀ TUSALLIṬåHUM 'ALAYNĀ BI-DḤUNŪBINĀ

and do not {give} them authority over us due to our sins

حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ • حٰمٓ

ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM • ḤĀ MĪĪM

Say Ḥā Mīim six times pointing to the right and forward, upwards and downwards, left and behind, saying internally:
"By Allāh all evil and catastrophe coming from these six directions is erased
By the barakah of these letters good comes from the six directions."
Say Ḥā Mīim the seventh time on your breath into your upraised hands and then pass them across your face.
At the same time see Ḥā Mīim written in light within and across your breast from right to left.

حُمَّ ٱلْأَمْرُ وَ جَآءَ ٱلنَّصْرُ فَعَلَيْنا لَا يُنْصَرُونَ

ḤUMMA-L-'AMRU WA JĀĀ'A-N-NAṢRU FA-'ALAYNĀ LĀ YUNṢARŪN

The matter is settled, the Victory is come and they shall not be victorious over us

حٰمٓ عٓسٓقٓ حِمَايَتُنَا مِمَّا نَخَافُ

ḤĀ MĪĪM • 'AYĪĪN SĪĪN QĀĀF ḤIMĀYATUNĀ MIMMĀ NAKḫĀF

Ḥā Mīim, 'Ayiin Siin Qāāf is our protection from what we fear

ٱللَّهُمَّ قِنَا شَرَّ ٱلْأَسْوَاءَ وَ لَا تَجْعَلْنَا مَحَلاً لِلْبَلْوَى

ALLĀHUMMA QINĀ SḫARRA-L-ASWĀ'A WA LĀ TAJå'ALNĀ MAḤALAL-LI-L-BALWĀ

Oh Allāh protect us from the evil of calamities and do not place us in stations of unfettered afflictions

ٱللَّهُمَّ أَعْطِنَا أَمَلَ ٱلرَّجَاءِ وَ فَوْقَ ٱلْأَمَلِ

ALLĀHUMMA 'A'ṬINĀ 'AMALA-R-RAJĀ'I WA FŌWQA-L-'AMAL

Oh Allāh give us full hope and above and beyond that

يَا هُوَ • يَا هُوَ • يَا هُوَ

YĀ HUW • YĀ HUW • YĀ HUW

OH HE • OH HE • OH HE

يَا مَنْ بِفَضْلِه لِفَضْلِه نَسْأَلُ

YĀ MAM BI-FAḌLIHI LI-FAḌLIHI NAS'AL

Oh You by Whose Graciousness to Whose Graciousness we beseech

نَسْأَلُكَ ٱلْعَجَلَ ٱلْعَجَلَ • إِلَٰهِى ٱلإِجَابَةَ ٱلإِجَابَةَ

NAS'ALUKA-L-'AJALA-L-'AJAL • 'ILĀHĪ-L-'IJĀBATA-L-'IJĀBAH

We beseech You hurry! My Allāh, The Response, The Response.

يَا مَنْ أَجَابَ نُوحًا فِى قَوْمِه

YĀ MAN 'AJĀBA NŪḤAN FĪ QAWMIH

Oh You Who responded to Nūḥ among his folk
{ peace be upon him }

يَا مَنْ نَصَرَ إِبْرٰهِيمَ عَلَى أَعْدَآئِه

YĀ MAN NAṢARA 'IBåRĀHĪMA 'ALA 'A'DĀĀ'IH

Oh You Who gave victory to 'Ibårāhīm over his enemies
{ peace be upon him }

يَا مَنْ رَدَّ يُوسُفَ عَلَى يَعْقُوبَ

YĀ MAN RADDA YŪSUFA 'ALA YA'QŪBå

Oh You Who returned Yūsuf to Ya'qūb
{ peace be upon them }

يَا مَنْ كَشَفَ ضُرَّ أَيُّوبَ

YĀ MAN KASḤAFA ḌURRA 'AYYŪBå

Oh You Who lifted adversity from 'Ayyūb
{ peace be upon him }

يَا مَنْ أَجَابَ دَعْوَةَ عَبْدِهِ زَكَرِيَّآ

YĀ MAN 'AJĀBA DA'WATA 'ABåDIHI ZAKARIYYĀĀ

Oh You Who answered the call of His worshipper Zakariyyā
{ peace be upon him }

يَا مَنْ قَبِلَ تَسْبِيحَ يُونُسَ بْنِ مَتَّى

YĀMAN QABILA TASBĪḤA YŪNUSA-Bå-NI-MATTA

Oh You Who accepted the praises of Yūnus, son of Matta
{ peace be upon him }

نَسْأَلُكَ ٱللَّهُمَّ بِأَسْرَارِ أَصْحَابِ هَذِهِ ٱلدَّعَوَاتِ
ٱلْمُسْتَجَابَاتِ أَنْ تَتَقَبَّلَ مِنَّا مَابِهِ دَعَوْنَاكَ

NAS'ALUKA ALLĀHUMMA BI'ASRĀRI AṢḤĀBI HADḤIHI-D-DA'AWĀTI-
L-MUSTAJĀBĀTI AN TATAQABBALA MINNĀ MĀBIHI DA'AWNĀK

We beseech You, Oh Allāh, by the secrets accompanying these answered supplications,
to accept our resonant appeals to You

وَ أَنْ تُعْطِينَا مَا سَأَلْنَاكَ

WA'AN TU'ṬĪNĀ MĀ SA'ALNĀK

and grant to us that which we beseech of You

وَ أَنْجِزْلَنَا وَ عْدَكَ ٱلَّذِي وَ عَدْتَهُ لِعِبَادِكَ ٱلْمُؤمِنِينَ

WA'ANJIZLANĀ WA 'DAKA-L-LADḤĪ WA 'ATAHU LI-'IBĀDIKA-L-MU'MINĪN

and requite us by Your Promise that You Promised to Your faithful worshippers.

لَّا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ

LĀ 'ILĀHA 'ILLĀ 'ANTA SUBåḤĀNAKA 'INNĪ KUNTU MINA-ḌḤ-ḌḤĀLIMĪN

No deity except You, be You praised, I was from amongst the benighted oppressors.
{21:87}

آنْقَطَعَتْ آمَالُنَا وَ عِزَّتِكَ إِلاَّ مِنْكَ

'INQAṬA'AT ĀĀMĀLUNĀ WA'IZZATIKA 'ILLĀ MINK

{I swear that} our hopes for solace are severed except with You

وَ خَابَ رَجَاؤُنَا وَ حَقِّكَ إِلاَّ فِيكَ

WA KẖĀBA RAJĀ'UNĀ WA ḤAQQIKA 'ILLĀ FĪK

and our anticipations of truth are thwarted other than in You!

إِنْ أَبْطَأَتْ غَارَةُ آلأَرْحَامِ وَ آبْتَعَدَتْ

'IN 'ABåṬA'AT GẖĀRATU-L-'ARḤĀMI WA-Bå-TA'ADAT

Even if the solace of those mercies is imperceptible and remote

فَأَقْرَبُ آلشَّيْءِ مِنَا غَارَةُ آللَّه

FA'AQåRABU-Sẖ-SẖAY'I MINĀ GẖĀRATU-LLĀH

even so the nearest thing to us is the solace of Allāh.

يَا غَارَةَ آللَّه جِدِّى آلسَّيرَ مُسْرِعَةً فِى حَلِّ عُقْدَتِنَا

YĀ GẖĀRATA-LLĀHI JIDDĪ-S-SAYRA MUSRI'ATAN FĪ ḤALLI 'UQåDATINĀ

Oh Solace of Allāh {I} implore {You} to move most speedily untying our knot.

يَا غَارَةَ آللَّه

YĀ GẖĀRATA-LLĀH

Oh Solace of Allāh.

عَدَتِ ٱلْعَادُونَ وَ جَارُوا

'ADATI-L-'ĀDŪNA WA JĀRŪW

Enemies have attacked and oppressed {us}

وَ رَجَوْنَا ٱللَّهَ مُجِيرًا

WA RAJAWNĀ-LLĀHA MUJĪRĀ

but we have sought Allāh's protection

وَ كَفَى بِٱللَّهِ وَلِيًّا ۞ وَ كَفَى بِٱللَّهِ نَصِيرًا

WA KAFĀ BI-LLĀHI WALIYYĀ • WA KAFA BI-LLĀHI NAṢĪRĀ

and sufficient is Allāh {as a} Friend and sufficient is Allāh as a Helper.

وَ حَسْبُنَا ٱللَّهُ وَ نِعْمَ ٱلْوَكِيلُ

WA ḤASBUNĀ-LLĀHU WA NI'MA-L-WAKĪL

Our Guardian is Allāh and {He is} the best Protector
{3:173}

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLĀHI-L-'ALIYYĪ-L-'AḍḫĪM

and there is no power or might except in Allāh, The Most High, The Exalted

ٱسْتَجِبْ لَنَا ۞ آمِينْ ۞ آمِينْ ۞ آمِينْ ۞ يَا مُعِينُ

'ISTAJIBå LANĀ • ĀĀMĪN • ĀĀMĪN • ĀĀMĪN • YĀ MU'ĪN

Answer us: Āmīn, Āmīn, Āmīn • Oh You Who Aid and Liberate!
{ Āmīn = the complete affirmation of safety, protection and peace}

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا

FAQUṬI'A DĀBIRU-L-QAWMI-L-LADḤĪNA ḌḤALAMŪ

Thus are sundered the plans of the people of darkness and oppression.

وَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ

WA-L-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN

and *the Praise is to Allāh, Lord of all the Worlds*
{1:2}

وَ صَلَّى ٱللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ ٱلنَّبِيِّ ٱلْأُمِّيِّ
سَيِّدِ ٱلْمُرْسَلِينَ وَ خَاتَمِ ٱلنَّبِيِّينَ

WA ṢALLĀ-LLĀHU 'ALA SAYYĪDINĀ MUḤAMMADI-N-NABIYYA-L-'UMIYY
SAYYĪDI-L-MURSALĪN WA KḤĀTAMI-N-NABIYYĪN

and benedictions on our Liege-lord Muḥammad, the Unlettered Prophet,
Master of the Messengers and Seal of the Prophets

وَ عَلَى آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ

WA'ALA ĀĀLIHI WA-Ṣ-ḤĀBIHI 'AJåMA'ĪN

and on his Family and gathered Companions

وَ سَلِّمْ تَسْلِيمًا

WASALLIMMA TASLĪMĀ

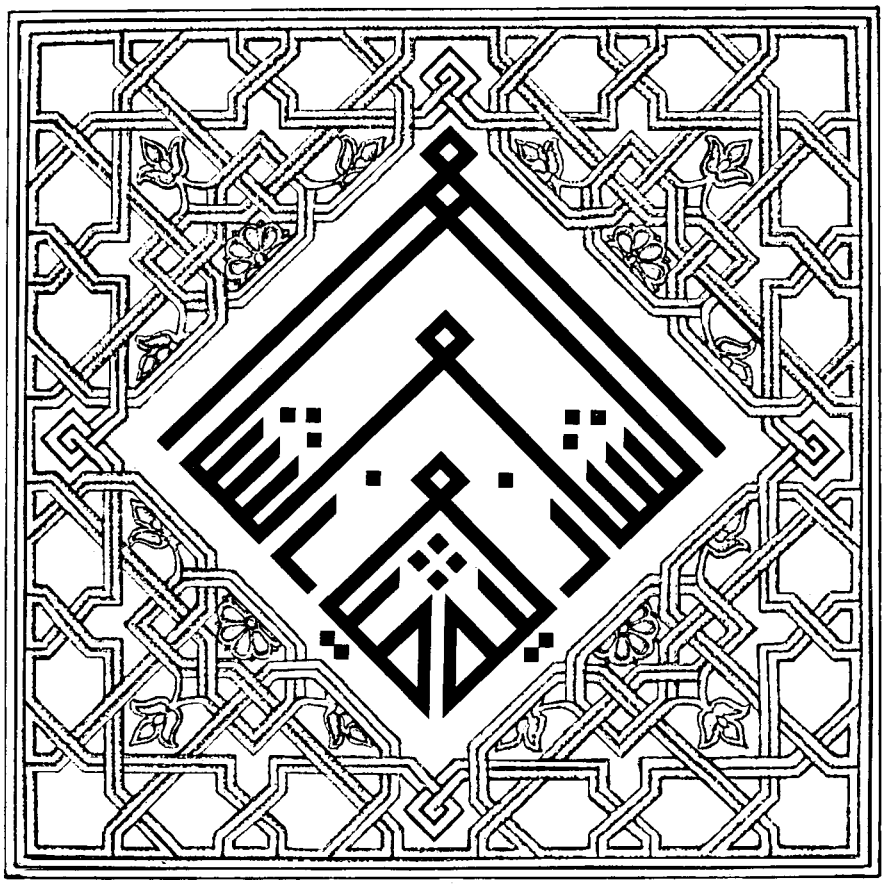
and grant them Ultimate Peace.

وَ رَضِيَ ٱللَّهُ عَنْ ٱلتَّابِعِينَ وَ تَابِعِيهِمْ بِإِحْسَانٍ إِلَى يَوْمِ ٱلدِّينِ

WARAḌIA-LLĀHU 'AN AT-TĀBI'ĪNA WA TĀBI'ĪHIMA BI-'IḤSĀNIN 'ILLA YAWMI-D-DĪN

and the contentment of Allāh be upon the Followers
and their Followers with pure goodness until the Day of Requital.

حزب الآيات



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

« قدس الله سره »

Orison of the Signs

by

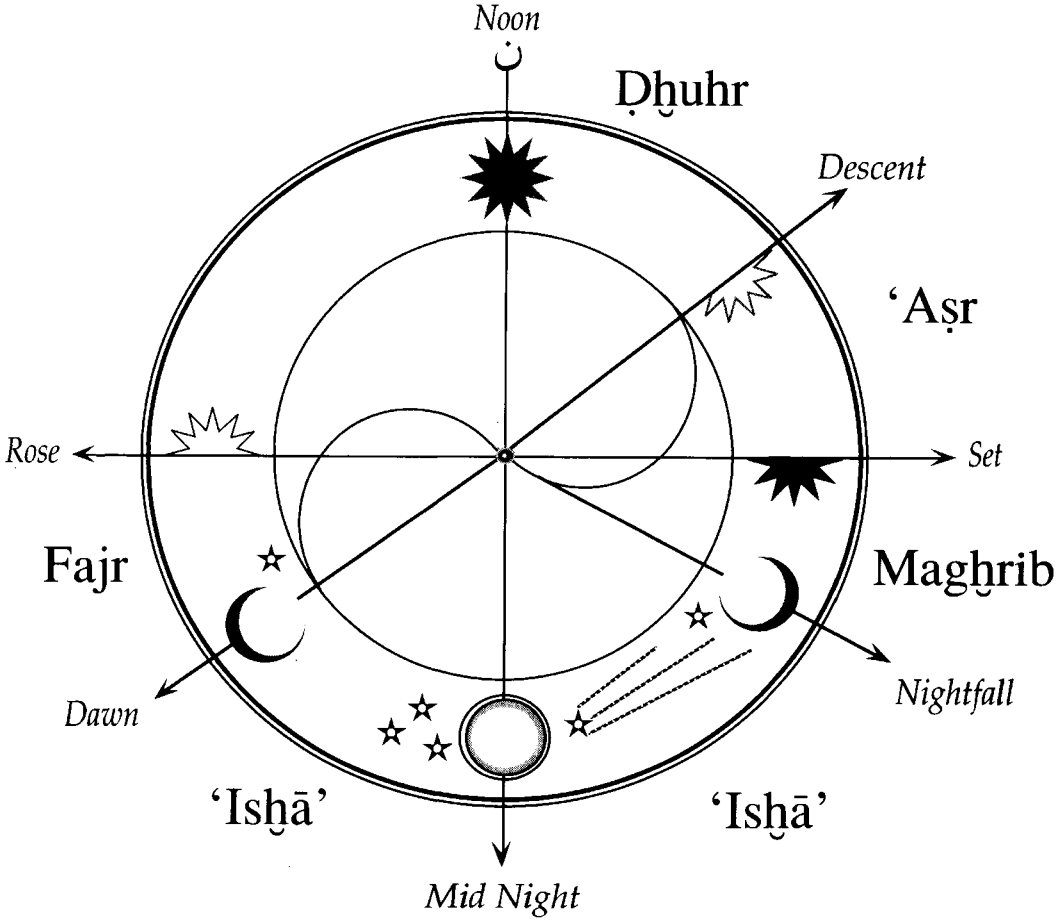
The Knower by Allāh, The Pivot, Sẖāykẖ ‘Alī Abū’l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }

سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْأَفَاقِ وَ فِى أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

SANURĪHUM 'ĀYĀTINĀ FĪ-L-'AFAQI WA FĪ 'ANFUSIHIM ḤATTA YATABAYYANA LAHUM 'ANNAHU-L-ḤAQQ

We shall show them Our Signs on the horizons and within their selves until it is clear to them that He is The Truth
{41:53}



مَّا خَلْقُكُمْ وَ لَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَ يُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ

وَ سَخَّرَ ٱلشَّمْسَ وَ ٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى

وَ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

Your creation and your resurrection are as one soul ◦ Allāh is All-Hearing All-Knowing.
Do you not see how Allāh has made the night to merge into the day and the day to merge into the night?
He has yoked the sun and the moon so that each move in their appointed time.
And Allah is aware of your every action.
{31:28-29}

figure 13
Times of the five cannonical prayers

أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-Sḥ-SḤĀYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

وَ صَلَّى ٱللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلَّمَ

WA ṢALLĀ-LLĀHU 'ALA SAYYĪDINĀ MUḤAMMADIÑW-WA 'ALA ĀĀLIHI WA ṢAḤBIHI WA SALLAM

and Benedictions of Allāh on our Liege-lord Muḥammad and upon his Family and Companions — Peace

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَٰلَهُمْ بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ

'INNA-LLĀHA-Sḥ-TARĀ MINA-L-MU'MINĪNA 'ANFUSAHUM WA 'AMWĀLAHUM
BI-'ANNA LAHUMU-L-JANNAH

Allāh has bought from the believers their selves and their wealth as it were for the price of the Garden

يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ ۚ

YUQĀTILŪNA FĪ SABĪLI-LLĀHI FAYAQåTULŪNA WA YUQåTALŪN

They fight in the Way of Allāh; they kill and they are killed

وَعْدًا عَلَيْهِ حَقًّا فِي ٱلتَّوْرَىٰةِ وَ ٱلْإِنجِيلِ وَ ٱلْقُرْءَانِ ۚ

WA'DAN 'ALAYHI ḤAQQAN FĪ-T-TAWRĀTI WA-L-'INJĪLI WA-L-QUR'ĀN

A covenant by which He bound Himself in the Torah, the Gospel and the Qur'ān

وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ ٱللَّهِ ۚ

WA MAN 'AWFĀ BI-'AHDIHI MINA-LLĀH

and who fulfills His covenant more truly than Allāh?

فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِ ۚ

FASTABåSḤIRŪ BI-BAY'IKUMU-L-LADḤĪ BĀYA'TUM BIH

so rejoice in your covenant that you pledged unto Him

وَ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

WA DḤĀLIKA HUWA-L-FAWZU-L-'ADḤĪM

And that is the supreme triumph
{ 9:111 }

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ
ٱلْأَمِرُونَ بِٱلْمَعْرُوفِ وَ ٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَ ٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۚ

AT-TĀ'IBŪNA-L-'ĀBIDŪNA-L-ḤĀMIDŪNA-S-SĀĀ'IḤŪNA-R-RĀKI'ŪNA-S-SĀJIDŪNA-
L-'AMIRŪNA BI-L-MA'RŪFI WA-N-NĀHŪNA 'ANI-L-MUNKARI WA-L-ḤAFIḌḤŪNA LI-ḤUDŪDI-LLĀH

Those who repent, those who worship, those who praise, those who wander,
those who bow down, those who prostrate
Those who order that which is good and forbid that which is detestable and preserve the limits of Allāh.
{ 9:112 }

وَ بَشِّرِ ٱلْمُؤْمِنِينَ

WA BASḤSḤIRI-L-MU'MINĪN

and give good tidings to the Believers
{ 9:112 }

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ

QADå 'AFLAḤA-L-MU'MINŪN

Successful are the Believers
{ 23:1 }

ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ

ALLADḤĪNA HUM FĪ ṢALĀTIHIM KḤĀSḤI'ŪN

Those who are humble in their Ṣalāh
{ 23:2 }

وَ ٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ

WA-L-LADḤĪNA HUM 'ANI-L-LAGḤWI MU'RIḌŪN

and those turn away who from idle words
{ 23:3 }

وَ ٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ

WA-L-LADḤĪNA HUM LI-Z-ZAKĀTI FĀ'ILŪN

and who are active in the giving of Zakāh
{ 23:4 }

وَ ٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ

WA-L-ADḤĪNA HUM LI-FURŪJIHIM ḤĀFIḌḤŪN

and those who guard the openings of their bodies
{ 23:5 }

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

'ILLĀ 'ALĀ 'AZWĀJIHIM 'AW MĀ MALAKAT 'AYMĀNUHUM FA'INNAHUM GḤAYRA MALŪMĪN

except from their wives or those whom they possess for then they are not to blame.
{ 23:6 }

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ

FAMANI-Bå-TAGḤĀ WARAĀ'A DḤĀLIKA FA'ŪLĀĀ'IKA HUMU-L-'ĀDŪN

and whosoever covets and seeks more than that overstesps the limits.
{ 23:7 }

وَ ٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَ عَهْدِهِمْ رَٰعُونَ

WA-L-LADḤĪNA HUM LI-'AMĀNĀTIHIM WA 'AHDIHIM RĀ'ŪN

Those who do observe their trusts and covenants
{ 23:8 }

وَ ٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ

WA-L-DḤĪNA HUM 'ALĀ ṢALAWĀTIHIM YUḤĀFIḌḤŪN

and those who safe guard their Ṣalāh
{ 23:9 }

أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ

'ŪLĀĀ'IKA HUMU-L-WĀRITḤŪN

they are the inheritors
{ 23:10 }

ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ ۚ هُمْ فِيهَا خَٰلِدُونَ

AL-LADḤĪNA YARITḤŪNA-L-FIRDAWS • HUM FĪHĀ KḤĀLIDŪN

they shall inherit Paradise, therein they shall abide forever.
{ 23:11 }

إِنَّ ٱلْمُسْلِمِينَ وَ ٱلْمُسْلِمَٰتِ

'INNA-L-MUSLIMĪNA WA-L-MUSLIMĀT

Truly the self-surrendering men and the self-surrendering women

وَ ٱلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَٰتِ

WA-L-MU'MINĪNA WA-L-MU'MINĀT

and the believing men and the believing women

وَ ٱلْقَٰنِتِينَ وَ ٱلْقَٰنِتَٰتِ

WA-L-QĀNITĪNA WA-L-QĀNITĀT

and the obedient men and the obedient women

وَ ٱلصَّٰدِقِينَ وَ ٱلصَّٰدِقَٰتِ

WA-Ṣ-ṢĀDIQĪNA WA-Ṣ-ṢĀDIQĀT

and the truthful men and the truthful women

وَ ٱلصَّٰبِرِينَ وَ ٱلصَّٰبِرَٰتِ

WA-Ṣ-ṢĀBIRĪNA WA-Ṣ-ṢĀBIRĀT

and the patient men and the patient women

وَ ٱلْخَٰشِعِينَ وَ ٱلْخَٰشِعَٰتِ

WA-L-KḫĀSḫ'ĪNA WA-L-KḫĀSḫI'ĀT

and the humble men and the humble women

وَ ٱلْمُتَصَدِّقِينَ وَ ٱلْمُتَصَدِّقَٰتِ

WA-L-MUTAṢADDIQĪNA WA-L-MUTAṢADDIQĀT

and the charitable men and the charitable women

وَ ٱلصَّٰٓئِمِينَ وَ ٱلصَّٰٓئِمَٰتِ

WA-Ṣ-ṢĀĀ'IMĪNA WA-Ṣ-ṢĀĀ'IMĀT

and the fasting men and the fasting women

وَ ٱلْحَٰفِظِينَ فُرُوجَهُمْ وَ ٱلْحَٰفِظَٰتِ

WA-L-ḤĀFIḌḤĪNA FURŪJAHUM WA-L-ḤĀFIḌḤĀT

and the men who guard their bodily openings and the women who guard

وَ ٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَ ٱلذَّٰكِرَٰتِ

WA-Dḫ-DḤĀKIRĪNA-LLĀHA KAṮḤĪRAÑW-WA-Dḫ-DḤĀKIRĀT

and the men who remember Allāh abundantly and the women who remember

أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَ أَجْرًا عَظِيمًا

'A'ADDA-LLĀHU LAHUM-M-MAGḫFIRATAÑW-WA 'AJåRAN 'AḌḤĪMĀ

Allāh has prepared for them forgiveness and a sublime reward.
{ 33:35 }

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا

'INNA-L-'INSĀNA KḫULIQA HALŪ'Ā

Truly the human was created restless.
{ 70:19 }

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا

'IDḤĀ MASSAHU-Sḫ-SḤARRU JAZŪ'Ā

If touched by evil, he is anxious.
{ 70:20 }

وَ إِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا

WA 'IDḫĀ MASSAHU-L-KḫAYRU MANŪ'Ā

and if touched by good, he is resistant.
{ 70:21 }

إِلَّا ٱلْمُصَلِّينَ

'ILLĀ-L-MUṢALLĪN

Except those who offer Ṣalāh.
{ 70:22 }

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ

ALLADḫĪNA HUM 'ALĀ ṢALĀTIHIM DĀĀIMŪN

Those who offer their Ṣalāh in perpetuity.
{ 70:23 }

وَ ٱلَّذِينَ فِيٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ

WA-L-LADḫĪNA FĪĪ 'AMWĀLIHIM ḤAQQUM-M-MA'LŪM

And those in whose wealth is a known right
{ 70:24 }

لِّلسَّآئِلِ وَ ٱلْمَحْرُومِ

LI-S-SĀĀ'ILI WA-L-MAḤRŪM

for the beggar and the bereft.
{ 70:25 }

وَ ٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

WA-L-LADḫĪNA YUṢADDIQŪNA BI-YAWMI-D-DĪN

And for those who attest to the Day of Requital
{ 70:26 }

وَ ٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

WA-L-LADḤĪNA HUM-M-MIN ʿADḤĀBI RABBIHIM MUSḤFIQŪN

And those who fear the chastisement of their Lord.
{ 70:27 }

إِنَّ عَذَابَ رَبِّهِمْ غَيرُ مَأْمُونٍ

ʾINNA ʿADḤĀBA RABBIHIM GḤAYRU MAʾMŪN

Truly before the chastisement of their Lord none are secure.
{ 70:28 }

وَ ٱلَّذِينَ هُم لِفُرُوجِهِمْ حَافِظُونَ

WA-L-LADḤĪNA HUM LI-FURŪJIHIM ḤĀFIḌḤŪN

And those who guard the opening of their bodies
{ 70:29 }

إِلَّا عَلَىٰٓ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

ʾILLA ʿALĀĀ ʾAZWĀJIHIM ʾAW MĀ MALAKAT ʾAYMĀNUHUM FAʾINNAHUM GḤAYRU MALŪMĪN

Except from their wives and what their right hands own for they are not reprehensible.
{ 70:30 }

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ

FAMANI-Bå-TAGḤĀ WARĀĀʾA DḤĀLIKA FAʾULĀĀʾIKA HUMU-L-ʿĀDŪN

and whosoever craves and looks for more than that are aggressors.
{ 70:31 }

وَ ٱلَّذِينَ هُمْ لِأَمَانَٰتِهِمْ وَ عَهْدِهِمْ رَٰعُونَ

WA-L-LADḤĪNA HUM LI-ʾAMĀNĀTIHIM WA ʿAHDIHIM RĀʿŪN

And those who observe their trust and covenant
{ 70:32 }

وَ ٱلَّذِينَ هُمْ بِشَهَٰدَٰتِهِمْ قَآئِمُونَ

WA-L-LADḤĪNA HUM BI-SḤAHĀDĀTIHIM QĀĀ'IMŪN

and those who stand by their testimony
{ 70:33 }

وَ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

WA-L-LADḤĪNA HUM 'ALĀ ṢALĀTIHIM YUḤĀFIDḤŪN

and those who preserve their Ṣalāh
{ 70:34 }

أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ

'ULĀĀ'IKA FĪ JANNĀTIM-M-MUKRAMŪN

they shall be in Gardens, highly honoured.
{ 70:35 }

ٱللَّهُمَّ إِنَّا نَسْأَلُكَ صُحْبَةَ ٱلْخَوْفِ

ALLĀHUMMA 'INNĀ NAS'ALUKA ṢUḤBATA-L-KḤAWF

Oh Allāh, we beseech You for the companionship of fear,

وَ غَلَبَةَ ٱلشَّوْقِ وَ ثَبَاتَ ٱلْعِلْمِ وَ دَوَامَ ٱلذِّكْرِ

WA GḤALABATA-SḤ-SḤŌWQI WA ṬḤABĀTA-L-'ILMI WA DAWĀMA-DḤ-DḤIKR

victory over desire, permanent knowledge and perpetual rememberance

وَ نَسْأَلُكَ سِرَّ ٱلْأَسْرَارِ ٱلْمَانِعِ مِنَ ٱلْإِصْرَارِ

WA NAS'ALUKA SIRRA-L-'ASRĀRI-L-MĀNI'I MINA-L-'IṢRĀR

and we beseech You for the secret of secrets that enables us to resist pemeditated willfulness

حَتَّى لاَ يَكُونُ لَنَا مَعَ ٱلذَّنْبِ أَوْ ٱلْعَيْبِ قَرَارٌ

ḤATTA LĀ YAKŪNU LANĀ MA'A-Dḥ-DḥANBI 'AW-L-'AYBI QARĀR

in order that we might not make peace with our faults and shame.

وَ ٱجْتَبِنَا وَ ٱهْدِنَا إِلَى ٱلْعَمَلِ بِهَذِهِ ٱلْكَلِمَاتِ ٱلَّتِي بَسَطْتَهَا لَنَا

WA-JåTABINĀ WA-H-DINĀ 'ILA-L-'AMALI BI-HADḥIHI-L-KALIMĀTI-L-LATĪ BASAṬåTAHĀ LANĀ

Grant to us and guide us to action by those words which for our sake You radiated forth

عَلَى لِسَانِ رَسُولِكَ

'ALĀ LISĀNI RASŪLIK

from the tongue of Your Messenger.

وَ ٱبْتَلَيْتَ بِهِنَّ إِبْرَاهِيمَ خَلِيلَكَ فَأَتَمَّهُنَّ

WA-BåTALAYTA BI-HINNA 'IBåRĀHĪMA KḥALĪLAKA FA'ATAMMAHUNN

By them You tested Your friend 'Ibrāhīm *and he fulfilled them*
{ peace be upon him }

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ

QĀLA 'INNĪ JĀ'ILUKA LI-N-NĀSI 'IMĀMĀ

He said: Behold, I shall make you a leader for the people.

قَالَ وَ مِن ذُرِّيَّتِي ۚ

QĀLA WA MIN DḥURRIYYATĪ

Said he: And of my seed?

قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ

QĀLA LĀ YANĀLU ‘AHDĪ-Ḍḥ-ḌḤĀLIMĪN

He said: My Covenant does not include the oppressors.
{ 2:124p }

فَاجْعَلْنَا مِنَ ٱلْمُحْسِنِينَ

FĀ-Jå‘ALNA MINA-L-MUḤSINĪN

So make us to be from the exemplars

مِنْ ذُرِّيَّتِهِ وَ مِنْ ذُرِّيَّةِ آدَمَ وَ نُوحٍ

MIN DḤURRIYYATIHI WA MIN DḤURRIYYATI ĀĀDAMA WA NŪḤ

From his seed and from the seed of Ādam and Nūḥ
{ peace be upon them }

وَ ٱسْلُكْ بِنَا سَبِيلَ أَئِمَّةِ ٱلْمُتَّقِينَ

WA-S-LUK BINĀ SABĪLA ’A’IMMATI-L-MUTTAQĪN

We beseech You to take us on the Way of those who fulfill the Covenant

وَ ٱللَّهُ بَصِيرٌ بِٱلْعِبَادِ

WA-L-LAHU BAṢĪRUM BI-L-‘IBĀDå

and Allāh is the Seer of the bondsmen,
{ 3:15p }

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا

AL-LADḤĪNA YAQŪLŪNA RABBANĀĀ ’INNANĀĀ ’ĀMANNĀ

those who say: Our Lord, we believe;

فَٱغْفِرْلَنَا ذُنُوبَنَا وَ قِنَا عَذَابَ ٱلنَّارِ

FAGḤFIRLANĀ DḤUNŪBANĀ WA QINĀ 'ADḤĀBA-N-NĀR

so forgive us our sins and guard us from the torture of the Fire
{3:16}

ٱلصَّٰبِرِينَ وَ ٱلصَّٰدِقِينَ وَ ٱلْقَٰنِتِينَ وَ ٱلْمُنفِقِينَ
وَ ٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ

AṢ-ṢĀBIRĪNA WA-Ṣ-ṢĀDIQĪNA WA-L-QĀNITĪNA WA-L-MUNFIQĪNA
WA-L-MUSTAGḤFIRĪNA BI-L-'ASḤĀR

the patient and the truthful and the obedient and those who spend on the poor
and those who seek pardon at the break of day
{ 3:17 }

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَ قُعُودًا وَ عَلَىٰ جُنُوبِهِمْ

ALLADḤĪNA YADḤKURŪNA-LLĀHA QIYĀMAÑW-WA QU'ŪDAÑW-WA 'ALĀ JUNŪBIHIM

Those who remember Allāh standing and sitting and lying on their sides

وَ يَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ

WA YATAFAKKARŪNA FĪ KḤALQI-S-SAMĀWĀTI WA-L-'ARḌ

and those who reflect on the creation of the Heavens and the Earth;

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلاً سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

RABBANĀ MĀ KḤALAQåTA HĀDḤĀ BĀṬILAN SUBåḤĀNAKA FAQINĀ 'ADḤĀBA-N-NĀR

Our Lord! You have not created this in vain. Glory be to You! Guard us from the torture of the Fire.
{ 3:191 }

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۚ

RABBANĀĀ 'INNAKA MAN TUDåKḤILI-N-NĀRA FAQADå 'AKḤZAYTAH

Our Lord! whosoever You have entered into the Fire is indeed abased

وَ مَا لِلظَّـٰلِمِينَ مِنْ أَنْصَارٍ

WA MĀ LI-Ḍḥ-ḌḴĀLIMINA MIN 'ANṢĀR

and for the oppressors there will be no helpers.
{ 3:192 }

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا

RABBANĀĀ 'INNANĀ SAMI'NĀ MUNĀDIYĀN YUNĀDĪ LI-L'ĪMĀNI
'AN 'ĀMINŪ BI-RABBIKUM FA'ĀMANNĀ

Our Lord! We have heard a caller calling to belief: "Believe in your Lord," and we believed!

رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَ تَوَفَّنَا مَعَ ٱلْأَبْرَارِ

RABBANĀĀ FAGḤFIR LANĀ DḴUNŪBANĀ WA KAFFIR 'ANNĀ SAYYI'ĀTINĀ
WA TAWAFFANĀ MA'A-L-'ABåRĀR

Our Lord! Forgive thereby our sins, acquit us of our evil deeds and take us to You with the absolved
{ 3:193 }

رَبَّنَا وَ ءَاتِنَا مَا وَ عَدتَّنَا عَلَىٰ رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۚ

RABBANĀ WA 'ĀTINĀ MĀ WA 'ATTANĀ 'ALĀ RUSULIKA WA LĀ TUKḤZINĀ YAWMA-L-QIYĀMAH

Our Lord! Give us what You promised us by your Messengers. Abase us not on the Day of Resurrection!

إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ

'INNAKA LĀ TUKḤLIFU-L-MĪ'ĀDå

Truly You will not fail to keep the Promised Rendevous.
{ 3:194 }

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَ فِى ٱلْأَخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ ٱلنَّارِ

RABBANĀĀ 'ĀTINĀ FĪ-D-DUNYĀ ḤASSANATAÑW-
WA FĪ-L-'AKḤIRATI ḤASSANATAÑW-WA QINĀ 'ADḤABA-N-NĀR

Our Lord! Give us Good in this world and Good in the next and guard us from the chastisement of the Fire
{ 2:201p }

رَبَّنَا ٱغْفِر لَنَا ذُنُوبَنَا وَ إِسْرَافَنَا فِيٓ أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا

RABBANĀ-GḤ-FIR LANĀ DḤUNŪBANĀ WA 'ISRĀFANĀ FĪ 'AMRINĀ WATḤABBIT 'AQåDĀMANĀ

Our Lord! Forgive us our misdeeds and our profligacy in our affairs and firmly set us on our feet

وَ ٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

WA-N-ṢURNĀ 'ALA-L-QAWMI-L-KĀFIRĪN

and grant us victory over the folk who cover things up
{ 3:147p }

رَبَّنَآ لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ

RABBANĀĀ LĀ TUW'ĀKḤIDḤNĀĀ 'IN-N-NASĪNĀĀ 'AW 'AKḤṬA'NĀ

Our Lord! Censure us not for our forgetfulness and our mistakes

رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ

RABBANĀ WA LĀ TAḤMIL 'ALAYNĀĀ 'IṢRAN KAMĀ ḤAMALTAHU 'ALA-L-LADḤĪNA MIN QABåLINĀ

Our Lord! Do not burden us with a load such as You laid upon those who came before us

رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۚ

RABBANĀ WA LĀ TUḤAMMILNĀ MĀ LĀ ṬĀQATA LANĀ BIH

Our Lord! Burden us not with that which we have no strength to bear

وَ ٱعْفُ عَنَّا وَ ٱغْفِرْ لَنَا وَ ٱرْحَمْنَآ ۚ

WA-'FU 'ANNĀ WA-GḤ-FIR LANĀ WA-R-ḤAMNĀ

Pardon us and forgive us and have mercy on us

أَنْتَ مَوْلَـٰنَا فَٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

'ANTA MAWLĀNĀ FANṢURNĀ 'ALA QAWMI-L-KĀFIRĪN

You are our Protector! Grant us victory over the folk of disbelief
{ 2:286p }

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ

RABBANĀ LĀ TUZIGḤ QULŪBANĀ BA'DA 'IDḤ HADAYTANĀ
WA HABå LANĀ MI-L-LADUNKA RAḤMAH

Our Lord! Do not cause our hearts to deviate now that You have guided us and grant us mercy from You

إِنَّكَ أَنْتَ ٱلْوَهَّابُ

'INNAKA 'ANTA-L-WAHHĀBå

Truly only You are The Bestower
{ 3: 8 }

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ

RABBANĀĀ 'INNAKA JĀMI'U-N-NĀSI LI-YAWMIL-L-LĀ RAYBA FĪH

Our Lord! Truly it is You who shall gather together the people on that day in which there is no doubt

إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ

'INNA-LLĀHU LĀ YUKḤLIFU-L-MĪ'ĀDå

Truly Allāh will not fail to keep the Promised Rendevous.
{ 3:9 }

رَبَّنَآ ءَامَنَّا بِمَا أَنزَلْتَ وَ ٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّـٰهِدِينَ

RABBANĀĀ 'ĀMANNA BIMĀ 'ANZALTAWA-T-TABA'NĀ-R-RASŪLA-
-FA-K-TUBåNĀ MA'A-Sḥ-SḤĀHIDĪN

Our Lord! We have believed in what was sent down and we have followed the Messenger.
Record us thus among the Direct Witnesses.
{ 3: 53 }

وَ مَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَ مَا جَآءَنَا مِنَ ٱلْحَقِّ
وَ نَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ

WA MĀ LANĀ LĀ NU'MINU BI-LLĀHI WA MĀ JĀĀ'ANA MINA-L-ḤAQQI-
WA NAṬåMA'U 'AN YUDåKḪILANĀ RABBUNĀ MA'A-L-QAWMI-Ṣ-ṢĀLIḤĪN

How should we not believe in Allāh and what has come to us from the Truth
and hope that Our Lord shall enter us among the righteous
{5:84}

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ

FA'ATḪĀBAHUMU-LLĀHU BIMĀ QĀLŪ JANNĀTIN
TAJåRĪ MIN TAḤTIHĀ-L-'ANHĀRU KḪALIDĪNA FĪHĀ

Allāh has rewarded them for what they say with Gardens beneath which flow rivers, dwelling within forever

وَ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ

WA DḪĀLIKA JAZĀĀ'U-L-MUḤSINĪN

That is the reward of the exemplars.
{ 5:85 }

وَ قَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ

WA QĀLA MŪSĀ YĀ QAWMI 'IN KUNTUM 'ĀMANTUM BI-LLĀHI
FA'ALAYHI TAWAKKALŪŪ 'IN KUNTUM-M-MUSLIMĪN

And Mūsā said; "Oh my people, if you believe in Allāh,
put your trust in Him if you are among the self-surrendered
{ 10:84 }

فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ

FAQĀLŪ 'ALA-LLĀHI TAWAKKALNĀ

They said, "On Allāh have we placed our trust"

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ

RABBANĀ LĀ TAJå'ALNĀ FITNATAL-LI-L-QAWMI-ḌḪ-ḌḪĀLIMĪN

Our Lord! do not make us a source of fascination to the people of oppression
{ 10: 85 }

وَ نَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ

WA NAJJINĀ BI-RAḤMATIKA MINA-L-QAWMI-L-KĀFIRĪN

and deliver us by Your Mercy from the people of disbelief.
{ 10:86 }

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

RABBANĀĀ 'ĀTINĀ MI-L-LADUNKA RAḤMATAÑW-WA HAYYI' LANĀ MIN 'AMRINĀ RASḤADĀ

Our Lord! Give us Mercy from Your Presence and arrange correct guidance for us in our affairs.
{ 18:10p }

رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَ ٱرْحَمْنَا وَ أَنتَ خَيْرُ ٱلرَّٰحِمِينَ

RABBANĀĀ 'ĀMANNĀ FA-GḤ-FIR LANĀ WA-R-ḤAMNĀ WA 'ANTA KḤAYRU-R-RĀḤIMĪN

Our Lord! We believe, so forgive us and have Mercy on us and You are the best of those who bestow mercy
{ 23:109p }

رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا

RABBANĀ-Ṣ-RIF 'ANNĀ 'ADḤĀBA JAHANNAM • 'INNA 'ADḤĀBAHA KĀNA GḤARAMĀ

Our Lord! Avert from us the torture of Hell! Surely its torment is a heavy payment
{ 25:65p }

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَ مُقَامًا

'INNAHĀ SĀĀ'AT MUSTAQARRAÑW-WA MUQĀMĀ

Truly it is a foul abode and station
{ 25:66 }

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَ ذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ

RABBANĀ HAB LANĀ MIN 'AZWĀJINĀ WA DḤURRIYĀTINĀ QURRATA 'A'YUN

Our Lord; Grant us wives and children who are coolness for our eyes.

وَ ٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

WA-Jå-'ALNĀ LI-L-MUTTAQĪNA 'IMĀMĀ

And make us models to those who guard themselves from disobedience
{ 25:74 }

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَ عِلْمًا

RABBANĀ WASI'TA KULLA SḫAY'IR-RAḤMATAÑW-WA 'ILMĀ

Our Lord, You encompass all things in Mercy and Knowledge

فَٱغْفِرْ لِلَّذِينَ تَابُواْ وَ ٱتَّبَعُواْ سَبِيلَكَ

FAGḫFIR LI-L-LADḫĪNA TĀBŪ WA-T-TABA'Ū SABĪLAK

so forgive those who repent and follow Your Way.

وَقِهِمْ عَذَابَ ٱلْجَحِيمِ

WAQIHIM 'ADḫĀBA-L-JAḤĪM

Guard them from the chastisement of hell.
{ 40:7p }

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَ عَدتَّهُمْ

RABBANĀ WA-Då-KḫILHUM JANNĀTI 'ADåNIL-L-LATĪ WA'ATTAHUM

Our Lord! Enter them into the Gardens of Aden that You have promised them

وَ مَن صَلَحَ مِنْ ءَابَآئِهِمْ وَ أَزْوَٰجِهِمْ وَ ذُرِّيَّٰتِهِمْ ۚ

WA MAN ṢALAḤA MIN 'ĀBĀĀ'IHIM WA 'AZWĀJIHIM WA DḫURRIYYĀTIHIM

and from the righteous among their fathers and wives and their seed

إِنَّكَ أَنْتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

'INNAKA 'ANTA-L-'AZĪZU-L-ḤAKĪM

Truly You are the All Mighty, the All Wise
{ 40:8 }

وَقِهِمُ ٱلسَّيِّئَاتِ ۚ

WAQIHIMU-S-SAYYI'ĀT

Guard them against evil deeds

وَ مَن تَقِ ٱلسَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ

WA MAN TAQI-S-SAYYI'ĀTI YAWMA'IDḫIN FAQADå RAḤIMTAḤ

and he who You guard against evil deeds on that day then indeed You have shown him Mercy

وَ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

WA DḫĀLIKA HUWA-L-FAWZU-L-'ADḫĪM

and that is the supreme triumph
{ 40:9 }

رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ

RABBANĀ-K-SḫIF 'ANĀ-L-'ADhĀBA 'INNĀ MU'MINŪN

Our Lord! Remove from us the chastisement. Truly we are believers
{ 44:12 }

رَبَّنَا ٱغْفِرْ لَنَا وَ لِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ

RABBANĀ-Gḫ-FIR LANĀ WA LI-'IKḫWĀNINĀ-L-LADḫĪNA SABAQŪNĀ BI-L-'IMĀN

Our Lord! Forgive us and our brothers who went before us in belief

وَ لاَ تَجْعَلْ فِى قُلُوبِنَا غِلاًّ لِّلَّذِينَ ءَامَنُواْ

WA LĀ TAJå'AL FĪ QULŪBINĀ GḤILLAL-LI-L-LADḤĪNA 'AMANŪ

Put not in our hearts any rancour toward those who believe

رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

RABBANĀĀ 'INNAKA RA'ŪFUR-R-RAḤĪM

Our Lord! Truly you are the Kind, The Mercy Bestowing
{ 59:10 }

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أَنَبْنَا وَ إِلَيْكَ ٱلْمَصِيرُ

RABBANĀ 'ALAYKA TAWAKKALNĀ WA 'ILAYKA 'ANABåNĀ WA 'ILAYKA-L-MAṢĪR

Our Lord! In You we trust, to You we turn and unto You is the ultimate destination.
{ 60:4p }

رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُواْ وَ ٱغْفِرْ لَنَا ۚ

RABBANĀ LĀ TAJå'ALNĀ FITNATAL-LIL-LADḤĪNA KAFARŪ WA-GḤ-FIR LANĀ

Our Lord! Do not make us a source of fascination to those who do not believe; and forgive us.

رَبَّنَآ إِنَّكَ أَنْتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

RABBANĀĀ 'INNAKA 'ANTA-L-'AZĪZU-L-ḤAKĪM

Our Lord! Truly You are the All-Mighty, the All-Wise
{ 60:5 }

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَ ٱغْفِرْ لَنَآ ۚ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

RABBANĀ 'ATMIM LANĀ NŪRANĀ WA-GḤ-FIR LANĀĀ 'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Our Lord! Perfect our light and forgive us. Truly You have Power over all things
{ 66:8p }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ

QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå

Say! He, Allāh, is One. Allāh the Ultimate Everlasting Refuge
{ 112:1-2 }

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

LAM YALIDå WA LAM YŪLADå • WA LAM YAKU-L-LAHŪ KUFUAN 'AHADå

Neither begotten nor begetting and no being to Him is equal
{ 112:3-4 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

QUL 'AŪDḤU BI-RABBI-L-FALAQå

Say! I take refuge in the Lord of the Crack of Dawn
{113:1 }

مِن شَرِّ مَا خَلَقَ ۝ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

MIN SḤARRI MĀ KḤALAQå • WA MIN SḤARRI GḤĀSIQIN 'IDḤĀ WAQABå

from the evil of what He has created • and from the evil of the darkness of night when it gathers
{ 113:2-3 }

وَ مِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝ وَ مِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

WA MIN SḤARRI-N-NAFFĀTḤĀTI FĪ-L-'UQADå • WA MIN SḤARRI ḤĀSIDIN 'IDḤĀ ḤASADå

and from the evil of those who blow on knots and the evil of enviers when they envy
{ 113:4-5 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ مَلِكِ ٱلنَّاسِ ۝ إِلَٰهِ ٱلنَّاسِ

QUL 'A'ŪDḤU BI-RABBI-N-NĀS • MALIKI-N-NĀS • 'ILĀHI-N-NĀS

Say! I take refuge in the Lord of people, the Ruler of people, the God of people
{ 114:1-3 }

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ

MIN SḤARRI-L-WASWĀSI-L-KḤANNĀS • ALLADḤĪ YUWASWISU FĪ ṢUDŪRI-N-NĀS

From the evil of the sneaking whisperer that whispers in the breasts of the people
{ 114:4-5 }

مِنَ ٱلْجِنَّةِ وَ ٱلنَّاسِ

MINA-L-JINNATI WA-N-NĀS

from the jinn and the people
{ 114:6 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In The Name of Allāh, The Mercy Full, The Mercy Bestowing

اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ

AL-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Lord of the Worlds

اَلرَّحْمَانِ اَلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَالِكِ يَوْمِ اَلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

اَهْدِنَا اَلصِّرَاطَ اَلْمُسْتَقِيمَ

'IHDINA-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَاطَ اَلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ اَلْمَغْضُوبِ عَلَيْهِمْ وَ لَا اَلضَّالِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHIM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your wrath or who are as ».
{1:1-7}

اَلْحَمْدُ لِلّٰهِ اَلَّذِى خَلَقَ اَلسَّمٰوٰتِ وَ اَلأَرضَ وَ جَعَلَ اَلظُّلُمٰتِ وَ اَلنُّورَ ج

ALḤAMDU LI-LLĀHI ALLADḤI ḴḤALAQA-S-SAMĀWĀTI WA-L-'ARḌA-
WA JA'ALA-Ḍḥ-ḌḤULUMĀTI WA-N-NŪR

Praise be to Allāh who created the heavens and the earth and appointed darkness and light

ثُمَّ اَلَّذِينَ كَفَرُواْ بِرَبِّهِمْ يَعْدِلُونَ

ṮḤUMMA-L-LADḤINA KAFARŪ BI-RABBIHIM YA'DILŪN

yet those who disbelieve ascribe equivalents to their Lord.
{ 6:1 }

هُوَ اَلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰ أَجَلاً ج وَ أَجَلٌ مُّسَمًّى عِنْدَهُ ج

HUWA-L-LADḤI ḴḤALAQAKUM-M-MIN ṬĪNI-Ṯḥ-ṮḤUMMA QAḌĀĀ 'AJALĀ
WA 'AJALUM-M-MUSAMMA 'INDAH

He it is who created you of clay then determined a term for you and the term is fixed with Him

ثُمَّ أَنتُمْ تَمْتَرُونَ

ṮḤUMMA 'ANTUM TAMTARŪN

then you doubt
{ 6:2 }

وَ هُوَ اَللّٰهُ فِى اَلسَّمٰوٰتِ وَ فِى اَلأَرْضِ ج

WA HUWA-LLĀHU FĪ-S-SAMĀWĀTI WA FĪ-L-'ARḌ

and He is Allāh in the heavens and in the earth.

يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُونَ

YA'LAMU SIRRAKUM WA JAHRAKUM WA YA'LAMU MĀ TAKSIBŪN

He knows your secrets and your open proclamations and He knows what you acquire
{ 6:3 }

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَٰنَا لِهَٰذَا

AL ḤAMDU LI-LLĀHI-L-LADḤĪ HADĀNĀ LI-HĀDḤĀ

Praise be to Allāh, Who guided us to this

وَ مَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَٰنَا ٱللَّهُ ۚ

WA MĀ KUNNĀ LI-NAHTADIYA LŌWLĀĀ 'AN HADĀNĀ-LLĀH

and we could not have been guided had not Allāh guided us.

لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ

LAQADå JĀĀ'AT RUSULU RABBINĀ BI-L-ḤAQQå

Truly the Messengers of Our Lord came with the Truth.
{ 7:43p }

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَ عَمِلُواْ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَٰنِهِمْ ۚ

'INNA-L-LADḤĪNA 'ĀMANŪ WA 'AMILŪ-Ṣ-ṢĀLIḤĀTI YAHDĪHIM RABBUHUM BI-'ĪMĀNIHIM

Surely those who believe, and do righteous deeds, their Lord will guide them for their belief

تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ

TAJåRĪ MIN TAḤTIHIMU-L-'ANHĀRU FĪ JANNĀTI-N-NA'ĪM

beneath them rivers flowing in gardens of bliss
{ 10:9 }

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ ۚ

DA'WĀHUM FĪHĀ SUBåḤĀNAKA-LLĀHUMMA

their call within, "Praise be to You, Our Allāh."

وَ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ

WA TAḤIYYATUHUM FĪHĀ SALĀM

their greeting within —"Peace."

وَ ءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

WA 'ĀKḤIRU DA'WĀHUM 'ANNI-L-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

and their last call, "Praise be to Allāh, Lord of All the Worlds."
{ 10:10 }

وَ قُلِ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ

WA QULI-L-ḤAMDU LI-LLĀHI-
L-LADḤĪ LAM YATTAKḤIDḤ WALADAÑW-WA LAM YAKUL-LAHŪ SḤARIKUN FĪ-L-MULK

and say! Praise be to Allāh
who has not taken to Himself a son and Who has no partner in the Creation

وَ لَمْ يَكُنْ لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَ كَبِّرْهُ تَكْبِيرًا

WA LAM YAKUL-LAHŪ WALĪYYUM-MINA-DḤ-DḤULLI WA KABIRHU TAKBĪRĀ

Nor has He any protecting friend and magnify him with repeated magnificats
{ 17:111 }

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَ لَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ

ALḤAMDU LI-LLĀHI-L-LADḤĪ 'ANZALA 'ALĀ 'ABåDIHI-L-KITĀBA WA LAM YAJ'AL-L-LAHŪ 'IWAJĀ

Praise be to Allāh Who sent down upon His Slave The Book and has not placed within it any crookedness
{ 18:1 }

قَيِّمًا

QAYYĪMĀ

Straight

لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ

LI-YUNDḫIRA BA'SAN SḫADĪDAM-MIL-L-LADUNH

to warn of severe violence from His Presence

وَ يُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

WA YUBASḫSḫIRA-L-MU'MINĪNA-L-LADḫĪNA YA'MALŪNA-Ṣ-ṢĀLIḤĀTI
'ANNA LAHUM 'AJåRAN ḤASANĀ

and to bring good news to the Believers who do good deeds that for them there shall truly be a goodly reward
{ 18:2 }

مَّٰكِثِينَ فِيهِ أَبَدًا

MĀKITḫĪNA FĪHI 'ABADĀ

Wherein they shall abide forever
{ 18:3 }

قُلِ ٱلْحَمْدُ لِلَّهِ وَ سَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ

QULI-L-ḤAMDU LILLĀHI WA SALĀMUN 'ALĀ 'IBĀDIHI-L-LADḫĪNA-Ṣ-ṬAFĀĀ

Say! Praise is to Allāh and peace be upon His worshipful slaves whom He has chosen

ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

'A-ĀĀĀLLĀHU KḫAYRUN 'AMMĀ YUSḫRIKŪN

What! Is Allāh the better or that which they associate {with Him}?
{ 27:59 }

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَ مَا فِى ٱلْأَرْضِ

AL-ḤAMDU LI-LLĀHI-L-LADḫĪ LAHŪ MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-'ARḌ

Praise is to Allāh to Whom belongs whatever is in the heavens and whatever is in the earth

وَ لَهُ ٱلْحَمْدُ فِى ٱلْأَخِرَةِ ۚ وَ هُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

WA LAHU-L-ḤAMDU FĪ-L-'AKḤIRAH • WA HUWA-L-ḤAKĪMU-L-KḤABĪR

and to Him the praise in the Last Life • and He is The Wise, The Aware

{ 34:1 }

يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

YA'LAMU MĀ YALIJU FĪ-L-'ARḌI WA MĀ YAKḤRUJU MINHĀ

He knows what enters into the earth and what emerges from it

وَ مَا يَنْزِلُ مِنَ ٱلسَّمَآءِ وَ مَا يَعْرُجُ فِيهَا ۚ

WA MĀ YANZILU MINA-S-SAMĀĀ'I WA MĀ YA'RUJU FĪHĀ

and what descends from the sky and what rises up in it

وَ هُوَ ٱلرَّحِيمُ ٱلْغَفُورُ

WA HUWA-R-RAḤĪMU-L-GḤAFŪR

and He is the Bestower of Mercy, the All-Forgiving

{ 34:2 }

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ

AL-ḤAMDU LI-LLĀHI FĀṬIRI-S-SAMĀWĀTI WA-L-'ARḌ

Praise is to Allāh, the Creator of the heavens and the earth

جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَ ثُلَٰثَ وَ رُبَٰعَ ۚ

JĀ'ILI-L-MALĀĀ'IKATI RUSULAN 'UWLĪIY 'AJĀNIḤATIM-M-MATḤNĀ WA TḤALĀTḤA WA RUBĀ'

Who appointed the angels Messengers provided with wings, two, three and four

يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ

YAZĪDU FĪ-L-KḤALQI MĀ-YASḤĀĀ'

He multiplies the Creation as He wills

إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

'INNA-LLĀHA 'ALĀ KULLI SḤAY'IN QADĪR

Truly Allāh has Power over all things
{ 35:1 }

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ

MĀ YAFTAḤI-LLĀHU LI-N-NĀSI MI-R-RAḤMATIN FALĀ MUMSIKA LAHĀ

What Allāh opens to the people of Mercy none can withhold

وَ مَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِ ۚ

WA MĀ YUMSIK FALĀ MURSILA LAHŪ MIM BA'DIH

and whatever He witholds none can pry loose from Him

وَ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

WA HUWA-L-'AZĪZU-L-ḤAKĪM

and He is the All-Mighty, the All-Wise
{ 35:2 }

ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ

ḌARABA-LLĀHU MATḤALAN 'ABåDAM-M-MAMLŪKAL-L-LĀ YAQåDIRU 'ALĀ SḤAY'

Allāh strikes an example of a slave owned by his master with no power over any thing

وَ مَن رَّزَقْنَـٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَ جَهْرًا ۚ

WA MAR-RAZAQâNĀHU MINNĀ RIZQAN ḤASANAN
FA-HUWA YANFIQUM-MINHU SIRRAÑW-WA JAHRĀ

and one whom We have provided from Ourself a goodly provision and he spends from it secretly and openly

هَلْ يَسْتَوُۥنَ ۚ

HAL YASTAWŪN

Are they equal?

ٱلْحَمْدُ لِلَّهِ ۚ

ALḤAMDU LI-LLĀH

Praise is to Allāh

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

BAL AKTẖARUHUM LĀ YA'LAMŪN

Nay. Most of them do not know.
{ 16:75 }

وَ قَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ

WA QĀLŪ-L-ḤAMDU LI-LLĀHI-L-LADẖĪ ṢADAQANĀ WA'DAH

They say, "Praise to Allāh, Who has fulfilled His promise to us

وَ أَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۚ

WA 'AWRATẖNĀ-L-'ARḌA NATABAWWA'U MINA-L-JANNATI ḤAYTẖU NASẖĀĀ'

and bequeathed to us the earth, dwelling in the Garden wherever we will

فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ

FANI'MA 'AJåRU-L-'ĀMILĪN

and bounteous is the reward of the workers.
{ 39:74 }

وَ تَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ

WA TARA-L-MALĀĀ'IKATA ḤĀĀĀFFĪNA MIN ḤAWLI-L-'ARSḤI YUSABBIḤŪNA BI-ḤAMDI RABBIHIM

And you shall see the angels circling round the Throne, hymning the praises of their Lord

وَ قُضِىَ بَيْنَهُمْ بِٱلْحَقِّ ۚ

WA QUDIYA BAYNAHUM BI-L-ḤAQQå

and the judgement between them {is} by the Truth

وَ قِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

WA QĪLA-L-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

and it is said, "Praise to Allāh, Lord of the Worlds"
{ 39:75 }

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَ رَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ

FALI-LLĀHI-L-ḤAMDU RABBI-S-SAMĀWĀTI WA RABBI-L-'ARḌI RABBI-L-'ĀLAMĪN

So to Allāh is the praise, Lord of the Heavens and Lord of the Earth; Lord of All the Worlds
{ 45:36 }

وَ لَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ ۚ

WA LAHU-L-KIBåRIYĀĀ'U FĪ-S-SAMĀWĀTI WA-L-'ARḌ

and His is the Dominion in the heavens and the earth.

وَ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

WA HUWA-L-'AZĪZU-L-ḤAKĪM

and He is the All-Mighty, the All-Wise
{ 45:37 }

فَسُبْحَٰنَ ٱللَّه حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ

FA-SUBåḤĀNA-LLĀHI ḤĪNA TUMSŪNA WA ḤĪNA TUṢBIḤŪN

So glorify Allāh at the time of your evening hours and at the time of your morning hours
{ 30:17 }

وَ لَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

WA LAHU-L-ḤAMDU FĪ-S-SAMĀWĀTI WA-L-'ARḌI WA 'ASḫĪYYAÑW-WA ḤĪNA TUḌḫHIRŪN

Unto Him is the praise in the heaven and the earth, at the decline of the sun and the noontide hour
{ 30:18 }

يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَ يُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ

YUKḫRIJU-L-ḤAYYA MINA-L-MAYYĪTI WAYUKḫRIJU-L-MAYYĪTA MINA-L-ḤAYY

He brings forth the living from the dead and He brings forth the dead from the living

وَ يُحْىِ ٱلأَرْضَ بَعْدَ مَوتِهَا

WA YUḤYĪ-L-'ARḌA BA'DA MAWTIHĀ

He gives life to the earth after her death

وَ كَذَٰلِكَ تُخْرَجُونَ

WA KADḫĀLIKA TUKḫRAJŪN

even so will you be brought forth
{ 30:19 }

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ

SUBåḤĀNA RABBIKA RABBI-L-'IZZATI 'AMMĀ YAṢIFŪN

Glorified is your Lord, The Lord of Ultimate Infinite Majesty, beyond their ascriptions.
{ 37:180 }

وَ سَلَامٌ عَلَى ٱلْمُرْسَلِينَ

WA SALĀMUN 'ALA-L-MURSALĪN

And peace be upon the Messengers
{ 37:181 }

وَ ٱلْحَمْدُ للَّه رَبِّ ٱلْعَلَمِينَ

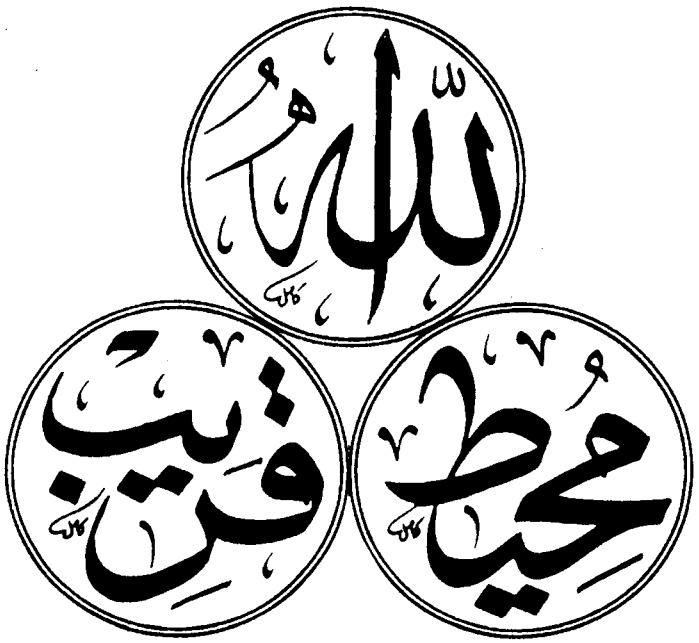
WA-L-ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

and the praise is to the Lord of All the Worlds
{ 37:182 }

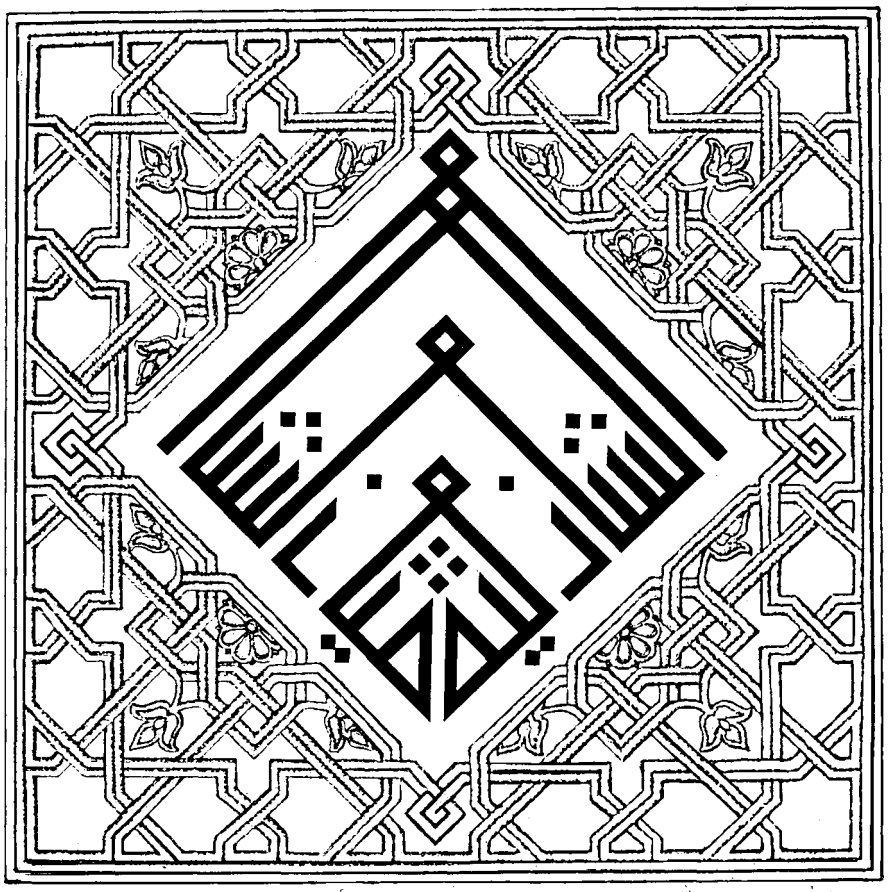
وَ سَلِّمْ عَلَى جَمِيعِ ٱلأَنْبِيَاءِ وَ ٱلْمُرْسَلِينَ
وَ جَمِيعِ ٱلْمَلآئِكَةِ ٱلْمُقَرَّبِينَ
وَ ٱرْضَ ٱللَّهُمَّ عَنْ أَهْلِ ٱلْكِسَاءِ وَ آلِ ٱلْبَيْتِ ٱلْكِرَامِ
وَ أَصْحَابِهِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ تَابِعِيهِمْ
وَ جَمِيعِ مَشَايِخِنَا وَ مُرَبِّينَا وَ مُرْشِدِينَا إِلَى ٱللَّهِ تَعَالَى
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

WA SALLAMUN 'ALĀ JAMĪ'I -L-'ANBĪYĀ'I WA-L-MURSALĪN •
WA JAMĪ'I-L-MALĀĀĀ'IKATI-L-MUQARRABĪN •
WA-R-ḌA ALLĀHUMMA 'AN 'AHLI-L-KISA'I WA ĀĀLI-L-BĀYTI-L-KIRĀM •
WA 'ĀṢḤĀBIHI 'AJåMA'ĪNA WA-T-TĀBI'ĪNA WA TĀBI'ĪHIMA •
WA JAMĪ'I MASḤĀYĪKḤINA WA MURRABĪNA WA MURSḤIDĪNA 'ILLĀ ALLĀHI TA'ĀLĀ
BI'IḤSĀNIN 'ILĀ YĀWMI-D-DĪN

And peace be upon all of the Prophets and Messengers and all of the Angels Brought Near
and contentment, Oh Allāh, be upon the People of the Cloak and the Family of the Noble House
and upon all of the Companions and Followers and their Followers
and all of our Venerable Masters and those who Foster us and our Guides to Allāh the Most High
with pure goodness to the Day of Judgement


اللهُ
مُحِيطٌ
قَرِيبٌ

حزب الشيخ



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

" قدس الله سره "

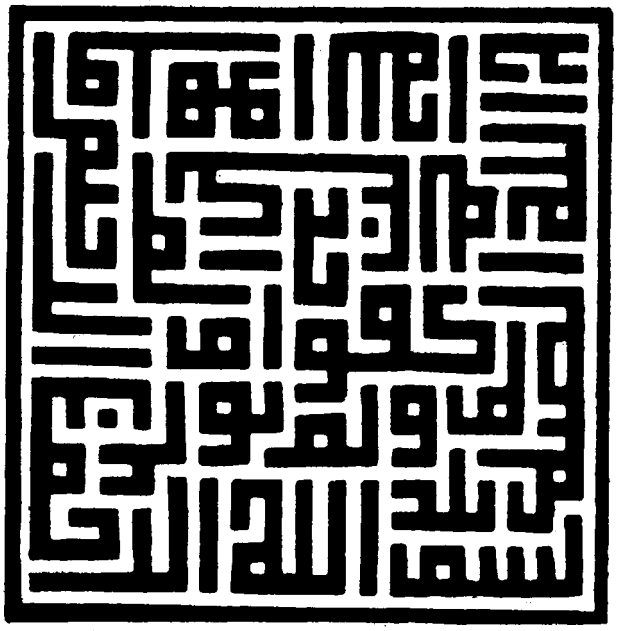
Orison of the Sẖaykẖ

{also known as: Orison of The Sublime}

by

The Knower by Allāh, The Pivot, Sẖāykẖ 'Alī Abū'l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }



Sūratu-l-'Ikẖlāṣ

{ *112* }

{ *see pages 194-195* }

أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-Sḥ-SḤĀYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

AL-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Sustaining Lord of the Worlds

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَٰلِكِ يَوْمِ ٱلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

اَهْدِنَا الصِّرٰطَ الْمُسْتَقِيمَ

'IHDINĀ-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرٰطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّآلِّينَ

ṢIRĀṬA-L-LADḴĪNA 'AN'AMTA 'ALAYHIM GḴAYRI-L-MAGḴḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your wrath or who are astray.
{1:1-7}

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّومُ ۚ

ALLĀHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYŪM

Allāh! — no deity except He • The Ever Living, The Eternally Present

لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ ۚ

LĀ TA'KḴUDḴUHU SINATUÑW-WA LĀ NAWM

He is taken neither by slumber nor sleep

لَهُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْأَرْضِ ۚ

LAHŪ MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-ARḌ

To Him belongs all that is in the heavens and the earth

مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ

MAN DḴĀ-L-LADḴĪ YASḴFA'U 'INDAHU 'ILLĀ BI'IDḴNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḤALFAHUM

He knows what is betwixt their hands and behind their backs

وَ لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḤAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḤĀĀ'

and they encompass no thing from His Knowledge except what He wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth.

وَ لَا يَؤُودُهُ حِفْظُهُمَا ۚ

WA LĀ YA'ŪDUHU ḤIFḌḤUHUMĀ

And He is not tired by their preservation

وَ هُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIYYU-L-'AḌḤĪM

And He is The All High, The Sublime
{2:255}

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَ ٱلْمُؤْمِنُونَ ۚ

'ĀMANA-R-RASŪLU BIMĀĀ 'UNZILA 'ILAYHI MIR-R-RABBIHI WA-L-MU'MINŪN

The Messenger believes in that which was sent down upon him from his Lord, and the believers;

كُلٌّ ءَامَنَ بِٱللَّهِ وَ مَلَٰٓئِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ

KULLUN 'ĀMANA BI-LLĀHI WA MALĀĀ'IKATIHI WA KUTUBIHI WA RUSULIH

they all believe in Allāh, His Angels, His Books and His Messengers

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ

LĀ NUFARRIQU BAYNA 'AḤADIM-MIR-RUSULIH

— we make no discrimination between any one of His Messengers —

وَ قَالُوا۟ سَمِعْنَا وَ أَطَعْنَا

WA QĀLŪ SAMI'NĀ WA 'AṬA'NĀ

and they say, "We hear and we obey.

غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ ٱلْمَصِيرُ

GḤUFRĀNAKA RABBANĀ WA 'ILAYKA-L-MAṢĪR

Your Forgiveness, Oh Lord, and to You is the homecoming."
{2:285}

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

LA YUKALLIFU-LLĀHU NAFSAN 'ILLĀ WUS'AHĀ

Allāh burdens no soul except to its capacity

لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا ٱكْتَسَبَتْ

LAHĀ MĀ KASABAT WA 'ALAYHĀ MĀ-K-TASABAT

to it what it earned and upon it what it deserved.

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ

RABBANĀ LA TU'ĀKḤIDḤNĀĀ 'IN-N-NASĪNĀĀ 'AW 'AKḤṬA'NĀ

Our Lord, do not censure us in our omissions or our commisions of error

رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ

RABBANĀ WA LĀ TAḤMIL 'ALAYNĀ 'IṢRAN KAMĀ ḤAMALTAHU 'ALA-L-LADḤINA MIN QABåLINĀ

Our Lord, do not lay a load on us like the load you laid on those who came before us

رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۚ

RABBANĀ WA LĀ TUḤAMMILNĀ MĀ LĀ ṬĀQATA LANĀ BIH

Our Lord, do not lay a load on us that we are not capable of bearing

وَ ٱعْفُ عَنَّا وَ ٱغْفِرْ لَنَا وَ ٱرْحَمْنَآ ۚ

WA-'-FU 'ANNĀ WA-Gḥ-FIR LANĀ WA-R-ḤAMNĀĀ

and pardon us and forgive us and have mercy on us

أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

'ANTA MAWLĀNĀ FA-N-ṢURNĀ 'ALA-L-QAWMI-L-KĀFIRĪN

You are our Protector! Aid us against the disbelievers
{2:286}

الٓمٓ ۝ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ ٱلْحَىُّ ٱلْقَيُّومُ

ALIF LĀĀĀM MIIIM • ALLĀHU LĀĀ 'ILĀHA 'ILLĀ HUW • AL-ḤAYYU-L-QAYYŪWM

Alif Lāāām Mīīm • Allāh: no deity other than Him • The Ever Living, The Eternal.
{3:1-2}

نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

NAZZALA 'ALAYKA-L-KITĀBA BIL-ḤAQQI MUṢADDIQAL-L-LIMĀ BAYNA YADAYH

He sent down upon you The Book with The Truth that confirms that which preceded it

وَ أَنزَلَ ٱلتَّوْرَاةَ وَ ٱلإِنجِيلَ مِن قَبْلُ هُدًى لِّلنَّاسِ

WA 'ANZALA-T-TAWRĀTA WA-L-'INJĪLA MIN QABLU HUDAL-L-LIN-NĀS

and He sent down the Torah and the Gospel among earlier Guidance to the people
{3:3}

وَ أَنزَلَ ٱلْفُرْقَانَ

WA 'ANZALA-L-FURQĀN

and He sent down the Discernment [1]

إِنَّ ٱلَّذِينَ كَفَرُواْ بِأَيَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

'INNA-L-LADḤĪNA KAFARŪ BI'AYĀTI-LLĀHI LAHUM 'ADḤĀBUN SḤADĪDå

As for those who cover up the Signs of Allāh, for them there is intense torment.

وَ ٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ

WA-LLĀHU 'AZĪZUN DḤŪ-N-TIQĀM

and Allāh {is} supremely powerful, the embodiment of vengeance
{3:4}

إِنَّ ٱللَّهَ لاَ يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلأَرْضِ وَ لاَ فِى ٱلسَّمَآءِ

'INNA-LLĀHA LĀ YAKḤFĀ ALAYHI SḤAY'UN FĪ-L-'ARḌI WA LĀ FĪ-S-SAMĀĀ'

Allāh! Truly no thing is concealed from Him in the earth or in the heavens.
{3:5}

[1] The Qur'ān

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ

HUWA-L-LADḤĪ YUṢAW-WIRUKUM FĪ-L-'ARḤĀMI KAYFA YASḤĀĀ'

He it is Who forms you in the wombs as He wills

لَآ إِلَٰهَ إِلَّا هُوَ ۚ ٱلْعَزِيزُ ٱلْحَكِيمُ

LĀ 'ILĀHA 'ILLĀ HUW • AL-'AZĪZU-L-ḤAKĪM

No deity except He, The All-Powerful, The Wise
{3:6}

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ
تُؤْتِى ٱلْمُلْكَ مَنْ تَشَآءُ وَ تَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ ۖ

QULLI-L-LĀHUMMA MĀLIKA-L-MULKI-
TU'TĪ-L-MULKA MAN TASḤĀA'U WA TANZI'U-L-MULKA MIMMAN TASḤĀĀ'

Say: Oh Allāh, Possessor of Supreme Sovereignty,
You give the Authority to whom You wish and You seize the Dominion from whom You will

وَ تُعِزُّ مَن تَشَآءُ وَ تُذِلُّ مَن تَشَآءُ ۖ

WA TU'IZZU MAN TASḤĀĀ'U WA TUDḤILLU MAN TASḤĀĀ'

You exalt whom You will and You abase whom You will

بِيَدِكَ ٱلْخَيْرُ ۖ

BI-YADIKA-L-KḤAYR

In Your Hand is the choice

إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have power over all things
{3:26}

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَ تُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ

TŪLIJU-L-LAYLA FĪ-N-NAHĀRI WA TŪLIJU-N-NAHĀRA FĪ-L-LAYL

You cause the night to penetrate the day and the day to penetrate the night

وَ تُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَ تُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ

WA TUKḫRIJU-L-ḤAYYA MINA-L-MAYYĪTI WA TUKḫRIJU-L-MAYYĪTA MINA-L-ḤAYY

You bring forth the living from the dead and You bring forth the dead from the living

وَ تَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

WA TARZUQU MAN TASḫĀĀ'U BI-GḫAYRI ḤISĀBå

and You provide to whom You will without reckoning
{3:27}

ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ

ALLADḫĪ KḫALAQANĪ FAHUWA YAHDĪN

Who created me and Who Himself guides me
{26:78}

وَ ٱلَّذِى هُوَ يُطْعِمُنِى وَ يَسْقِينِ

WA-L-LADḫĪ HUWA YUṬ'IMUNĪ WA YASQĪN

and Who Himself feeds me and gives me to drink
{26:79}

وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

WA 'IDḫĀ MARIḌTU FAHUWA YASḫFĪN

and if I am sick, He heals me
{26:80}

وَ ٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ

WA-L-LADḤĪ YUMĪTUNĪ ṮḤUMMA YUḤYĪN

and Who makes me to die and then gives me life
{26:81}

وَ ٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ

WA-L-LADḤĪĪ 'AṬMA'U 'AÑY-YAGḤFIRALĪ KḤAṬĪĪ'ATĪ YAWMA-D-DĪN

and Who I crave to forgive me my offences on the Day of Requital
{26:82}

رَبِّ هَبْ لِى حُكْمًا وَ أَلْحِقْنِى بِٱلصَّٰلِحِينَ

RABBI HABå LĪ ḤUKMAÑW WA 'AL-ḤIQåNĪ BI-Ṣ-ṢĀLIḤĪN

My Lord give me wisdom and retain me with the righteous
{26:83}

وَ ٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْأَٰخِرِينَ

WA-Jå'AL-L-LĪ LISĀNA ṢIDåQIN FĪ-L-'AKḤIRĪN

and make me to be spoken of truthfully by the people of the latter day
{26:84}

وَ ٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ

WA-Jå'ALNĪ MIÑW-WARAṮḤATI JANNATI-N-NA'ĪM

and make me to be of the Inheritors of the Garden of Bliss
{26:85}

وَ ٱغْفِرْ لِأَبِىٓ ۚ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ

WA-Gḥ-FIR LI'ABĪĪ • 'INNAHŪ KĀNA MINA-Ḍ-ḌĀĀĀLLĪN

and forgive my father, truly he is from those who are astray
{26:86}

وَ لاَ تُخْزِنِى يَوْمَ يُبْعَثُونَ

WA LĀ TUKḫZINĪ YAWMA YUBâ'ATḫŪN

and do not abase me on the Day when they are raised
{26:87}

يَوْمَ لاَ يَنفَعُ مَالٌ وَ لاَ بَنُونَ

YAWMA LĀ YANFA'U MĀLUÑW-WA LĀ BANŪN

The Day when neither wealth nor offspring shall avail
{26:88}

إِلاَّ مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ

'ILLA MAN 'ATĀ-LLĀHA BI-QALBIN SALĪM

save that one who offers Allāh a pure heart
{26:89}

وَ أُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ

WA 'UZLIFATI-L-JANNATU LI-L-MUTTAQĪN

and the Garden shall be brought near to those who shield themselves
{26:90}

وَ بُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ

WA BURRIZATI-L-JAḤĪMU LI-L-GḫĀWĪN

and the Fire emerges for the entrapped temptors
{26:91}

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ ۚ

SABBAḤA LI-LLĀHI MĀ FĪ-S-SAMĀWĀTI WA-L-'ARḌ

All that is in the Heavens and the Earth praises Allāh

وَ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

WA HUWA-L-'AZĪZU-L-ḤAKĪM

and He is The All-Mighty, The All-Wise
{57:1}

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ ۚ

LAHŪ MULKU-S-SAMĀWĀTI WA-L-'ARḌ

His is the Dominion of the Heavens and the Earth

يُحْىِۦ وَ يُمِيتُ ۚ

YUḤĪ WA YUMĪT

He grants life and death

وَ هُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

WA HUWA 'ALĀ KULLI SḤAY'IN QADĪR

and He it is who determines every thing
{57:2}

هُوَ ٱلأَوَّلُ وَ ٱلأَخِرُ وَ ٱلظَّٰهِرُ وَ ٱلْبَاطِنُ ۚ

HUWA-L-'AWWALU WA-L-ĀKḤIRU WA-Ḍḥ-ḌḤAHIRU WA-L-BĀṬIN

He is The First, The Last, The Outward, The Inward

وَ هُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

WA HUWA BI- KULLI SḤAY'IN 'ALĪM

and He knows every thing
{57:3}

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضَ فِى سِتَّةِ أَيَّامٍ

HUWA-L-LADḤĪ KḤALAQA-S-SAMĀWĀTI WA-L-'ARḌA FĪ SITTATI 'AYYĀM

it is He Who created the Heavens and the Earth in six æons

ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ

ṬḤUMMA-S-TAWĀ 'ALA-L-'ARSḤ

and then assumed the Equipoise of Absolute Authority

يَعْلَمُ مَا يَلِجُ فِى ٱلأَرْضِ وَ مَا يَخْرُجُ مِنْهَا

YA'LAMU MĀ YALIJU FĪ-L-'ARḌI WA MĀ YAKḤRUJU MINHĀ

He knows what penetrates into the earth and what comes forth from her

وَ مَا يَنْزِلُ مِنَ ٱلسَّمَآءِ وَ مَا يَعْرُجُ فِيهَا ۚ

WA MĀ YANZILU MINA-S-SAMĀĀ'I WA MĀ YA'RUJU FĪHĀ

and what descends from the sky and what ascends to her

وَ هُوَ مَعَكُم أَيْنَ مَا كُنتُمْ ۚ

WA HUWA MA'AKUM 'AYNA MĀ KUNTUM

and He is with you where ever you are

وَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

WA-LLĀHU BIMĀ TA'MALŪNA BAṢĪR

and Allāh Sees your every action
{57:4}

لَهُ مُلْكُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ

LAHŪ MULKU-S-SAMĀWĀTI WA-L-'ARḌ

His is the Dominion of the Heavens and the Earth

وَ إِلَى ٱللَّهِ تُرْجَعُ ٱلأُمُورُ

WA 'ILĀ-LLĀHI TURJA'U-L-'UMŪR

and unto Allāh return all the orders.
{57:5}

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَ يُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ

YŪLIJU-L-LAYLA FĪ-N-NAHĀRI WA YŪLIJU-N-NAHĀRA FĪ-L-LAYL

He makes the night to enter the day and the day to enter the night

وَ هُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

WA HUWA 'ALĪMUM BI-DḤĀTI-Ṣ-ṢUDŪR

and He knows the essence of the hearts
{57:6}

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ

HUWA-LLĀHU-L-LADḤĪ LĀĀ 'ILĀHA 'ILLĀ HUW

He is Allāh! There is no divinity other than He

عَٰلِمُ ٱلْغَيْبِ وَ ٱلشَّهَٰدَةِ ۚ

'ĀLIMU-L-GḤAYBI WA-Sḥ-SḤAHĀDAH

He knows the Unseen and the Seen

هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ

HUWA-R-RAḤMĀNU-R-RAḤĪM

He is The Mercy Full, The Mercy Bestowing
{59:22}

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۚ

HUWA-LLĀHU-L-LADḤĪ LĀĀ 'ILĀHA 'ILLĀ HUW

He is Allāh! There is no divinity other than He

ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ

AL-MALIKU-L-QUDDŪSU-S-SALĀMU-
L-MU'MINU-L-MUHAYMINU-L-'AZĪZU-L-JABBĀRU-L-MUTAKABBIR

He is The Sovereign King, The Holy of Holies, The All-Surpassing Peace,
The Faithful, The Protector, The Invincible All-Mighty, The Omnipotent Compeller, The Most Sublime

سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

SUBåḤĀNA-LLĀHI 'AMMĀ YUSḤRIKŪN

Glorified is Allāh above that which they associate
{59:23}

هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۚ

HUWA-LLĀHU-L-KḤĀLIQU-L-BĀRI'U-L-MUṢAWWIR

He is Allāh, The Creator of All, The Shaper from Nought, The Former of the Image

لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ

LAHU-L-'ASMĀĀ'U-L-ḤUSNĀ

His are the Beautiful Names

يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ ۚ

YUSABIḤU LAHŪ MĀ FĪ-S-SAMĀWĀTI WA-L-'ARḌ

Everything in the heavens and the earth glorifies Him

وَ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

WA HUWA-L-'AZĪZU-L-ḤAKĪM

and He is the All-Mighty, the All-Wise
{59:24}

وَ ٱلضُّحَىٰ

WA-Ḍ-ḌUḤĀ

By the brightness of the noon-tide

وَ ٱلَّيْلِ إِذَا سَجَىٰ

WA-L-LAYLI 'IDḫĀ SAJĀ

and the falling darkness of the night.

مَا وَ دَّعَكَ رَبُّكَ وَ مَا قَلَىٰ

MĀ WA-D-DA'AKA RABBUKA WA MĀ QALĀ

You are neither forsaken by your Lord nor detested
{ 93:3 }

وَ لَلأَخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلأُولَىٰ

WA-LA-L-'AKḫIRATU KḫAYRU-L-LAKA MINA-L-'ŪLĀ

and the Last is better for you than the First
{ 93:4 }

وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

WA LASAWFA YU'ṬĪKA RABBUKA FATARḌĀ

and your Lord shall give unto you and you shall be satisfied
{ 93:5 }

أَلَمْ يَجِدْكَ يَتِيمًا فَأَوَى

'ALAM YAJIDåKA YATĪMAN FA'AWĀ

Did He not find you an orphan and provide refuge
{ 94.6 }

وَ وَجَدَكَ ضَآلًّا فَهَدَى

WA WAJADAKA ḌĀĀĀLLAN FAHADĀ

and did He not find you astray and provide guidance
{ 93:7 }

وَ وَجَدَكَ عَآئِلًا فَأَغْنَى

WA WAJADAKA 'ĀĀ'ILAN FA'AGḥNĀ

and did He not find you without means and provide you sufficiency
{ 93:8 }

فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ

FA'AMMĀ-L-YATĪMA FALĀ TAQåHAR

So as for the orphan, do not subjugate him
{ 93:9 }

وَ أَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ

WA 'AMMĀ-S-SAĀ'ILA FALĀ TANHAR

and as for the beggar, do not drive him away
{ 93:10 }

وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

WA 'AMMĀ BINI'MATI RABBIKA FAḤADDITḤ

and as for the Grace of your Lord, proclaim it
{ 93:11 }

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

'ALAM NASḤRAḤ LAKA ṢADåRAK

Did We not open wide your heart ?
{ 94:1 }

وَ وَضَعْنَا عَنْكَ وِزْرَكَ

WA WAḌA'NĀ 'ANKA WIZRAK

and lift from you your heavy load
{ 94:2 }

ٱلَّذِىَ أَنْقَضَ ظَهْرَكَ

ALLADḤĪ 'ANQAḌA ḌḤAHRAK

That was breaking your back ?
{ 94:3 }

وَ رَفَعْنَا لَكَ ذِكْرَكَ

WA RAFA'NĀ LAKA DḤIKRAK

and We exalted your renown.
{ 94:4 }

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

FA'INNA MA'A-L-'USRI YUSRĀ

So, truly with difficulty — ease
{ 94:5 }

إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

'INNA MA'A-L-'USRI YUSRĀ

truly with difficulty — ease
{ 94:6 }

فَإِذَا فَرَغْتَ فَٱنصَبْ

FA'IDḤĀ FARAGḤTA FĀNṢABå

So when you are unburdened, rise up !
{ 94:7 }

وَ إِلَىٰ رَبِّكَ فَٱرْغَبْ

WA 'ILĀ RABBIKA FĀRGḤABå

and your Lord, eagerly petition.
{ 94:8 }

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَ أَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ

'INNA-LLĀHA-Sḥ-TARĀ MINA-L-MU'MINĪNA 'ANFUSAHUM WA 'AMWĀLAHUM
BI'ANNA LAHUMU-L-JANNAH

Allāh has bought from the believers their selves and their wealth as it were for the price of the Garden

يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ ۚ

YUQĀTILŪNA FĪ SABĪLI-L-LĀHI FAYAQåTULŪNA WA YUQåTALŪN

they fight in the Way of Allāh; they slay and they are slain

وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَ ٱلْإِنجِيلِ وَ ٱلْقُرْءَانِ ۚ

WA'DAN 'ALAYHI ḤAQAN FĪ-T-TAWRĀTI WA-L-'INJĪLI WA-L-QUR'ĀN

a pledge binding on Him in the Torah, the Gospels and the Qur'ān;

وَ مَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ ٱللَّهِ ۚ

WA MAN 'AWFĀ BI-'AHDIHI MINA-LLĀH

and who fulfills His Covenant more truly than Allāh?

فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِ ۚ

FASTABâSḤIRŪ BI-BAY'IKUMU-L-LADHĪ BĀYA'TUM BIH

So rejoice in the contract that you have covenanted with Him;

وَ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

WA DḤĀLIKA HUWA-L-FAWZU-L-'AḌḤĪM

that is the most sublime triumph.
{ 9:111 }

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ

AT-TĀĀ'IBŪNA-L-'ĀBIDŪNA-L-ḤĀMIDŪNA-S-SĀĀ'IḤŪNA-R-RĀKI'ŪNA-S-SĀJIDŪN

Those who repent, those who worship, those who praise,
those who travel, those who bow, those who prostrate themselves

ٱلْأَمِرُونَ بِٱلْمَعْرُوفِ وَ ٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ

AL-'AMIRŪNA BI-L-MA'RŪFI WA-N-NĀHŪNA 'ANI-L-MUNKAR

Those who enjoin the good and forbid abomination,

وَ ٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۚ

WA-L-ḤĀFIḌḤŪNA LI-ḤUDŪDI-LLĀH

and those who preserve the limits set by Allāh,

وَ بَشِّرِ ٱلْمُؤْمِنِينَ

WA BASḤSḤIRI-L-MU'MINĪN

and give good tidings to the believers.
{ 9:112 }

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ

QADå 'AFLAḤA-L-MU'MINŪN

Truly successful are the believers
{ 23:1 }

ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ

ALLADḤĪNA HUM FĪ ṢALĀTIHIM KḤĀSḤI'ŪN

who are humble in their Ṣalāh,
{ 23:2 }

وَ ٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ

WA-L-LADḤĪNA HUM 'ANI-L-LAGḤWI MU'RIḌŪN

and who disdain idle speech,
{ 23:3 }

وَ ٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ

WA-L-LADḤĪNA HUM LI-Z-ZAKĀTI FĀ'ILŪN

and who are active in the giving of Ẓakāh,
{ 23:4 }

وَ ٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ

WA-L-LADḤĪNA HUM LI-FURŪJIHIM ḤĀFIḌḤŪN

and who guard their body openings,
{ 23:5 }

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

'ILLĀ 'ALĀĀ 'AZWĀJIHIM 'AW MĀ MALAKAT 'AYMĀNUHUM FA'INNAHUM GḤAYRU MALŪMĪN

except from their wives or those whom they possess for then they are not to blame.
{ 23:6 }

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ

FAMANI-Bå-TAGḤĀ WA RĀĀ'A DḤĀLIKA FA'ULĀĀ'IKA HUMU-L-'ĀDŪN

And whosoever craves and looks for more than that are the aggressors,
{ 23:7 }

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ

WA-L-LADḤĪNA HUM LI-'AMĀNĀTIHIM WA 'AHDIHIM RĀ'ŪN

and those who observe their trust and covenant,
{ 23:8 }

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ

WA-L-LADḤĪNA HUM 'ALĀ ṢALAWĀTIHIM YUḤĀFIḌḤŪN

and those who preserve their Ṣalāh,
{ 23:9 }

أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ

'ULAĀĀ'IKA HUMU-L-WĀRITḤŪN

they are the inheritors,
{ 23:10 }

ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ ۚ هُمْ فِيهَا خَٰلِدُونَ

ALLADḤĪNA YARITḤŪNA-L-FIRDŌWS • HUM FĪHĀ KḤĀLIDŪN

those are the inheritors of Paradise, therein dwelling eternally.
{ 23:11 }

إِنَّ ٱلْمُسْلِمِينَ وَ ٱلْمُسْلِمَٰتِ

'INNA-L-MUSLIMĪNA WA-L-MUSLIMĀT

Truly the surrendered men and the surrendered women

وَ ٱلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَٰتِ

WA-L-MU'MINĪNA WA-L-MU'MINĀT

and the believing men and the believing women

وَ ٱلْقَٰنِتِينَ وَ ٱلْقَٰنِتَٰتِ

WA-L-QĀNITĪNA WA-L-QĀNITĀT

and the obedient men and the obedient women

وَ ٱلصَّٰدِقِينَ وَ ٱلصَّٰدِقَٰتِ

WA-Ṣ-ṢĀDIQĪNA WA-Ṣ-ṢĀDIQĀT

and the truthful men and the truthful women

وَ ٱلصَّٰبِرِينَ وَ ٱلصَّٰبِرَٰتِ

WA-Ṣ-ṢĀBIRĪNA WA-Ṣ-ṢĀBIRĀT

and the patient men and the patient women

وَ ٱلْخَٰشِعِينَ وَ ٱلْخَٰشِعَٰتِ

WA-L-KhĀSḥI'ĪNA WA-L-KhĀSḥI'ĀT

and the humble men and the humble women

وَ ٱلْمُتَصَدِّقِينَ وَ ٱلْمُتَصَدِّقَٰتِ

WA-L-MUTAṢADDIQĪNA WA-L-MUTAṢADDIQĀT

and the charitable men and the charitable women

وَ ٱلصَّٰٓئِمِينَ وَ ٱلصَّٰٓئِمَٰتِ

WA-Ṣ-ṢĀĀ'IMĪNA WA-Ṣ-ṢĀĀ'IMĀT

and the fasting men and the fasting women

وَ ٱلْحَٰفِظِينَ فُرُوجَهُمْ وَ ٱلْحَٰفِظَٰتِ

WA-L-ḤĀFIḌḤĪNA FURŪJAHUM WA-L-ḤĀFIḌḤĀT

and the men who guard their bodily openings and the women who guard

وَ ٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَ ٱلذَّٰكِرَٰتِ

WA-Dḥ-DḤĀKIRĪNA-LLĀHA KATḤĪRAÑW-WA-Dḥ-DḤĀKIRĀT

and the men who remember Allāh abundantly and the women who remember

أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَ أَجْرًا عَظِيمًا

'A'ADDA-LLĀHU LAHUM-M-MAGḤFIRATAÑW-WA 'AJåRAN 'AḌḤĪMĀ

Allāh has multiplied for them forgiveness and a sublime reward
{ 33:35 }

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا

'INNA-L-'INSĀNA KḤULIQA HALŪ'Ā

Truly the human was created restless.
{ 70:19 }

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا

'IDḤĀ MASSAHU-Sḥ-SḤARRU JUZŪ'Ā

If touched by evil — anxious.
{ 70:20 }

وَ إِذَا مَسَّهُ ٱلْخَيرُ مَنُوعًا

WA 'IDḤĀ MASSAHU-L-KḤAYRU MANŪ'Ā

If touched by good — resistant.
{ 70:21 }

إِلاَّ ٱلْمُصَلِّينَ

'ILLĀ-L-MUṢALLĪN

Except those who offer Ṣalah
{ 70:22 }

ٱلَّذِينَ هُمْ عَلَىٰ صَلاَتِهِمْ دَآئِمُونَ

ALLADḤĪNA HUM 'ALĀ ṢALĀTIHIM DAĀ'IMŪN

Those who offer their Ṣalah in perpetuity
{ 70:23 }

وَ ٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ

WA-L-LADḤĪNA FĪĪ 'AMWĀLIHIM ḤAQQUM-M-MA'LŪM

And those in whose wealth is a known right
{ 70:24 }

لِّلسَّآئِلِ وَ ٱلْمَحْرُومِ

LI-S-SAĀĀ'ILI WA-L-MAḤRŪM

for the beggar and the bereft.
{ 70:25 }

وَ ٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

WA-L-LADḤĪNA YUṢADDIQŪNA BI-YAWMI-D-DĪN

And for those who attest to the Day of Requital
{ 70:26 }

وَ ٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

WA-L-LADḤĪNA HUM-M-MIN 'ADḤĀBI RABBIHIM MUSḤFIQŪN

And those whom the chastisement of their Lord makes apprehensive
{ 70:27 }

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

'INNA 'ADḤĀBA RABBIHIM GḤAYRU MA'MŪN

Before the chastisement of their Lord none are secure.
{ 70:28 }

وَ ٱلَّذِينَ هُم لِفُرُوجِهِمْ حَٰفِظُونَ

WA-L-LADḤĪNA HUM LI-FURŪJIHIM ḤĀFIḌḤŪN

And those who the openings of their bodies, guard
{ 70:29 }

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُم غَيْرُ مَلُومِينَ

'ILLĀ 'ALĀĀ 'AZWĀJIHIM 'AW MĀ MALAKAT 'AYMĀNUHUM FA'INNAHUM GḤAYRU MALŪMĪN

Except from their wives and what their right hands own for they are not reprehensible.
{ 70:30 }

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ

FAMANI-Bå-TAGḤĀ WA RĀĀ'A DḤĀLIKA FA'ULĀĀ'IKA HUMU-L-'ĀDŪN

and who craves and looks for more than that, they are aggressors.
{ 70:31 }

وَ ٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَ عَهْدِهِمْ رَٰعُونَ

WA-L-LADḤĪNA HUM LI-'AMĀNĀTIHIM WA 'AHDIHIM RĀ'ŪN

and those who their trust and covenant observe
{ 70:32 }

وَ ٱلَّذِينَ هُمْ بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ

WA-L-LADḤĪNA HUM BI-SḤAHĀDĀTIHIM QĀĀ'IMŪN

and those who stand by their testimony
{ 70:33 }

وَ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

WA-L-LADḤĪNA HUM 'ALĀ ṢALĀTIHIM YUḤĀFIḌḤŪN

and those who their Ṣalāh preserve,
{ 70:34 }

أُوْلَـٰٓئِكَ فِى جَنَّـٰتٍ مُّكْرَمُونَ

'ŪLĀĀ'IKA FĪ JANNĀTIM-M-MUKRAMŪN

they shall be in Gardens, highly honoured
{ 70:35 }

ٱللَّهُمَّ إِنَّا نَسْأَلُكَ صُحْبَةَ ٱلْخَوْفِ

ALLĀHUMMA 'INNA NAS'ALUKA ṢUḤBATA-L-KḤAWF

Oh Allāh, we beseech You for the companionship of fear

وَ غَلَبَةَ ٱلشَّوْقِ وَ ثَبَاتَ ٱلْعِلْمِ وَ دَوَامَ ٱلذِّكْرِ

WA GḤALABATA-Sḥ-SḤAWQI WA TḤABĀTA-L-'ILMI WA DAWĀMA-Dḥ-DḤIKR

victory over desire, permanent knowledge and perpetual remembrance

وَ نَسْأَلُكَ سِرَّ ٱلأَسْرَارِ ٱلْمَانِعِ مِنَ ٱلإِصْرَارِ

WA NAS'ALUKA SIRRA-L-'ASRĀRI-L-MĀNI'I MINA-L-'IṢRĀR

and we beseech You the secret of secrets that enables us to resist premeditated willfulness.

حَتَّى لاَ يَكُونَ لَنَا مَعَ ٱلذَّنْبِ أَوْ ٱلْعَيْبِ قَرَارٌ

ḤATTA LĀ YAKŪNA LANĀ MA'A-Dḥ-DḤANBI 'AW-L-'AYBI QARĀR

in order that it not be for us {a cause for} guilt or constant shame

وَ ٱجْتَبِنَا وَ ٱهْدِنَا إِلَى ٱلْعَمَلِ بِهَذِهِ ٱلْكَلِمَاتِ ٱلَّتِي بَسَطْتَهَا لَنَا

WA-Jå-TABINĀ WA-H-DINĀ 'ILA-L-'AMALI BI-HADḤIHI-L-KALIMĀTI-L-LATĪ BASAṬṬAHĀ LANĀ

Grant to us and guide us to action by those words which, for our sake, You radiated forth

عَلَى لِسَانِ رَسُولِكَ

'ALA LISĀNI RASŪLIK

from the tongue of Your Messenger.

وَ ٱبْتَلَيْتَ بِهِنَّ إِبْرَاهِيمَ خَلِيلَكَ فَأَتَمَّهُنَّ

WA-Bå-TALAYTA BI-HINNA 'IBåRĀHĪMA KḤALĪLAKA FA'ATAMMAHUNN

By them You tested Your friend 'Ibårāhīm *and he fulfilled them*
{ peace be upon him }

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ

QĀLA 'INNĪ JĀ'ILUKA LI-N-NĀSI 'IMĀMĀ

He said: Behold, I shall make you a leader for the people.

قَالَ وَ مِن ذُرِّيَّتِي

QĀLA WA MIN DḤURRIYYATĪ

Said he: And of my seed?

قَالَ لَا يَنَالُ عَهْدِي ٱلظَّٰلِمِينَ

QĀLA LĀ YANĀLU 'AHDĪ-Ḍḥ-ḌḤĀLIMĪN

He said: My Covenant does not include the oppressors.
{ 2:124p }

فَأَجْعَلْنَا مِنَ ٱلْمُحْسِنِينَ

FA'AJÂ'ALNĀ MINA-L-MUḤSINĪN

So make us to be from the exemplars.

مِنْ ذُرِّيَّتِهِ وَ مِنْ ذُرِّيَّةِ آدَمَ وَ نُوحٍ

MIN DḤURRIYYATIHI WA MIN DḤURRIYYATI ĀĀDAMA WA NŪḤ

From his seed and from the seed of Ādam and Noah
{ peace be upon them }

وَ ٱسْلُكْ بِنَا سَبِيلَ أَئِمَّةَ ٱلْمُتَّقِينَ

WA-S-LUK BINĀ SABĪLA 'A'IMMATA-L-MUTTAQĪN

That we may follow in the way of those who fulfill the Covenant

بِسْمِ ٱللَّهِ وَ بِٱللَّهِ وَ مِنَ ٱللَّهِ وَ إِلَى ٱللَّهِ وَ عَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ

BISMI-LLĀHI WA BI-LLĀHI WA MINA-LLĀHI WA 'ILĀ-LLĀHI WA 'ALA-LLĀHI
FA-L-YATAWAKKALI-L-MUTAWAKKILŪN

In the Name of Allāh and by Allāh and from Allāh and to Allāh and upon Allāh is the trust of those who trust

حَسْبِيَ ٱللَّـهُ • آمَنْتُ بِٱللَّـهِ • رَضِيتُ بِٱللَّـهِ • تَوكَّلْتُ عَلَى ٱللَّـهِ

ḤASBIYA-LLĀH • ĀĀMANTU BI-LLĀH • RAḌĪTU BI-LLĀH • TAWAKKALTU ‘ALA-LLĀH

I count on Allāh, I am safe with Allāh, I am content with Allāh, I place my trust on Allāh

وَ لاَ قُـوَّةَ إلاَّ بِٱللَّـهِ

WA LĀ QUWWATA ’ILLĀ BI-LLĀH

there is no might save with Allāh

أَشْـهَـدُ أَنْ لاَ إِلَـٰـهَ إلاَّ ٱللَّـهُ وَحْـدَهُ لاَ شَـرِيكَ لَـهُ

’ASḤHADU ’AN LĀ ’ILĀHA ’ILLĀ-LLĀHU WAḤDAHU LĀ SḤARĪKA LAH

I bear witness that there is no deity but Allāh, One without a partner is He

وَ أَشْـهَـدُ أَنَّ مُحَـمَّـدًا عَـبْـدُهُ وَ رَسُـولُـهُ

WA ’ASḤHADU ’ANNA MUḤAMMDAN ‘ABåDUHU WA RASŪLUH

I bear witness that Muḥammad is His worshipper and His messenger

رَبِّ ٱغْـفِـرْلِـى وَ لِلْـمُـؤْمِـنِـيـنَ وَ ٱلْـمُـؤْمِـنَـاتَ

RABBI-GḤ-FIRLĪ WA-LI-L-MU’MINĪNA WA-L-MU’MINĀT

My Lord, Forgive me and the believing men and the believing women

بِـــسْـــمِ ٱللَّـهِ ٱلـرَّحْـــمَـــنِ ٱلـرَّحِـــيـــمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

AL ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Lord of the Worlds

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَٰلِكِ يَوْمِ ٱلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

'IHDINA-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَ لَا ٱلضَّآلِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHIM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your wrath or who are astray.
{1:1-7}

قُلِ ٱلْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ ٱلَّذِينَ ٱصْطَفَى

QULI-L-ḤAMDU LI-LLĀHI WA SALĀMUN 'ALA 'IBĀDIHI-L-LADḤĪNA-Ṣ-ṬAFA

Say! Praise be to Allāh and Peace be upon His worshippers who are the chosen ones.
{27:59}

رَبِّ إِنِّى ظَلَمْتُ نَفْسِى ظُلْمًا كَثِيرًا فَٱغْفِرلِى وَ تُبْ عَلَىَّ

RABBI 'INNĪ ḌḤALAMTU NAFSI ḌḤULMAN KATḤĪRAN FĀGḤFIRLĪ WA TUBå 'ALAYY

My Lord! Truly I have oppressed my self abundantly. Forgive me — and to You I repent
{28:16}

لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَٰنَكَ إِنِّى كُنْتُ مِنَ ٱلظَّٰلِمِينَ

LĀ 'ILĀHA 'ILLĀ 'ANTA SUBåḤĀNAKA 'INNĪ KUNTU MINA-ḌḤ-ḌḤĀLIMĪN

There is no other deity than You. Praise be to You. Truly I was from among the benighted oppressors.
{ 21:87 }

يَا ٱللَّهُ • يَا عَلِىُّ يَا عَظِيم يَا حَلِيم يَا عَلِيمُ

YĀ ALLĀH • YĀ 'ALĪYU YĀ 'AḌḤĪMU YĀ ḤALĪMU YĀ 'ALĪM

Oh Allāh • Oh Most High, Oh Exalted, Oh Gentle, Oh Omniscient

يَا سَمِيعُ يَا بَصِيرُ

YĀ SAMĪ'U YĀ BAṢĪR

Oh All-Hearing, Oh All-Seeing

يَا مُرِيدُ يَا قَدِيرُ

YĀ MURĪDU YĀ QADĪR

Oh Sought After, Oh Decreer of Destiny

يَا حَيُّ يَا قَيُّومُ

YĀ ḤAYYU YĀQAYYŪM

Oh Ever Living, Oh Eternal Being

يَا أَرْحَمَ ٱلرَّاحِمِينَ

YĀ-R-ḤAMA-R-RĀḤIMĪN

Oh Most Merciful of the Merciful

يَا رَحْمَانُ يَا رَحِيمُ

YĀ RAḤMĀNU YĀ RAḤĪM

Oh Mercy Full, Oh Mercy Bestowing

يَا مَنْ هُوَ هُوَ

YĀ MAN HUWĀ HUW

Oh You the He of Him

يَا هُوَ

YĀ HUW

Oh He

يَا أَوَّلُ يَا آخِر يَا ظَاهِر يَا بَاطِنُ

YĀ 'AWWALU YĀ 'ĀĀKḫIU YĀ ḌḫĀHIRU YĀ BĀṬIN

Oh First, Oh Last, Oh Revealed, Oh Concealed

تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَ ٱلْإِكْرَامِ

TABĀRAKA-S-MU RABBIKA DHĪ-L-JALĀLI WA-L-'IKRĀM

Blessed be the Name of your Lord endowed with Sublimity and Nobility
{ 55:78 }

ٱللَّهُمَّ صِلْنِى بِٱسْمِكَ ٱلْعَظِيمِ

ALLĀHUMMA ṢILNĪ BI-S-MIKA-L-'AḌḤĪM

Oh Allāh, Connect us by Your Greatest Name

ٱلَّذِى لَا يَضُرُّ مَعَهُ شَىْءٌ فِى ٱلْأَرْضِ وَ لَا فِى ٱلسَّمَاءِ

ALLADḤĪ LĀ YAḌURU MA'AHU SḤAY'UN FĪ-L-'ARḌI WA LĀ FĪ-S-SAMĀ'

that Name by which no thing, either on the earth or in the heavens, is harmed

وَ هَبْ لِى مِنْهُ سِرًّا لَا تَضُرُّ مَعَهُ ٱلذُّنُوبُ شَيْئًا

WA HABå LĪ MINHU SIRRAL-LĀ TAḌURRU MA'AHU-Dḥ-DḤUNŪBU SḤAY'Ā

and grant me from that Name a secret accompanied neither by harm nor any wrong thing

وَ ٱجْعَلْ لِى مِنْهُ وَجْهًا تَقْضِى بِهِ ٱلْحَوَائِجَ لِلْقَلْبِ
وَ ٱلْعَقْلِ وَ ٱلرُّوحِ وَ ٱلسِّرِّ وَ ٱلنَّفْسِ وَ ٱلْبَدَنِ
وَ وَجْهًا تَرْفَعُ بِهِ ٱلْحَوَائِجَ مِنْ ٱلْقَلْبِ وَ ٱلْعَقْلِ
وَ ٱلرُّحِ وَ ٱلسِّرِّ وَ ٱلنَّفْسِ وَ ٱلْبَدَنِ

WA-Jå-'AL LĪ MINHU WAJHAN TAQåḌĪ BIHI-L-ḤAWĀ'IJA LIL-QALBI-
WA-L-'AQåLI WA-R-RŪḤI WA-S-SIRRI WA-N-NAFSI WA-L-BADAN
WA WAJåHAN TARFA'U BIHI-L-ḤAWĀ'IJA MIN AL-QALBI WA-L-'AQåLI
WA-R-RŪḤI WA-S-SIRRI WA-N-NAFSI WA BADAN

and make from that Name an orientation that puts an end to the indigence of my heart
and my mind and my spirit and my secret and my soul and my body:
an orientation that lifts the destitution from my heart and mind and spirit and secret and soul and body

وَ ٱدْرُجْ أَسْمَائِى تَحْتَ أَسْمَائِكَ

WA-DåRUJå 'ASMĀ'Ī TAḤTA 'ASMĀ'IK

and record my names beneath Your Names

وَ صِفَاتِى تَحْتَ صِفَاتِكَ

WAṢIFĀTĪ TAḤTA ṢIFĀTIK

and my qualitites beneath Your Qualities

وَ ٱفْعَالِى تَحْتَ أَفْعَالِكَ

WA-F-'ĀLĪ TAḤTA 'AF'ĀLIK

and my actions beneath Your Actions

دَرْجَ ٱلسَّلَامَةِ وَ إِسْقَاطَ ٱلْمَلَامَةِ وَ تَنَزُّلَ ٱلْكَرَامَةِ وَ ظُهُورَ ٱلإِمَامَةِ

DARJA-S-SALĀMATI WA 'ISQĀṬA-L-MALĀMATI
WA TANAZZULA-L-KARĀMATI WA ḌḤUHŪRA-L-'IMĀMAH

An entry {in the scroll} of peace, abolition of blame, descent of honour and the manifestation of guidance.

وَ كَمِّلْ لِى مَا ٱبْتُلِيَتْ بِهِ أَئِمَّةُ ٱلْهُدَى مِنْ كَلِمَاتِكَ

WA KAMMIL LĪ MĀ-BåTULIYAT BIHI 'A'IMATU-L-HUDA MIN KALIMĀTIK

Perfect me by trial as You did the Leaders of Guidance by Your Words.

وَ ٱغْنِنِى حَتَّى تُغْنِىَ بِى

WA-Gḥ-NINĪ ḤATTA TUGḤNĪ BĪ

Enrich me until You enrich others by me

وَ أَحْيِنِى حَتَّى تُحْيِى بِى مَا شِئْتَ وَ مَنْ شِئْتَ مِنْ عِبَادِكَ

WA-'AḤYINĪ ḤATTA TUḤYĪ BĪ MĀ SḥI'TA WA MAN SḥI'TA MIN 'IBĀDIK

and give me life until You give life by me for what ever and who ever from Your worshippers

وَ ٱجْعَلْنِى خَزَانَةَ ٱلأَرْبَعِينَ وَ مِنْ خَاصَّةِ ٱلْمُتَّقِينَ

WA-Jå'ALNĪ KḥAZĀNATA-L-'ARBA'ĪNA WA MIN KḥĀṢṢATI-L-MUTTAQĪN

and make me the safeguard of the Forty and from the elite of those who be aware.

طسَ حمَ عَسَقَ

ṬĀ SĪĪN ḤĀ MĪĪM 'AYĪĪN SĪĪN QĀĀĀF

{Hold "Ā" two counts and "ĪĪ" or "ĀĀĀ" six counts}

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ • بَيْنَهُمَا بَرْزَخٌ لاَّ يَبْغِيَانِ

MARAJA-L-BAḤRAYNI YALTAQIYĀN • BAYNAHUMĀ BARZAKḥUL-LĀ YABåGḥIYĀN

He let loose the two seas, they meet • between them a barrier they do not overcome.
{ 55:19-20 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

AL ḤAMDU LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Lord of the Worlds

ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَـٰلِكِ يَوْمِ ٱلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

'IHDINA-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَ لَا ٱلضَّآلِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHIM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your wrath or who are astray.
{1:1-7}

قُلْ هُوَ ٱللَّهُ أَحَدٌ . ٱللَّهُ ٱلصَّمَدُ

QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå

Say: He is Allāh, One, Allāh, Eternally Existent
{112: 1-2 }

لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُن لَّهُۥ كُفُوًا أَحَدُ

LAM YALIDå WA LAM YŪWLADå • WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå

neither begotten nor begetting and no one is His equal.
{ 112:3-4 }

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ

QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå

Say: He is Allāh, One, Allāh, Eternally Existent
{112:1-2 }

لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُن لَّهُۥ كُفُوًا أَحَدُ

LAM YALIDå WA LAM YŪWLADå • WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå

neither begotten nor begetting and no one is His equal.
{ 112:3-4 }

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ

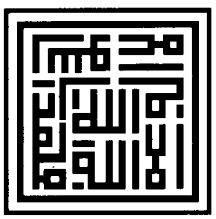
QUL HUWA LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå

Say: He is Allāh, One, Allāh, Eternally Existent
{112:1-2 }

لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُن لَّهُۥ كُفُوًا أَحَدُ

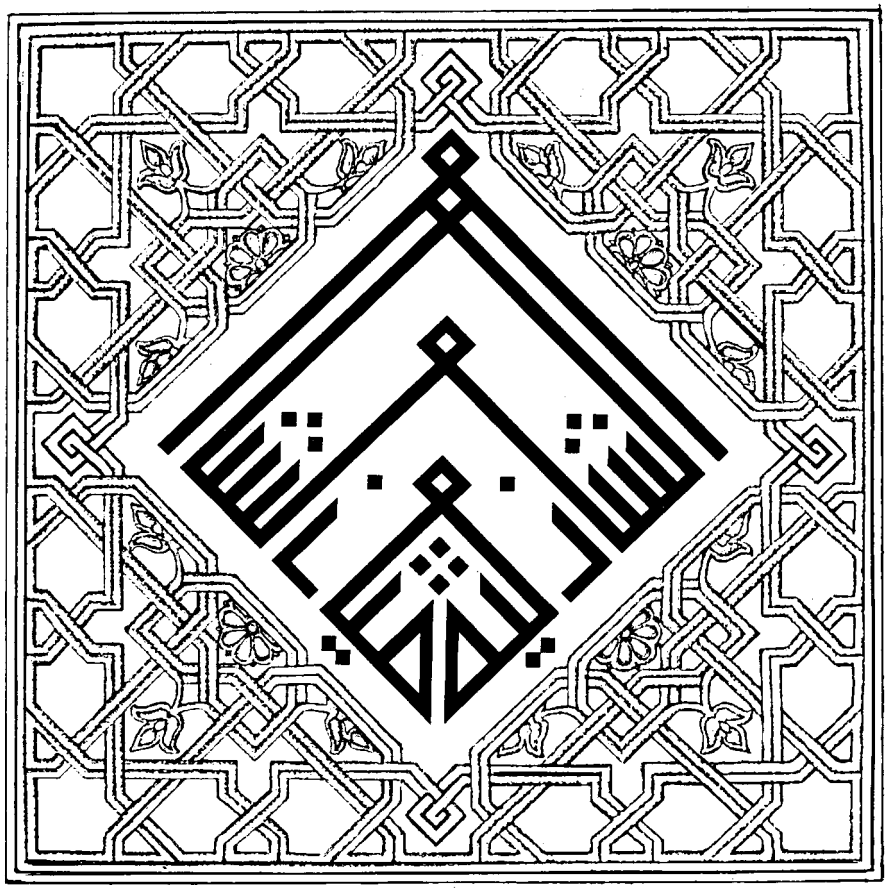
LAM YALIDå WA LAM YŪWLADå • WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå

neither begotten nor begetting and no one is His equal.
{ 112:3-4 }



مجيب
يا شافي
يا لطيف

حِزبُ اللُّطف

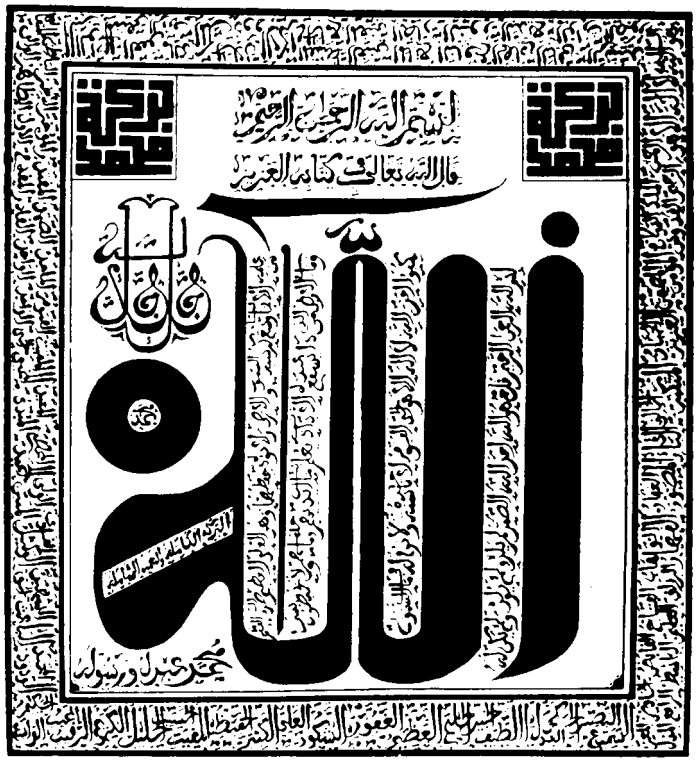


للعارف بالله القطب الشيخ على أبى الحسن الشاذلى
« قدس الله سره »

Orison
of the
Subtle Distillation of Tender Mercy

by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī
{ May Allāh sanctify his Secret }



The Supreme Name surrounded by The Foundation Verse

{ *see pages 212-213* }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

AL-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Sustaining Lord of the Worlds

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَٰلِكِ يَوْمِ ٱلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

to You our worship — to You our petitions

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

'IHDINĀ-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَ لَا ٱلضَّآلِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHIM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your wrath or who are astray.
{1:1-7}

آمِين

ĀĀĀMĪN

We trust

ٱللَّهُمَّ ٱجْعَلْ أَفْضَلَ ٱلصَّلَوَاتِ

ALLĀHUMMA-Jå-'AL 'AFḌALA-Ṣ-ṢALAWĀT

Oh Allāh, make the most excellent benedictions

وَ أَنْمَى ٱلْبَرَكَاتِ فِى كُلِّ ٱلأَوقَاتِ عَلَىٰ سَيِّدِنَا مُحَمَّد

WA 'ANMA-L-BARAKĀTI FĪ KULLI-L-'AWQĀTI 'ALĀ SAYYĪDINĀ MUḤAMMAD

and increasing blessings in all times on our Liege-lord, Muḥammad

أَكْمَلِ أَهْلِ ٱلأَرَضِينَ وَ ٱلسَّمَوَاتِ

'AKMALI 'AHLI-L-'ARAḌĪNA WA-S-SAMĀWĀT

The most perfect {of the} people of the earths and the heavens

وَ سَلِّمْ عَلَيْهِ يَا رَبَّنَا بِأَزْكَى ٱلتَّحِيَّاتِ فِى جَمِيعِ ٱلْحَضَرَاتِ

WA SALLIM 'ALAYHI YĀ RABBANĀ BI-'AZKĀ-T-TAḤIYYĀTI FĪ JAMĪ'I-L-ḤAḌARĀT

and send peace upon him oh our Sustainer through the purest of greetings in every gathering

اَللَّهُمَّ يَا مَنْ لُطْفُهُ بِخَلْقِهِ شَامِلٌ وَ خَيرُهُ لِعَبْدِهِ وَاصِلٌ

ALLĀHUMMA YĀ MAN LUṬåFUHU BI-KḤALQIHI SḤĀMILUÑW-WA KḤAYRUHU LI-'ABåDIHI WĀṢIL

Oh Allāh Whose tender kindness to His creatures is all prevailing
and Whose goodness reaches His every worshipper

لاَ تُخْرِجْنَا عَنْ دَائِرَةِ اَلأَلْطَافِ وَ آمِنَّا مِنْ كُلِّ مَا نَخَافُ

LĀ TUKḤRIJåNĀ 'AN DĀ'IRATI-L-'ALṬĀFI WA'ĀĀĀMMINNĀ MIN KULLI MĀ NAKḤĀF

Do not remove us from the circle of tender mercy and secure us from all we fear

وَ كُنْ لَنَا بِلُطْفِكَ اَلْخَفِيِّ وَ اَلظَّاهِرِ

WA KUN LANĀ BI-LUṬåFIKA-L-KḤAFIYY-WA-ḌḤ-ḌḤĀHIR

and 'Be' for us in Your unseen and visible kindness

يَا بَاطِنُ • يَا ظَاهِرُ • يَا لَطِيفُ

YĀ BĀṬIN • YĀ ḌḤĀHIR • YĀ LAṬĪF

Oh Hidden • Oh Visible • Oh Tender Mercy

نَسْأَلُكَ وِقَايَةَ اَللُّطْفِ فِي اَلْقَضَاءِ

NAS'ALUKA WIQĀYATA-L-LUṬåFI FĪ-L-QAḌĀ'

We implore You for the Shield of Gentleness in the Divine Decrees

وَ اَلتَّسْلِيمَ مَعَ اَلسَّلاَمَةِ عِنْدَ نُزُولِهِ وَ اَلرِّضَا

WA-T-TASLĪMA MA'A-S-SALĀMATI 'INDA NUZŪLIHI WA-R-RIḌĀ

and {that} complete Peace with Submission and Contentment accompany their descent.

اَللَّهُمَّ إِنَّكَ أَنْتَ اَلْعَلِيمُ بِمَا سَبَقَ فِي اَلأَزَلِ

ALLĀHUMMA 'INNAKA 'ANTA-L-'ALĪMU BIMĀ-SABAQA FĪ-L-'AZAL

Oh Allāh, truly You are the All-Knowing in what is predestined in respect to eternity

فَحُفَّنَا بِلُطْفِكَ فِيمَا نَزَلَ

FA-ḤUFFANĀ BI-LUṬåFIKA FĪMĀ NAZAL

so encompass us with Your Tender Mercy in what befalls us

يَا لَطِيفًا لَمْ يَزَلَ

YĀ LAṬIFAL-LAM YAZAL

Oh Tender Kindness that is eternally existant

اَجْعَلْنَا فِي حِصْنِ اَلتَّحَصُّنِ بِكَ

'AJå'ALNĀ FĪ ḤIṢNI-T-TAḤAṢṢUNI BIK

Place us in the citadel of Your protection.

يَا أَوَّلُ يَا مَنْ إِلَيهِ اَلإِلْتِجَاءُ وَ عَلَيهِ اَلْمُعَوَّلُ

YĀ 'AWWALU YĀ MAN 'ILAYHI-L-'ILTIJĀ'U WA 'ALAYHI-L-MU'AWWAL

Oh First, Oh You with Whom refuge is sought and upon Whom trust is placed

اَللَّهُمَّ يَا مَنْ أَلْقَى خَلْقَهُ فِي بَحْرِ قَضَائِهِ

ALLĀHUMMA YĀ MAN 'ALQA KḤALQAHU FĪ BAḤRI QAḌĀ'IH

Oh Allāh, You are the One who has cast all creation into the Sea of His Judgement.

وَ حَكَمَ عَلَيْهِمْ بِحُكْمِ قَهْرِهِ وَ ٱبْتِلَائِهِ

WA ḤAKAMA 'ALAYHIM BI-ḤUKMI QAHRIHI WA-BåTILĀ'IH

and judged them by the ordinance of constraint and tribulations.

ٱجْعَلْنَا مِمَّنْ حُمِلَ فِي سَفِينَةِ ٱلنَّجَاةِ وَوُقِيَ مِنْ جَمِيعِ ٱلآفَاتِ

'AJå'ALNĀ MIMMAN ḤUMILA FĪ SAFĪNATI-N-NAJĀTI WAWŪQIYA MIN JAMĪ'I-L-ĀĀFĀT

Make us to be from among those carried in the Ship of Safety, protected from all fragmentation.

إِلَٰهَنَا مَنْ رَعَتْهُ عَيْنُ عِنَايَتِكَ كَانَ مَلْطُوفًا بِهِ فِي ٱلتَّقْدِيرِ

'ILĀĀHANĀ MAR-RA'ATHU 'AYNU 'INĀYATIKA KĀNA MALṬŪFAN BIHI FĪ-T-TAQåDĪR

Our Allāh, whoever was protected by the Eye of Your Solicitude was sheltered by tender mercy in Your Decrees

مَحْفُوظًا مَلْحُوظًا بِرِعَايَتِكَ

MAḤFŪḌḤAM MALḤŪḌḤAM BI-RI'ĀYATIK

safeguarded, watched over, in Your safekeeping.

يَا قَدِيرُ يَا سَمِيعُ يَا قَرِيبُ يَا مُجِيبَ ٱلدُّعَاءِ

YĀ QADĪRU YĀ SĀMĪ'U YĀ QARĪBU YĀ MUJĪBA-D-DU'Ā'

Oh Decreer, Oh All-Hearing, Oh Near, Oh Responder to pleas

أَرْعَنَا بِعَيْنِ رِعَايَتِكَ يَاخَيْرَ مَنْ رَعَى

'AR'ANĀ BI'AYNI RI'ĀYATIKA YĀ KḤAYRA MAR-RA'A

Protect us by the Eye of Your Protection, Oh Best of Protectors

إِلَـٰهَنَا لُطْفُكَ ٱلْخَفِىُّ أَلْطَفُ مِنْ أَنْ يُرَى

'ILĀĀHANĀ LUṬåFUKA-L-KḤAFIYYU 'ALṬAFU MIN 'AY-YURA

Our Allāh, Your Unseen Tender Kindness is infinitely more subtle than what can be seen

وَ أَنْتَ ٱلَّذِى لَطَفْتَ بِجَمِيعِ ٱلْوَرَى

WA 'ANTA-L-LADḤĪ LAṬAFTA BI-JAMĪ'I-L-WARA

and You are the One who is tender to all beings

حَجَبْتَ سَرَيَانَ سِرِّ لُطْفِكَ فِى ٱلْأَكْوَانِ

ḤAJABåTA SARAYĀNA SIRRI LUṬåFIKA FĪ-L-'AKWĀN

You veiled the flow of Your Secret Tender Mercy in the universes

فَلَا يَشْهَدُهُ إِلَّا أَهْلُ ٱلْمَعْرِفَةِ وَ ٱلْعِيَانَ

FALĀ YASḤHADUHU 'ILLĀ 'AHLU-L-MA'RIFATI WA-L-'IYĀN

None perceive it except the People of Inner Knowledge and the Eyewitnesses

فَلَمَّا شَهِدُوا سِرَّ سِرِّ لُطْفِكَ فِى كُلِّ شَىْءٍ

FALAMMĀ SḤAHIDŪ SIRRA SIRRI LUṬåFIKA FĪ KULLI SḤAY'

and when they saw the secret of the secret of Your Tender Mercy in all things

أَمِنُوا بِهِ مِنْ سُوءِ كُلِّ شَىْءٍ

'AMINŪ BIHI MIN SŪ'I KULLI SḤAY'I

they were secured from the evil inherent in all things.

فَأَشْهِدْنَا سِرَّ هَذَا ٱللُّطْفِ ٱلْوَاقِى مَادَامَ لُطْفُكَ ٱلدَّائِمُ ٱلْبَاقِى

FA'ASḤHIDNĀ SIRRA HADḤĀ-L-LUṬåFI-L-WĀQĪ MĀDĀMA LUṬåFUKA-D-DĀ'IMU-L-BĀQĪ

Cause us to witness the secret of this protective tender mercy perpetually and eternally.

إِلَـٰهَنَا حُكْمُ مَشِيئَتِكَ فِى ٱلْعَبِيدِ لَا تَرُدُّهُ هِمَّةُ عَارِفٍ وَ لَا مُرِيدٍ

'ILĀĀHANĀ ḤUKMU MASḤĪ'ATIKA FĪ-L-'ABĪDI LĀ TARUDDUHU HIMMATU 'ĀRIFIÑW- WA LĀ MURĪDå

Oh our Allāh, Your judgement that You willed on Your worshippers cannot be rescinded
either by the zeal of the knower or the seeker.

لَٰكِنْ فَتَحَتْ لَنَا أَبْوَابُ أَلْطَافِكَ ٱلْخَفِيَّةِ ٱلْمَانِعَةِ
حُصُونَهَا مِنْ كُلِّ بَلِيَّةٍ

LĀKIN FATAḤAT LANĀ 'ABåWĀBU 'ALṬĀFIKA-L-KḤAFĪYYATI-L-MĀNI'ATI
ḤUṢŪNAHĀ MIN KULLI BALĪYYAH

Yet open to us the doors of Your Hidden Infinite Tender Mercy that shield, and fortify us from every misfortune.

فَأَدْخِلْنَا بِفَضْلِكَ تِلْكَ ٱلْحُصُونَ

FA'ADåKḤILNĀ BI-FAḌLIKA TILKA-L-ḤUṢŪN

Cause us to enter by Your Graciousness into those citadels;

يَا مَنْ يَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ

YĀ MAÑY-YAQŪLU LI-Sḥ-SḤAY'IN KUN FAYAKŪN

Oh You, Who says to a thing, " *Be and it Is*".

إِلَـٰهَنَا أَنْتَ ٱللَّطِيفُ بِعِبَادِكَ

'ILĀĀHANĀ 'ANTA-L-LAṬĪFU BI'IBĀDIK

Oh our Allāh, You are tender with Your worshippers

لَا سِيَّمَا بِأَهْلِ مَحَبَّتِكَ وَ وِدَادِكَ

LĀ SIYYAMĀ BI'AHLI MAḤABBATIKA WA WIDĀDIK

especially the family of Your lovers and {those} dear to You

فَبِأَهْلِ ٱلْمَحَبَّةِ وَ ٱلْوِدَادِ خُصَّنَا بِلَطَائِفِ ٱللُّطْفِ

FABI'AHLI-L-MAḤABBATI WA-L-WIDĀDI KḫUṢṢANĀ BI-LAṬĀ'IF I-L-LUṬåF

so by the Family of Lovers and Beloveds single us out for the most subtle tender kindness.

يَا لَطِيفُ يَا جَوَادُ

YĀ LAṬĪFU YĀ JAWĀDå

Oh Tender • Oh Generous

إِلَـٰهَنَا ٱللُّطْفُ صِفَتُكَ وَ ٱلْأَلْطَافُ خُلُقُكَ

'ILĀĀHANĀ-L-LUṬåFU ṢIFATUKA WA-L-'ALṬĀFU KḫULUQUK

Our Allāh, 'The Tender' is Your attribute and infinite tenderness Your creation

وَ تَنْفِيذُ حُكْمِكَ عَلَىٰ خَلْقِكَ حَقُّكَ

WA TANFĪDḫU ḤUKMIKA 'ALĀ KḫALQIKA ḤAQQUK

and the implementation of Your Judgement on Your Creatures is Your Right

وَ رَأْفَةُ لُطْفِكَ بِٱلْمَخْلُوقِينَ تَمْنَعُ ٱسْتِقْصَاءَ حَقِّكَ فِي ٱلْعَالَمِينَ

WA RA'FATU LUṬåFIKA BI-L-MAKḫLŪQĪNA TAMNA'U-S-TIQåṢĀ'A ḤAQQIKA FĪ-L-'ĀLAMĪN

but Your Gracious Tender Mercy to those creatures restrains that vengeance which is Your Right upon the worlds.

إِلَـٰهَنَا لَطَفْتَ بِنَا قَبْلَ كَوْنِنَا وَ نَحْنُ إِلَى ٱللُّطْفِ غَيْرُ مُحْتَاجِينَ

'ILĀĀHANĀ LAṬAFTA BINĀ QABåLA KAWNINĀ WA NAḤNU 'ILĀ-L-LUṬåFI GḤAYRU MUḤTĀJĪN

Oh our Allāh, You were tender with us before we existed when we had no need of kindness.

أَفَتَمْنَعُنَا مِنْهُ مَعَ ٱلْحَاجَةِ لَهُ وَ أَنْتَ أَرْحَمُ ٱلرَّاحِمِينَ

'AFATAMNA'UNĀ MINHU MA'A-L-ḤĀJATI LAHU WA 'ANTA 'ARḤAMU-R-RĀḤIMĪN

Would you deprive us of it when we are in need and You are the Most Merciful of the Merciful?

حَاشَا لُطْفِكَ ٱلْكَافِي وَ جُودِكَ ٱلْوَافِي

ḤĀSḤĀ LUṬåFIKA-L-KĀFĪ WA JŪDIKA-L-WĀFĪ

Far be it from Your Consummate Mercy and Your Perfect Generosity.

إِلَـٰهَنَا لُطْفُكَ هُوَ حِفْظُكَ إِذَا رَعَيْتَ وَ حِفْظُكَ هُوَ لُطْفُكَ إِذَا وَقَيْتَ

'ILĀĀHANĀ LUṬåFUKA HUWA ḤIFḌḤUKA 'IDḤĀ RA'AYTA
WA ḤIFḌḤUKA HUWA LUṬåFUKA 'IDḤĀ WAQAYT

Oh our Allāh, Your Tender Mercy is Your Protection and Your Protection is Your Tender Mercy at any time

فَأَدْخِلْنَا سُرَادِقَاتِ لُطْفِكَ وَ ٱضْرِبْ عَلَيْنَا أَسْوَارَ حِفْظِكَ

FA'ADKḤILNĀ SURĀDIQĀTI LUṬåFIKA WA-Ḍ-RIBå 'ALAYNĀ 'ASWĀRA ḤIFḌḤIK

So admit us into the tents of Your Tender Mercy and pitch for us the pavillions of Your Protection

يَا لَطِيفُ يَا لَطِيفُ يَا لَطِيفُ

YĀ LAṬĪFU YĀ LAṬĪFU YĀ LAṬĪF

Oh Tender, Oh Subtle, Oh Kind

أَسْأَلُكَ ٱللُّطْفَ أَبَدًا

'AS'ALUKA-L-LUṬåFA 'ABADĀ

We beseech Your Tender Mercy forever

يَا حَفِيظُ يَا حَفِيظُ يَا حَفِيظُ

YĀ ḤAFĪḌḫU YĀ ḤAFĪḌḫU YĀ ḤAFĪḌḫ

Oh Preserver, Oh Protector, Oh Guardian

قِنَا ٱلسُّوءَ وَ شَرَّ ٱلْعِدَا

QINA-S-SŪ'A WA SḫARRA-L-'IDĀ

Shield us from torment and evil injustice.

يَا لَطِيفُ يَا لَطِيفُ يَا لَطِيفُ

YĀ LAṬĪFU YĀ LAṬĪFU YĀ LAṬĪF

Oh Tender, Oh Subtle, Oh Kind

مَنْ لِعَبْدِكَ ٱلْعَاجِزِ ٱلْخَائِفِ ٱلضَّعِيفَ

MAL-LI'ABåDIKA-L-'ĀJIZI-L-KḫĀ'IFI-Ḍ-ḌA'ĪF

Who will be for Your worshipper who is powerless, fearful {and} feeble ?

ٱللَّهُمَّ كَمَا لَطَفْتَ بِي قَبْلَ سُؤَالِي وَ كَوْنِي

ALLĀHUMMA KAMĀ LAṬAFATA BĪ QABåLA SU'ĀLĪ WA KAWNĪ

Oh Allāh as You were kind to me before my supplication and my forming.

كُنْ لِي لاَ عَلَيَّ يَا أَمْنِي وَ أَمَلِي وَ عَوْنِي

KUN LĪ LĀ 'ALAYYA YĀ 'AMNĪ WA 'AMALĪ WA 'AWNĪ

Be for me {and} not against me, Oh my Security and my Hope and my Support

ٱللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَّشَاءُ وَ هُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ

ALLĀHU LAṬĪFUM BI-'IBĀDIHI YARZUQU MAÑY YASḫĀ'U WA HUWA-L-QAWIYYU-L-'AZĪZ
{3 x}
Allāh is tender to His worshippers, He provides as He wishes and He is The Strong, The Power Full.

آنِسْنِي بِلُطْفِكَ يَا لَطِيفُ

ĀĀNISNĪ BI-LUṬåFIKA YĀ LAṬĪF

Accompany me with Your Tender Gentleness, Oh Tender One

أَنِسَ ٱلْخَائِفَ فِي حَالِ ٱلْمَخِيفِ

'ANSA-L-KḫĀ'IFA FĪ ḤĀLI-L-MAKḫĪF

Be near to me, the fearful, in my state of dread.

تَآنَسْتُ بِلُطْفِكَ يَا لَطِيفُ

TĀĀNASTU BI-LUṬåFIKA YĀ LAṬĪF

I am brought close by Your Tender Mercy, Oh Tender One

سَلِمْتُ بِلُطْفِكَ يَا لَطِيفُ

SALIMTU BI-LUṬåFIKA YĀ LAṬĪF

I entered into safety through Your Tender Mercy, Oh Tender One.

أَمِنْتُ بِلُطْفِكَ يَا لَطِيفُ

'AMINTU BI-LUṬåFIKA YĀ LAṬĪF

I am safeguarded by Your Tender Mercy, Oh Tender One.

وُقِيتُ بِلُطْفِكَ ٱلرَّدَىٰ

WUQĪTU BI-LUṬåFIKA-R-RADA'

I am protected by Your Tender Mercy from malicious evil.

تَحَصَّنْتُ بِلُطْفِكَ عَنْ ٱلأَعْدَاءِ

TAḤAṢṢANTU BI-LUṬåFIKA 'AN AL-'A'DĀ'

I am fortified by Your Tender Mercy from enemies.

يَا لَطِيفُ يَا لَطِيفُ يَا لَطِيفُ

YĀ LAṬĪFU YĀ LAṬĪFU YĀ LAṬĪF

Oh Tender, Oh Subtle, Oh Kind

يَا حَفِيظُ يَا حَفِيظُ يَا حَفِيظُ

YĀ ḤAFĪḌḤU YĀ ḤAFĪḌḤU YĀ ḤAFĪḌḤ

Oh Preserver, Oh Protector, Oh Guardian

وَ ٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌ • بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ • فِى لَوْحٍ مَّحْفُوظٍ

WA-LLĀHU MIÑW-WARĀĀ'IHIM MUḤĪṬå • BAL HUWA QUR'ĀNUM-MAJĪDå • FĪ LAWHIM-MAḤFŪḌḤ

And Allāh is behind them, all-encompassing. • Nay it is a glorious Reading. • In a guarded tablet.
{85:20-22}

نَجَوْتُ مِنْ كُلِّ خَطْبٍ جَسِيمٍ بِقَولِ رَبِّى :

NAJAWTU MIN KULLI KḤAṬåBIN JASĪMIM BI-QAWLI RABBĪ:

I am rescued from every great mishap by the Saying of my Lord:

وَ لاَ يَؤُودُهُ حِفْظُهُمَا وَ هُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

WA LĀ YA'ŪDUHU ḤIFḌḤUHUMĀ WA HUWA-L-'ALIYYU-L-'AḌḤĪM

"He is never weary of preserving them and He is The Sublime, The Exalted"
{2:255}

سَلِمْتُ مِنْ كُلِّ شَيْطٰنٍ مَّارِدٍ

SALIMTU MIN KULLI SḤAYṬĀNIM-MĀRIDå

I am secure from every rebellious sḥayṭān :

وَ كُفِيتُ كُلَّ بَاغٍ وَ حَاسِدٍ بِقَولِ رَبِّى :

WA KUFĪTU KULLI BĀGḤIÑW-WA ḤĀSIDIM BI-QAWLI RABBĪ:

and I am spared {from} every coveting and envious being by the Saying of my Lord:

وَ حِفْظًا مِنْ كُلِّ شَيْطٰنٍ مَّارِدٍ

WA ḤIFḌḤAM-MIN KULLI SḤAYṬĀNIM-MĀRIDå
{3x}
and preserved from every rebellious sḥayṭān
{37:7}

وَ كُفِيتُ كُلَّ هَمٍ فِى كُلِّ سَبِيلٍ بِقَولِ رَبِّى:

WA KUFĪTU KULLI HAMMIN FĪ KULLI SABĪLIM BI-QAWLI RABBĪ:

and I am spared every anxiety in every path by the Saying of my Lord:

حَسْبُنَا ٱللَّهُ وَ نِعْمَ ٱلْوَكِيلُ

ḤASBUNĀ-LLĀHU WA NI'MA-L-WAKĪL

Allāh is sufficient for us and a blessed Guardian.
{3:173}

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ ٱلْحَىُّ ٱلْقَيُّومُ ۚ

ALLĀHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYŪWM

Allāh! No deity except He • The Ever Living, The Eternally Present

لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ ۚ

LĀ TA'KḤUDḤUHU SINATUÑW-WA LĀ NAWM

He is taken neither by slumber nor sleep.

لَهُ مَا فِى ٱلسَّمَٰوَٰتِ وَ مَا فِى ٱلْأَرْضِ ۚ

LAHU MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-'ARḌ

To Him belongs all that is in the heavens and the earth

مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ

MAN DḤĀ-L-LADḤĪ YASḤFA'U 'INDAHU 'ILLĀ BI'IDḤNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḤALFAHUM

He knows what is betwixt their hands and behind their backs

وَ لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḫAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḫĀĀ'

and they encompass no thing from His Knowledge except what He wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth

وَ لَا يَؤُودُهُ حِفْظُهُمَا ۚ

WA LĀ YA'ŪDUHU ḤIFḌḫUHUMĀ

And He is not tired by their preservation

وَ هُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIU-L-'AḌḫĪM

And He is The All High, The Sublime
{2:255}

لَا إِكْرَاهَ فِى ٱلدِّينِ ۚ

LĀ 'IKRĀHA FĪ-D-DĪN

No coercion in religion.

قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ

QAT-T-TABAYYANA-R-RUSḫDU MINA-L-GḫAYY

Hence, Right Guidance is clear from misguidance

فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَ يُؤْمِن بِٱللَّهِ
فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ

FAMAÑY-YAKFUR BI-Ṭ-ṬĀGḤŪTI WA YU'MIM-BI-LLĀHI-
FAQADI-S-TAMSAKA BI-L-'URWATI-L-WŪṮḤQĀ LĀ-N-FIṢĀMA LAHĀ

Thus he who believes not in idols and does believe in Allāh
has grasped the most firm reliable handhold that can never be cleft

وَ ٱللَّهُ سَمِيعٌ عَلِيمٌ

WA-LLĀHU SAMĪ'UN 'ALĪM

and Allāh is The Hearer, The Knower
{2:256}

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟
يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۗ

ALLĀHU WALIYYUL-LADḤĪNA 'ĀMANŪ
YUKḤRIJUHUM MINA-ḌḤ-ḌḤULUMĀTI 'ILA-N-NŪR

Allāh is the Protecting Friend of the believers
He brings them out from the darkness to The Light

وَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ
يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ

WA-L-LADḤĪNA KAFARŪŪ 'AWLIYĀĀ'UHUMU-Ṭ-ṬĀGḤŪTU
YUKḤRIJŪNAHUM MINA-N-NŪR 'ILA-ḌḤ-ḌḤULUMĀT

and for those who disbelieve, their protecting friends are idols
that bring them out of The Light into the darkness

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

'ŪLĀĀ'IKA 'AṢḤĀBU-N-NĀR • HUM FĪHĀ KḤĀLIDŪN

They are the companions of the Fire • They are in it forever
{2:257}

لَقَدْ جَآءَكُم رَسُولٌ مِّنْ أَنفُسِكُمْ

LAQADå JĀĀ'AKUM RASŪLUM-MIN 'ANFUSIKUM

Thus there has come to you a Messenger from yourselves

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

'AZĪZUN 'ALAYHI MĀ 'ANITTUM ḤARĪṢUN 'ALAYKUM

grievous to him is what afflicts you, anxious is he over you,

بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

BI-L-MU'MINĪNA RA'ŪFUR-R-RAḤĪM

to the believers he is benevolent, compassionate.

فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِىَ ٱللَّهُ لآ إِلَـٰهَ إِلاَّ هُوَ

FA'IN TAWALLŌW FAQUL ḤASBIYA-LLĀHU LĀĀ 'ILĀHA 'ILLĀ HUW

So if they turn away say: Sufficient for me is Allāh, there is no deity save Him

عَلَيْهِ تَوَكَّلْتُ

'ALAYHI TAWAKKALT

On Him I depend

وَ هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

WA HUWA RABBU-L-'ARSḤI-L-'AḌḤĪM

and He is the Lord of the Sublime Throne

{9:128-129}

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, the Mercy Full, the Mercy Bestowing

لِإِيلَٰفِ قُرَيْشٍ

LI'ĪLĀFI QURAYSḤ

For the protection of Quraysḥ

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَ ٱلصَّيْفِ

'ĪLĀFIHIM RIḤLATA-Sḥ-SḤITĀĀ'I WA-Ṣ-ṢAYF

Their safe passage {in} the journey of winter and summer

فَلْيَعْبُدُواْ رَبَّ هَٰذَا ٱلْبَيتِ

FALYA'BUDŪ RABBA HĀDḤĀ-L-BAYT

Thus should they worship the Lord of this House

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ

ALLADḤĪ 'AṬå'AMAHUM MIN JŪ'IÑ

Who has fed them in hunger

وَ ءَامَنَهُم مِّنْ خَوفٍ

WA 'ĀMANAHUM MIN KḤAWF

and secured them from fear
{106:1-4}

إِكْتَفَيْتُ بِكَهَا يَعَصَ

'IKTAFAYTU BI-KĀĀĀF • HĀ' • YĀ • 'AYĪĪĪN • ṢĀĀĀWD

I am completed by *Kāāāf • Hā • Yā • 'Ayīīn • Ṣāāāwd*

وَ ٱحْتَمَيْتُ بِحَمَ عَسَقَ

WA-Ḥ-TAMAYTU BI-ḤA' • MĪĪĪM • 'AYĪĪĪN • SĪĪĪN • QĀĀĀF

I am protected by *Ḥā • Mīīīm • 'Ayīīn • Sīīn • Qāāāf*

قَولُهُ ٱلْحَقُّ وَ لَهُ ٱلْمُلْكُ

QAWLUHU-L-ḤAQQU WALAHU-L-MULK

He, who is The Truth, said, and His is The Ultimate Sovereignty:

• سَلَامٌ قَوْلًا مِن رَبٍّ رَحِيمٍ •
• سَلَامٌ قَوْلًا مِن رَبٍّ رَحِيمٍ •
• سَلَامٌ قَوْلًا مِن رَبٍّ رَحِيمٍ •

• SALĀMUN QAWLAM-MIR-RABBIR-RAḤĪM •
{ 3 x }
Peace! The Word from the Lord of Compassionate Mercy
{36:58}

• أَحُونٌ • قَافٌ • أَدُمَّ • حُمَّ • هَآءٌ • آمِينٌ •

• 'AḤŪNUN • QĀFUN • 'ADUMMA • ḤUMMA • HĀĀ'UN • 'ĀĀMĪNUN •

{ words from the Dwellers of the Gardens of the Jabarūt }

اَللَّهُمَّ بِحَقِّ هَذِهِ الْأَسْرَارِ قِنَا الشَّرَّ وَ الْأَشْرَارَ

ALLĀHUMMA BI-ḤAQQI HADḤIHI-L-'ASRĀRI QINĀ-Sḥ-SḤARRA WA-L-'ASḤRĀR

Oh Allāh, by The Truth of these secrets protect us from evil and the evil doers

وَ كُلَّ مَا أَنْتَ خَالِقُهُ مِنَ الْأَكْدَارِ

WA KULLA MĀ 'ANTA KḤĀLIQUHU MINA-L-'AKDĀR

and all that which You created of agitation and disturbance

قُلْ مَنْ يَكْلَؤُكُمْ بِاللَّيْلِ وَ النَّهَارِ

QUL MAÑY-YAKLA'UKUM BI-L-LAYLI WA-N-NAHĀR

Say: Who watches out over you by night and by day ?
{21:42}

اَللَّهُمَّ بِحَقِّ كِلَاءَةِ رَحْمَانِيَّتِكَ اكْلَأْنَا

ALLĀHUMMA BI-ḤAQQI KILA'ATI RAḤMĀNIYYATIKA-K-LA'NĀ

Oh Allāh, in The Unsleeping Truth of Your Mercy watch over us !

وَ لَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ

WA LĀ TAKILNĀ 'ILĀ 'ANFUSINĀ ṬARFATA 'AYNIÑW-WA LĀ 'AQALLA MIN DḤĀLIK

and do not leave us to ourselves {for} a blink of an eye or less.

رَبِّ هَذَا ذُلُّ سُؤَالِي بِبَابِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

RABBI HĀDHĀ DḤULLU SU'ĀLĪ BI-BĀBIKA WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BIK

My Lord, this lowly beggar is begging at Your door and there is neither power nor strength except with You.

سَيِّدِي لاَ تُخْلِنِي مِنَ ٱلرَّحْمَةِ وَ ٱلأَمَانِ يَا حَنَّانُ يَا مَنَّانُ

SAYYĪDĪ LĀ TUKḤLINĪ MINA-R-RAḤMATI WA-L-'AMĀNI YĀ ḤANNĀNU YĀ MANNĀN

My Master, do not make me devoid of compassion and security. Oh Sympathetic, Oh Benign.

ٱللَّهُمَّ صَلِّ عَلَى مَنْ أَرْسَلْتَهُ إِمَامًا وَ رَحْمَةً لِلْعَالَمِينَ

ALLĀHUMMA ṢALLI 'ALĀ MAN 'ARSALTAHU 'IMĀMAÑW-WA RAḤMATAL-LI-L'ĀLAMĪN

Oh Allāh, Benedictions on him whom You sent as a Leader and a Mercy to all the worlds,

سَيِّدِنَا وَ شَفِيعِنَا وَ حَبِيبِنَا مُحَمَّدٍ • خَاتَمِ ٱلنَّبِيِّينَ

SAYYĪDINĀ WA SḤAFĪ'INĀ WA ḤABĪBINĀ MUḤAMMAD • KḤĀTAMI-N-NABĪYYĪN

Our Leige-lord, Intercessor and Beloved Muḥammad, Seal of the Prophets

صَلَّى ٱللَّهُ عَلَيْهِ وَ سَلَّمَ

ṢALLA-LLĀHU 'ALAYHI WA SALLAM

Benedictions of Allāh upon him and peace

وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ وَ ٱلتَّابِعِينَ وَ عِبَادِ ٱللَّهِ ٱلصَّٰلِحِينَ

WA 'ALĀ ĀĀLIHI WA ṢAḤBIHI 'AJMA'ĪNA WA-T-TĀBI'ĪNA WA 'IBĀDI-LLĀHI-Ṣ-ṢĀLIḤĪN

and upon his family and honoured companions and their followers and the devout worshippers of Allāh

بِإِحْسَانٍ إِلَى يَوْمِ ٱلدِّينِ وَ بِرَحْمَتِكَ يَا أَرْحَمَ ٱلرَّٰحِمِينَ

BI-'IḤSĀNIN 'ILA YAWMI-D-DĪNI WA BI-RAḤMATIKA YĀ-R-ḤAMA-R-RĀḤIMĪN

with pure goodness until the Day of Requital and with Your Mercy, Oh Merciful Bestower of Mercy.

وَ سَلَامٌ عَلَى ٱلْمُرْسَلِينَ

WA SALĀMUN 'ALA-L-MURSALĪN

Peace be upon the Messengers

وَ ٱلْحَمْدُ للَّه رَبِّ ٱلْعَالَمِينَ

WA-L-ḤAMDU-LI-LAHI RABBI-L-'ĀLAMĪN

Praise be to Allāh the Lord of all the worlds

وَ لَا حَولَ وَ لَا قُوَّةَ إِلَّا بِٱللَّه ٱلْعَلِيِّ ٱلْعَظِيم

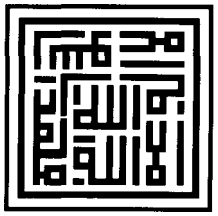
WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLĀHI-L-'ALIYYĪ-L-'AḌḤĪM

There is no might or power other than with Allāh, The Most High, The Exalted

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَ سَلَامٌ عَلَى الْمُرْسَلِينَ
وَ ٱلْحَمْدُ للَّه رَبِّ ٱلْعَالَمِينَ

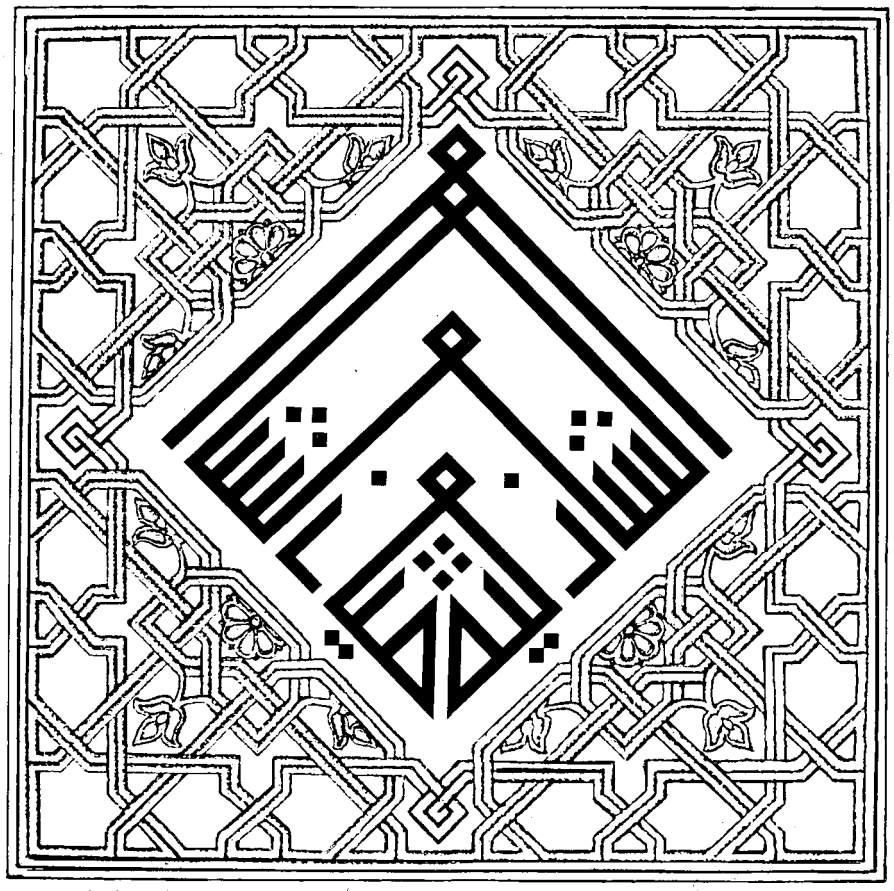
SUBḤĀNA RABBIKA RABBI-L-L'IZZATI 'AMMĀ YĀṢIFŪN
WA SALAMUN 'ALA -L-MURSALĪN
WA-L-ḤAMDU LILLĀHI RABBI-L-'ĀLAMĪN

Glorified be your Sustainer • The Lord of Glory and Mercy • beyond all which they attribute
and Peace be upon the Messengers
and Praise be to Allāh, Lord of all the worlds.
{37:181-182}



Ramaḍān 29, 1410 Hijri
al-'Iskandariyyah, Miṣr
on the shore of the Great Middle Earth Sea
Corrected & Revised: 10 Dḥu-l-Ḥajj 1411 Hijri
Final Revision: Full Moon of Sḥa'bān 1412 Hijri

دائرة الفتح



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

« قدس الله سره »

The Circle of Opening and Victory

by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

'INNĀ FATAḤNĀ LAKA FATḤAM-MUBINĀ

Truly We opened for you a clear opening.
{48:1}

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ
وَ ٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَ رِضْوَٰنًا
سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ
ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَ مَثَلُهُمْ فِى ٱلْإِنجِيلِ
كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ
وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَ عَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم
مَّغْفِرَةً وَ أَجْرًا عَظِيمًۢا

MUḤAMMADUR-RASŪLU-LLĀH ✪
WA-L-LADḤĪNA MA'AHŪ 'ASḤIDDĀĀ'U 'ALA-L-KUFFĀR ✪ RUḤAMĀĀ'U BAYNAHUM ✪
TARĀHUM RUKK'AN SUJJADAÑY-YABåTAGḤŪNA FAḌLAM-MINA-LLĀHI WA RIḌWĀNĀ ✪
SĪMMĀHUM FĪ WUJŪHIHIM-MIN 'ATḤARI-S-SUJŪDå ✪
DḤĀLIKA MATḤALUHUM FĪ-T-TAWRĀTI WA MATḤALUHUM FĪ-L-'INJĪL ✪
KAZAR'IYN 'AKḤRAJA SḤAṬå'AHŪ FA'AZARAHŪ 'FĀSTAGḤLAḌḤA FĀSTAWĀ 'ALĀ SŪQIHĪ
YU'JIBU-Z-ZURRĀ'A LI-YAGḤĪḌḤA BIHIMU-L-KUFFĀR ✪
WA 'ADA-LLĀHU-L-LADḤĪNA 'ĀMANŪ WA 'AMILŪ-Ṣ-ṢĀLIḤĀTI MINHUM
MAGḤFIRATAÑW-WA 'AJåRAN 'AḌḤĪM

Muḥammad is the Messenger of Allāh.
Those with him are hard on the unbelievers ✪ mercy full amongst themselves. ✪
You see them bowing and prostrating — seeking bounty from Allāh and His Acceptance. ✪
Their mark is on their faces — the trace of prostration. ✪
That is their likeness in the Torah and their likeness in the Gospel: ✪
as a seed that puts forth its shoot and strengthens — it grows full and rises straight upon its stalk,
pleasing the sowers, that through them He may enrage the disbelievers. ✪
Allāh has promised those of them who believe and do deeds of righteousness,
forgiveness and an immense reward
{48:29}

وَ نُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

WA NUNAZZILU MINA-L-QUR'ĀNI MĀ HUWA SḤIFĀĀ'UÑW WA RAḤMATUL-LIL-MU'MINĪN

And We reveal of the Qur'ān that which is a healing and a mercy for the believers

وَ لَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

WA LĀ YAZĪDU-ḌḤ-ḌḤĀLIMĪNA 'ILLĀ KḤASĀRĀ

though it increases the malefactors in nothing except ruin.
{17:82}

Allāh further revealed: *"To the believers it is a guidance and a healing; but for those who disbelieve, it is deafness in their ears and it is blindness to them; those are called from a far place."* {41:44} Both of these āyāt must be very carefully borne in mind in considering the subject of the Circle {*Dā'irah*}.

The earliest known and documented use of āyāt of Qur'ān being written in circles comes to us from Sayyīdinā 'Alī, may Allāh honour his face, when he drew a circle containing a Qur'ānic āyah as a protection for the city of Baṣrah from a threatening plague. Six further circles are accounted to him, each having a specific function, mainly centering around healing and defence from various enemies, inner and outer. These are preserved in rare handwritten collections and have never been made freely available. Their transmission from generation to generation is heavily conditioned with exacting promises on the part of new trustees {*wukalā'*} to preseve and protect them from any casual or profane use and the very conditions for inscribing them are so exacting as to preclude any but the most pure from employing them.

The Circles in this collection include one from Sḥaykḥ Abū-l-'Abbās al-Mursī and one from Sḥaykḥ Sḥihāb ad-Dīn, the son of our Sḥaykḥ Abū-l-Ḥasan asḥ-Sḥādḥdḥulī, may Allāh sanctify their secret and perfume their resting places. Sīdī Sḥihāb ad-Dīn said that his father told him that he had inherited the Circle from his glorious ancestors in the Way. Sīdī 'Abd Allāh al-Yaffī said that he saw the Circle in the hand-writing of Sīdī Sḥihab ad-Dīn who had taken it down in dictation from his father who had told him, "My son, know that no one understands the greatness of this Circle except one guided by Allāh. With the Help of Allāh that one is shown His Light". He said, "In this Circle there is healing and with this Circle one is protected from enemies and plots and from any deviousness. The Circle is like an army or a strong fortress. Everyone dies by the decree of Allāh and all events take place by His Command. It does not, nor can it, avert the Decree of Allāh but it is a means for seeking protection from the enemies of Allāh. It contains the Great Name and Words from the Dwellers of the Gardens of Jabarūt, each of which has its secret and its use. Preserve this Circle from the undeserving people."

To inscribe the circle: You must fast and be ritually pure within and without and with the fear of Allāh in your heart. You must face the Qiblah until you complete the writing and you must not speak during writing. It must not be written in direct sunlight or exposed to the direct rays of the sun. You must understand the meaning of what you are writing and should visualize its meanings. You must feel the power of Allāh and His Names and Their Power and you must know that Allāh, the All High, can choose to place His Holy Secret in whom or what He chooses. It is best written with a reed pen on gazelle skin or white silk with ink made from musk, camphor and water of flowers. This writing should be carefully wrapped to preserve it from any impurity and may then be carried on one's person. It may also be written in olive-oil upon a plate and then dissolved in warm water over which are breathed the Basmallāh {1x}, Sūrah al-Fātiḥah {1x} and āyat 29 of Sūrah al-Fatḥ {28x} after which it may be ingested or rubbed on the affected part{s} of the body. In an emergency it may be written on any clean surface taking care to observe the above and following directions.

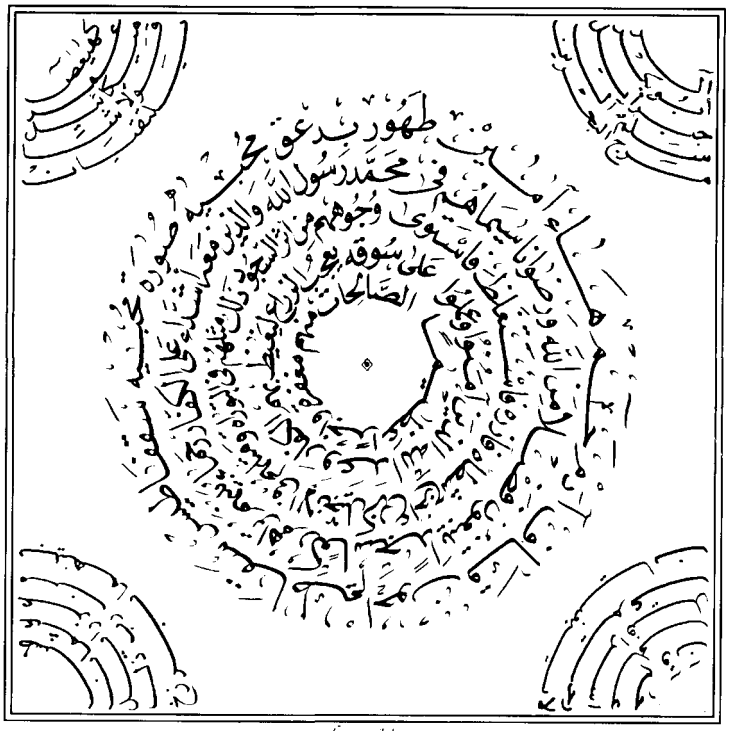


figure 14

Circle based on āyah 29 of Sūratu-l-Fatḥ
The Form of Victory and Opening

Before beginning the writing you must first read Sūratu-l-'Ikḥlāṣ {3x}, Sūratu-l-Falaq {3x}, Sūratu-n-Nās {3x} followed by Sūratu-l-Fātiḥah {1x} and Sūratu-l-Baqarah, āyāt 1-7 {1x} and āyāt 283-286 {1x}.
Then in a true circle {as above} inscribe the following Words from the Dwellers of the Garden of the Jabarūt:

• طَهُورٌ • بَدْعَقٌ • مَحْبَبَهْ • صُورَهْ • مَحْبَبَهْ • سَقَفَاطِيسٌ • سَقَاطِيمٌ •
• أَحُون • قَافٌ • أَدُمَّ • حُمَّ • هَآءٌ • آمِينْ •

• ṬAHŪR • BAD'AQ • MAḤBABAH • ṢŪRAH • MAḤBABAH • SAQAFĀṬĪS • SAQĀṬĪM •
• 'AḤŪN • QĀF • 'ADUMM • ḤUMM • HĀĀ' • 'ĀĀMĪN •

These words are not in the tongue of the Mulk nor in any language of all the worlds of creatures nor yet the tongue of the Malakūt. They are in the tongue of the Jabarūt {The World of Decrees} and form a Name by which Allāh is remembered in a garden in the Jabarūt. Each Word has its Name; each Name has its Secret; each Secret has its Door and behind each Door is a Rider {*ar-rakkāb*} demanding the Password which 'opens' the Name. Without the Passwords, the Name cannot be activated. These are *only* transmitted orally. They in turn have their specific uses and benefits for healing and protection and are also used by healers among the folk of Sḥaykḥ Abū-l-Ḥasan, Allāh preserve his secret.

Within the outer circle or ring inscribe the 29th Āyah of Sūrah al-Fatḥ {p. 222} in four concentric circles so that the total number of circles comes to five. The letters should be clearly written and the writer should be able to pronounce all the names and words correctly and in their order of sequence. The centre of the circle should follow the last line.

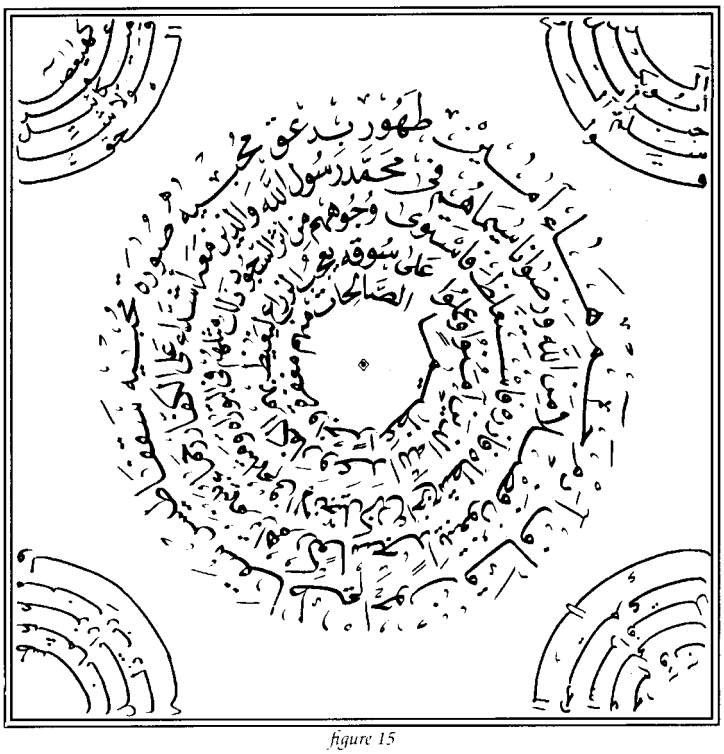


figure 15

Circle based on āyah 29 of Suratu-l-Fatḥ
The Form of Victory and Opening

Āyah 29 of Sūratu-l-Fatḥ is unique in that it contains every letter in the Arabic alphabet: {the sum total of the possiblities of change}. Figures 14 & 15 differ only in the use of an alternate āyah in the corners. Each of the four corners contain five additional elements of the formula. The key is contained in the following charts.

حٰمٓ قٓ نٓ	طٰسٓ	كٓهٰيٰعٓصٓ	الٓر
عَلِي	عُثْمَان	عُمَر	أَبُو بَكَر
إِسْرَافِيلْ	عَزْرَائِيلْ	مِيكَائِيلْ	جِبْرَائِيلْ
رَّحِيمٍ	مِّن رَّبٍّ	قَوْلًا	سَلَٰمٌ
ٱلْمُلْكُ	وَ لَهُ	ٱلْحَقُّ	قَوْلُهُ
ى	ذُلٍّ	شًا	ٱلٓ

The alternative āyah to Sūrah 'An'ām 6:73 {two rows above}, is from Sūrah ar-Raḥmān 55:20 {below}.

لَّا يَبْغِيَانِ	بَيْنَهُمَا بَرْزَخٌ	يَلْتَقِيَانِ	مَرَجَ ٱلْبَحْرَيْنِ

Please read the key from right to left. Translations and transliterations of all the above are on the following page.

Key

lower right	lower left	upper left	upper right
Ḥā Mīīm Qāāāf Nūūūn	Ṭāw Sīīn	Kāāf Hā Yā 'Aīīn Ṣāwd	Ālif Lāāām Rā'
'Alī	'Uthmān	'Umar	Abū Bakr
'Isrāfīl {The Angel of Resurrection}	'Azrā'il {The Angel of Death}	Mīkā'il {The Angel of Healing}	Jibårā'il {The Angel of Revelation}
R-RAḤĪM Bestower of Mercy	MIR-R-RABBI- From {the } Lord	QAWLAM- The Saying	SALĀMUN Peace
AL-MULK The Dominion	WA LAHU And His is	AL-ḤAQQå The Truth	QAWLUHU His Saying
Ī	DḴDḴUL	SḤĀ	AL

The alternative āyat to Sūrah 'An'ām 6:73 {row five above}, is from Sūrah ar-Raḥmān 55:20 {below}.

LĀ YABåGḴIYĀN They do not merge	BAYNAHUMĀ BARZAKḴUN Between them is a barrier	YALTAQIYĀNI They meet	MARAJA-L-BAḤRAYNI He loosed the two seas

All of these elements have their prescribed laws which include order and times of inscription, numbers of repetitions, order of repetitions, and times of recitation. Each is accompanied by various *āyāt* and *ad'iyah*. In our Introduction we have made reference on pp 64-65 to the function of the teaching Sḥaykḥ as a Doctor of the Soul. Here we have provided one of the prescriptions {*ar-ruqyah*} that are contained in the pharmacopœia. We stress, again, that whilst the Circle of Opening and Victory can, as any medicine when properly used, be a means for healing and protection, it can also act as a poison when used improperly or with evil intent by a malefactor in accordance with the meaning of the Words of Allāh, "*though it increases the malefactors in nothing except ruin.*"{17:82}

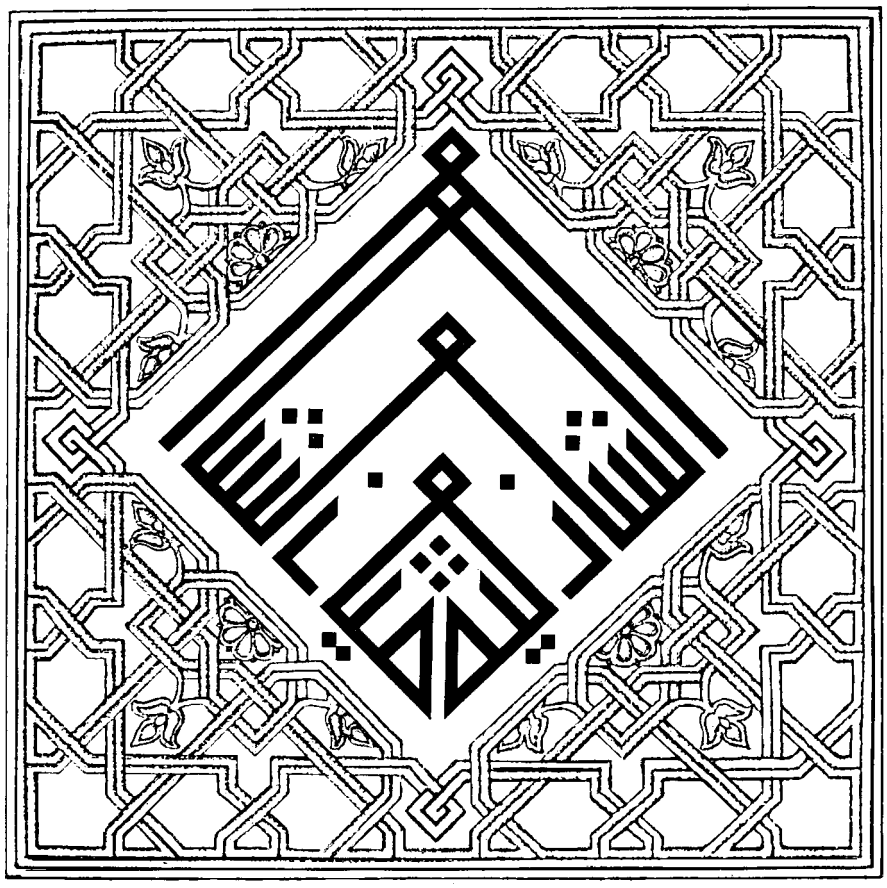
We ask Allāh to guide the sincere seekers to the genuine Sḥuyūkḥ who are endowed with the remedies for sick souls, broken hearts, thwarted dreams and wasted lives. We ask Allāh by our placing of this Circle in the world that it be a source of healing and goodness for those before whose eyes it appears, that by the seeing of this Circle they may be inspired to seek its source, and at that source they may find the pathway which leads from hard times, anguish, depression and anxiety to comfort, joy, relaxation, relief, ease, pleasure and delight. For that is the promise of our Lord and "*His Word is The Truth and His is the Kingdom.*" {6:73} Allah said, "*Enter the Garden. He said, 'Would that my people knew with what munificence my Lord has pardoned me and made me of the honoured ones.*" {36:25-27} "*Oh you soul at peace! Return unto your Lord content in His contentment. Enter amongst My slaves. Enter My Garden.*" {89:27-30} "*On that day you shall see the believers, men and women, their light shining forth from them.*" {57:12} "*Peace! The Word from a Compassionate Lord.*" [Salāmun qawlam-mir-rabbir-raḥīm] {36:58}

بِسْمِ ٱللَّهِ ٱلَّذِى لَا يَضُرُّ مَعَ ٱسْمِهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَاءِ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

BISMI-LLĀHI-L-LADḴĪ LĀ YĀḌURRU MA'A-S-MIHI SḤAY'UN FĪ-L-'ARḌI WA LĀ FĪ-S-SAMĀ'I WA HUWA-S-SAMĪ'U -L-'ALĪM

In the Name of Allāh with whose Name no harm comes to anything on the earth or in the skies.
He Hears All and He Knows All

أسماء الأشرف



للعارف بالله القطب الشيخ محمد الجزولى
من القرأن و الحديث كما بسجل دلائل الخيرات

The Names of the Noble Messenger

{ blessings of Allāh and peace be upon him }

derived from Qur'ān and Ḥadīṯ

recorded in:

Dalā'il-l-Kẖayrāt

by The Knower by Allāh, The Pivot, Sẖaykẖ Muḥammad al-Jazūlī

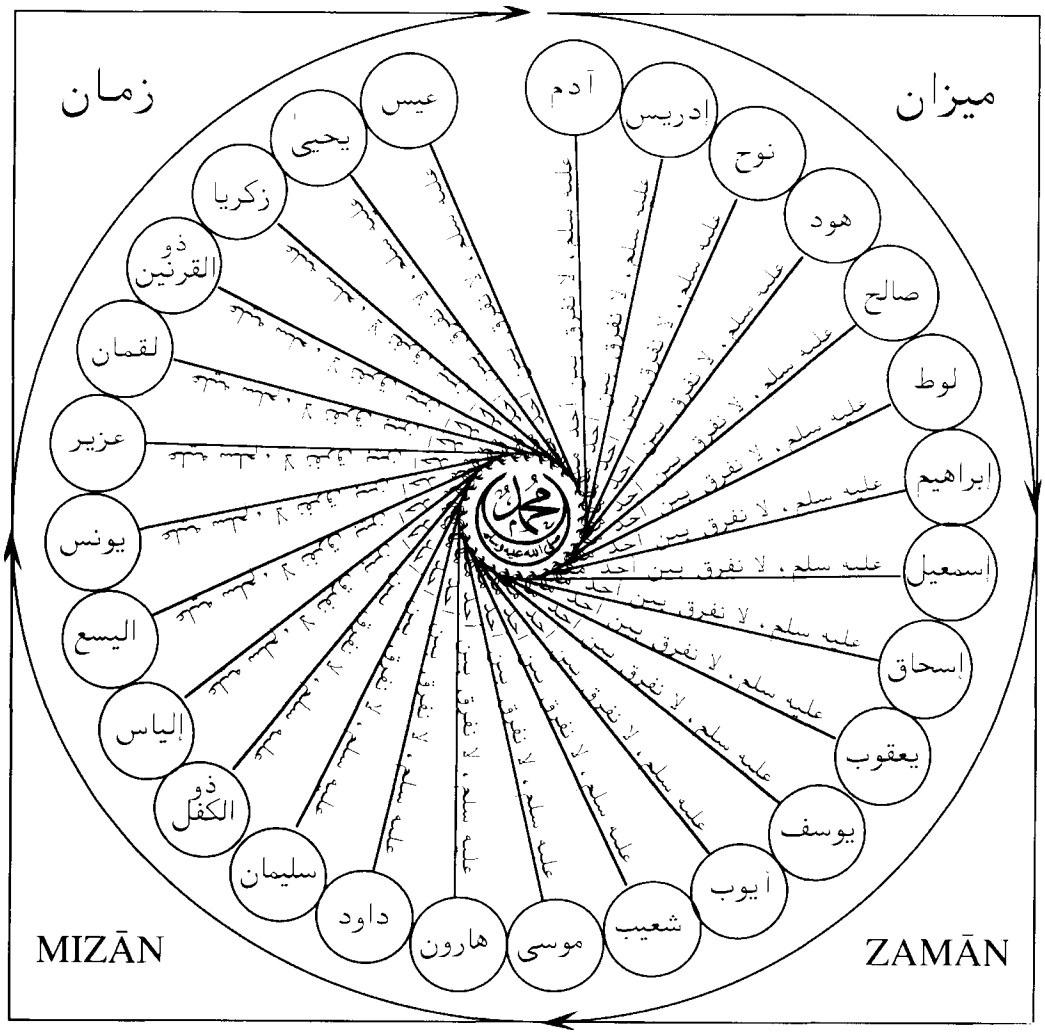
{ May Allāh sanctify his Secret }

✯ SEAL OF THE PROPHETS ✯

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَ لَٰكِن رَّسُولَ ٱللَّهِ وَ خَاتَمَ ٱلنَّبِيِّـۧنَ

MA KĀNA MUḤAMMADUN 'ABĀĀ 'AḤADIM-M-MIR-RIJALUKUM
WA LAKIN RASŪLA-LLAHI WA KḤATAMA-N-NABĪYYIN

Muḥammad is not the father of any of you
but he is the Messenger of Allāh and Seal of the Prophets.
{33:40}



◦ ĀDAM ◦ 'IDRĪS ◦ NŪḤ ◦ HŪD ◦ ṢĀLIḤ ◦ LŪṬ ◦ 'IBRĀHĪM
◦ 'ISMA'IL ◦ 'ISḤĀQ ◦ YA'QŪB ◦ YŪSUF ◦ 'AYYŪB ◦ SḤU'AĪB ◦ MŪSĀ ◦
HĀRŪN ◦ DĀWŪD ◦ SULAYMĀN ◦ DḤU-L-KIFL ◦ ALYAS'A ◦ 'ILYĀS ◦ YŪNUS ◦
◦ 'UZAYR ◦ LUQMĀN ◦ DḤU-L-QURNAYN ◦ ZAKARIYĀ ◦ YAḤYĀ ◦ 'ĪSA ◦
◦ MUḤAMMAD ◦

figure 16
The unfolding in time of the 28 Prophets named in Qur'an
from among the 124,000 mentioned in the Traditions
{ blessings of Allah and peace be upon them all }

اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلَى مَنْ أَشْرَفُ أَسْمَائِهِ مُحَمَّدٌ

ALLĀHUMMÁ ṢALLI WA SALIM WA BĀRIK 'ALĀ MAŃ 'ASḤRAFÚ 'ASMĀ'IHI MUḤAMMAD

After each name say: "Ṣala-llāhu 'alayhi wa sallim" "Blessings of Allāh and peace be upon him"

وَحِيدٌ WAḤĪD Unique	أَحِيدٌ 'AḤĪD Solitary	مَحْمُودٌ MAḤMŪD Praiseworthy	حَامِدٌ ḤĀMID Praiser	اَحْمَدُ AḤMAD Most Praised
يٰسٓ YĀ SĪĪN	طٰهٰ ṬĀ HĀ	عَاقِبٌ 'ĀQIB Successor	حَاشِرٌ ḤĀSḤIR Gatherer	مَاحٍ MĀḤIN Drawer of Water
رَسُولٌ RASŪL Messenger	سَيِّدٌ SAYYĪD Master	طَيِّبٌ ṬAYYĪB Sweet Natured	مُطَهَّرٌ MUṬAHHAR Purified	طَاهِرٌ ṬĀHIR Pure
مُقْتَفٍ MUQTAFIN Tracker	جَامِعٌ JĀMI' Uniter	قَيِّمٌ QAYYĪM Upright	رَسُولُ ٱلرَّحْمَةِ RASŪLU-R-RAḤMAH Messenger of Mercy	نَبِيٌّ NABĪYY Prophet
إِكْلِيلٌ 'IKLĪL Garlanded	كَامِلٌ KĀMIL Complete	رَسُولُ ٱلرَّاحَةِ RASŪLU-R-RĀḤAH Messenger of Comfort	رَسُولُ ٱلْمَلَاحِمِ RASŪU-L-MALĀḤIM Messenger of Battles	مُقَفًّى MUQAFAN Followed
صَفِيُّ ٱللَّه ṢAFIYYU-LLĀH Sincere Friend of Allāh	حَبِيبُ ٱللَّه ḤABĪBU-LLĀH Beloved of Allāh	عَبْدُ ٱللَّه 'ABDU-LLĀH Slave of Allāh	مُزَّمِّلٌ MUZZAMMIL Enwrapped	مُدَّثِّرٌ MUDDAThThIR Shrouded
مُحْيٍ MUḤIY Enlivener	خَاتَمُ ٱلرُّسُلِ KḤĀTAMU-R-RUSUL Seal of the Messengers	خَاتَمُ ٱلْأَنْبِيَاءِ KḤĀTAMU-L'ANBIĀ' Seal of the Prophets	كَلِيمُ ٱللَّه KALĪMU-LLAH Spoken to by Allāh	نَجِيُّ ٱللَّه NAJIYYU-LLĀH Whispered to by Allāh
نَبِيُّ ٱلرَّحْمَةِ NABIYYU-R-RAḤMAH Prophet of Mercy	مَنْصُورٌ MANṢŪR Victorious	نَاصِرٌ NĀṢIR Supporter	مُذَكِّرٌ MUDḤAKKIR Remembrancer	مُنْجٍ MUNJI Rescuer
شَاهِدٌ SḤĀHID Witness	شَهِيرٌ SḤAHĪR Famous	مَعْلُومٌ MA'LŪM Known	حَرِيصٌ عَلَيْكُمْ ḤARĪSUN 'ALAYKUM He cares for you	نَبِيُّ ٱلتَّوْبَةِ NABIYYU-T-TAWBAH Prophet of Repentance
نَذِيرٌ NADḤḤĪR Warning	مُبَشِّرٌ MUBASḤIR Herald of good news	بَشِّيرٌ BASḤĪR Bringer of good news	مَشْهُودٌ MASḤHŪD Witnessed	شَهِيدٌ SḤAHĪD Martyr

These names are traditionally recited on the evening preceding Jum'a {Friday} and on the evening preceeding Monday

Oh Allāh ! Benedictions, Peace, and Blessings on him whose Noble Name is Muḥammad

اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلَى مَنْ أَشْرَفُ أَسْمَائِهِ مُحَمَّدٌ

ALLĀHUMMÁ ṢALLI WA SALIM WA BĀRIK 'ALĀ MAN 'AṢḤRAFÚ 'ASMĀ'IHI MUḤAMMAD

After each name say: "Ṣala-llāhu 'alayhi wa sallim" "Blessings of Allāh and peace be upon him"

هُدَى HUDA Guidance	مِصْبَاحٌ MIṢBĀḤ Lantern	سِرَاجٌ SIRĀJ Lamp	نُورٌ NŪR Light	مُنْذِرٌ MUNDḤIR Warner
مُجِيبٌ MUJÍB Answerer	مَدْعُوٌّ MAD'ŪWW Invited	دَاعٍ DĀ'IN Supplicator	مُنِيرٌ MUNÍR Enlightened	مَهْدِيٌّ MAHDĪYY Rightly Guided
حَقٌّ ḤAQQ Truth	وَلِيٌّ WALĪYY Master	عَفُوٌّ 'AFŪW Forgiver	حَفِيٌّ ḤAFĪY Welcomer	مُجَابٌ MUJĀB Answered
مُكَرَّمٌ MUKARRAMM Honoured	كَرِيمٌ KARÍM Generous	مَأْمُونٌ MA'MŪN Reliable	أَمِينٌ 'AMÍN Trustworthy	قَوِيٌّ QAWĪYY Strong
وَصُولٌ WAṢŪL Uniter	مُؤَمِّلٌ MUW'AMMIL Hopeful	مُبِينٌ MUBĪN Forthright	مَتِينٌ MATĪN Firm	مَكِينٌ MAKÍN Unshakable
ذُو فَضْلٍ DḤŪ FAḌL Possesor of Abundance	ذُو عِزٍّ DḤŪ 'IZZ Possesor of High Rank	ذُو مَكَانَةٍ DḤŪ MAKĀNAH Possessor of Position	ذُو حُرْمَةٍ DḤŪ ḤURMAH Possessor of Sanctity	ذُو قُوَّةٍ DḤŪ QUWWAH Possesor of Strength
بُشْرَى BUSḤRĀ Glad Tidings	رَحْمَةٌ RAḤMAH Compassionate	قَدَمُ صِدْقٍ QADÁMU ṢIDQ Infinitely Sincere	مُطِيعٌ MUṬĪ' Obedient	مُطَاعٌ MUṬĀ' Obeyed
هَدِيَّةُ اللَّهِ HADĪYYATU-L-LAH Gift of Allāh	نِعْمَةُ اللَّهِ NI'MATU-L-LLÁH Grace of Allāh	غِيَاثٌ GḤIYĀTḤ Bestower of Succour	غَيْثٌ GḤAYTḤ Abundant Succour	غَوْثٌ GḤAWTḤ Rain of Succour
سَيْفُ اللَّهِ SAYFU-L-LAH Sword of Allāh	ذِكْرُ اللَّهِ DḤIKRU-L-LÁH Remembrance of Allāh	صِرَاطٌ مُسْتَقِيمٌ ṢIRĀTUM-MUSTAQĪM Straight Path	صِرَاطُ اللَّهِ ṢIRĀTU-L-LÁH Way of Allāh	عُرْوَةٌ وُثْقَى 'URWATU-W-WUTḤQĀ Firm Handclasp
مُنْتَقِيٌّ MUNTAQIY Chosen for Purity	مُجْتَبًى MUJTABIY Bound close	مُصْطَفًى MUṢṬAFĀ Chosen	اَلنَّجْمُ الثَّاقِبُ AN-NAJMU-TḤ-ṬḤĀQIB The Penetrating Star	حِزْبُ اللَّهِ ḤIZBU-L-LAH Partisan of Allāh

These names are traditionally recited on the evening preceding Jum'a {Friday} and on the evening preceeding Monday

Oh Allāh ! Benedictions, Peace, and Blessings on him whose Noble Name is Muḥammad

اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلَى مَنْ أَشْرَفُ أَسْمَائِهِ مُحَمَّدٌ
ALLĀHUMMÁ ṢALLI WA SALIM WA BĀRIK ‘ALĀ MAŃ ’ASḤRAFÚ ’ASMĀ’IHI MUḤAMMAD

After each name say: “Ṣala-llāhu ‘alayhi wa sallim” “Blessings of Allāh and peace be upon him”

أَبُو الْقَاسِمْ ’ABŪ-L-QĀSIM* Father of {the} Oath	جَبَّارٌ JABBĀR Powerful	أَجِيرٌ ’AJĪR Rewarded	مُخْتَارٌ MUKḤTĀR Selected	أُمِّيٌّ ’UMMIYY Unlettered
شَفِيعٌ SḤAFĪ‘ Intercessor	مُشَفَّعٌ MUSḤAFFA‘ Accepted Intercessor	أَبُو إِبْرَاهِيمَ ABŪ ’IBåRĀHĪM* Father of ’Ibårāhīm	أَبُو الطَّيِّب AB̄Ū-Ṭ-ṬAYYĪB* Father of Goodness	أَبُو الطَّاهِر ’ĀBŪ-Ṭ-ṬĀHIR* Father of Purity
مُصَدَّقٌ MUṢADDAQ Certifier	صَادِقٌ ṢĀDIQ Truthful	مُهَيْمِنٌ MUḤAYMIN Guardian	مُصْلِحٌ MÚṢLIḤ Reconciler	صَالِحٌ ṢĀLIḤ Righteous
قَائِدُ الْغُرِ الْمُحَجَّلِينَ QĀĀ’IDÚ-L-GḤURI-L̄-MUḤAJJALĪN Leader of those of the shining foreheads		إِمَامُ الْمُتَّقِينَ ’IMĀMÚ-L-MUTTAQĪN Leader of the Devout	سَيِّدُ الْمُرْسَلِينَ SAYĪDU-L-MURSAL̄ĪN Master of Messengers	صِدْقٌ ṢIDQ Truth
وَكِيلٌ WAKĪL Trustee	نَاصِحٌ NĀṢIH Sincere advisor	نَصِيحٌ NAṢĪḤ Faithful advisor	وَجِيهٌ WAJĪH Esteemed	مَبَرٌّ MABARR Charitable
شَفِيقٌ SḤAF̄IQ Solicitous	كَفِيلٌ KAF̄IL Bondsman	مُتَوَكِّلٌ MUTAWAKKIL Reliable Agent	بَرٌّ BARR Reverent	خَلِيلُ الرَّحْمَنِ ḴḤALĪLU-R-RAḤMĀN Friend of the Merciful
رُوحُ الْقِسْطِ RŪḤÚ-L-QISṬ Spirit of Equity	رُوحُ الْحَقِّ RŪHU-L-ḤAQQ Spirit of The Truth	رُوحُ الْقُدُسِ RŪHU-L-QUDUS Spirit of Sanctity	مُقَدَّسٌ MUQADDAS Sacred	مُقِيمُ السُّنَّةِ MUQĪMU-S-SUNNAH Erector of the Norm
شَافٍ SḤĀFIN Healer	مُبَلِّغٌ MUBALLIGḤ Communicator	بَالِغٌ BĀLIGḤ Profound	مُكْتَفٍ MUKTAFIN Self sufficient	كَافٍ KĀFIN Replete
هَادٍ HĀDIN Guide	سَائِقٌ SĀ’IQ Driver	سَابِقٌ SĀBIQ Forerunner	مَوْصُولٌ MAWṢŪL United	وَاصِلٌ WĀṢIL Uniter
مُفَضَّلٌ MUFAḌḌAL Generously favoured	فَاضِلٌ FĀḌIL Distinguished	عَزِيزٌ ‘AZĪZ Cherished Beloved	مُقَدَّمٌ MUQADDAM Overseer	مُهْدٍ MUHDIN Guide to the Truth

* These are the names of his four sons {Qāsim, Ṭāhir, Ṭayyib and ’Ibārāhīm}, Allāh have mercy on them, who died in infancy.

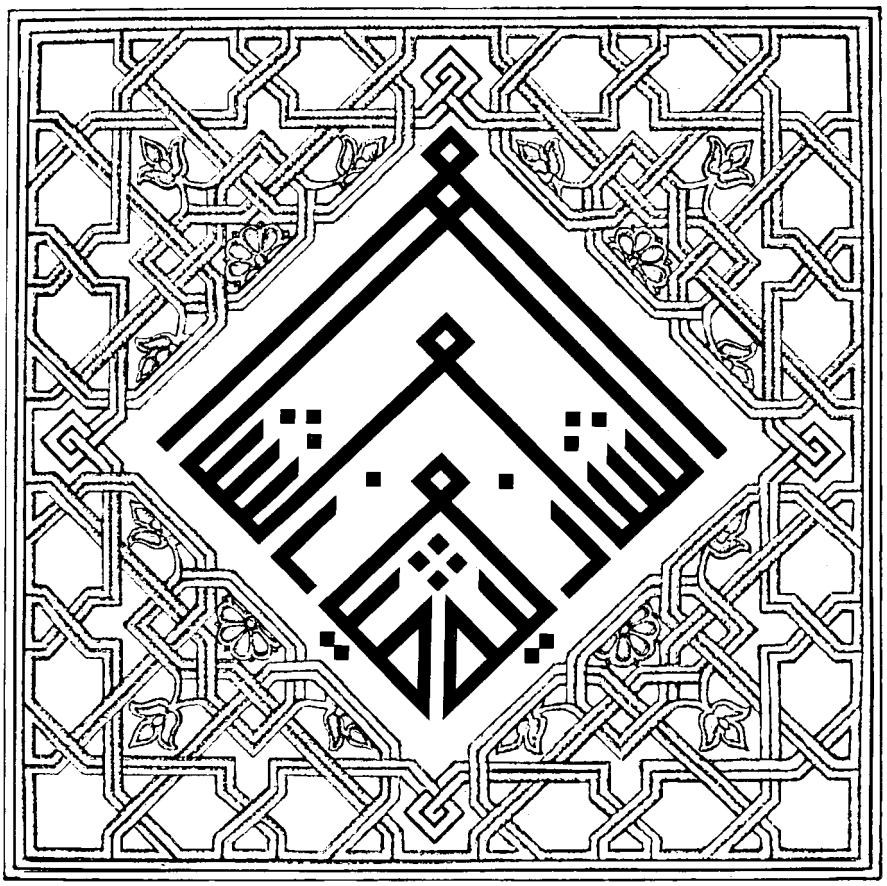
Oh Allāh ! Benedictions, Peace, and Blessings on him whose Noble Name is Muḥammad

اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلَى مَنْ أَشْرَفُ أَسْمَائِهِ مُحَمَّدٌ
ALLĀHUMMÁ ṢALLI WA SALIM WA BĀRIK 'ALĀ MAN 'AṢḤRAFÚ 'ASMÁ'IHI MUḤAMMAD

After each name say: "Ṣala-llāhu 'alayhi wa sallim" "Blessings of Allāh and peace be upon him"

فَاتِحٌ FĀTIḤ Opener	مِفْتَاحٌ MIFTĀḤ Key	مِفْتَاحُ الرَّحْمَةِ MIFTĀḤU-R-RAḤMAH Key of The Mercy	مِفْتَاحُ الْجَنَّةِ MIFTAḤU-L-JANNAH Key of the Garden	عَلَمُ الإِيمَانِ 'ALAMU-L-'IMĀN Banner of Faith
عَلَمُ الْيَقِينِ 'ALAMU-L-YAQĪN Banner of Certainty	دَلِيلُ الْخَيْرَاتِ DALĪLU-L-KḤAYRĀT Proof of Goodness	مُصَحِّحُ الْحَسَنَاتِ MUṢAḤḤIHU-ḤASANĀT Corrector of manners	مُقِيلُ الْعَثَرَاتِ MUQĪLU-L-'AThARĀT Exemptor of Errors	صَفُوحٌ عَنِ الزَّلَّاتِ ṢAFŪḤUN 'ANI-Z-ZALLAT Forgiver of Mistakes
صَاحِبُ الشَّفَاعَةِ ṢĀḤIBU-Sh-ShAFĀ'AH Master of Intercession	صَاحِبُ الْمَقَامِ ṢAḤIBU-L-MAQĀM Master of the Station	صَاحِبُ الْقَدَمِ ṢĀḤIBU-L-QADAM Master of the Basis	مَخْصُوصٌ بِالْعِزِّ MAKḤṢŪṢUN bi-l-'IZZ Favoured in Rank	مَخْصُوصٌ بِالْمَجْدِ MAKḤṢŪṢUN bi-l-MAJID Favoured by Glory
مَخْصُوصٌ بِالشَّرَفِ MAKḤṢŪṢUN bi-Sh-ShARAF Favoured by Honour	صَاحِبُ الْوَسِيلَةِ ṢAḤIBU-L-WASILAH Master of the Means	صَاحِبُ السَّيْفِ ṢĀḤIBU-S-SAYF Master of the Sword	صَاحِبُ الْفَضِيلَةِ ṢĀḤIBU-L-FAḌĪLAH Master of Eminence	صَاحِبُ الإِزَارِ ṢĀḤIBU-L-'IZĀR Master of the Wrap
صَاحِبُ الْحُجَّةِ ṢĀḤIBU-L-ḤUJJAH Master of the Proof	صَاحِبُ السُّلْطَانِ ṢĀḤIBU-S-SULṬĀN Master of the Reign	صَاحِبُ الرِّدَاءِ ṢĀḤIBU-R-RIDĀ' Master of the Cloak	صَاحِبُ الدَّرَجَةِ الرَّفِيعَةِ ṢĀḤIBU-D-DARAJATI-R-RAFĪ'AH Master of the High Degree	
صَاحِبُ التَّاجِ ṢĀḤIBU-T-TĀJ Master of the Crown	صَاحِبُ الْمَغْفِرِ ṢĀḤIBU-L-MIGḤFIR Master of Forgiveness	صَاحِبُ اللِّوَاءِ ṢĀḤIBUL-L-LIWĀ' Master of the Flag	صَاحِبُ الْمِعْرَاجِ ṢĀḤIBU-L-MI'RĀJ Master of the Ascent	صَاحِبُ الْقَضِيبِ ṢĀḤIBU-L-QAḌĪB Master of the Rod
صَاحِبُ الْبُرَاقِ ṢĀḤIBU-L-BURĀQ Master of the Burāq	صَاحِبُ الْخَاتَمِ ṢĀḤIBU-L-KḤĀTAM Master of the Seal	صَاحِبُ الْعَلَامَةِ ṢĀḤIBU-L-'ALĀMAH Master of the Signs	صَاحِبُ الْبُرْهَانِ ṢĀḤIBU-L-BURHĀN Master of the Proof	صَاحِبُ الْبَيَانِ ṢĀḤIBU-L-BAYĀN Master of the Clarity
فَصِيحُ اللِّسَانِ FAṢĪḤU-L-LISĀN Eloquent Tongue	مُطَهَّرُ الْجَنَانِ MUṬṬAHRI-L-JANĀN Purified Heart	رَؤُفٌ RA'UF Kind	رَحِيمٌ RAḤĪM Compassionate	أُذُنُ خَيْرٍ 'UDḤNU KḤAYR Ear of Goodness
صَحِيحُ الإِسْلَامِ ṢAḤIḤU-L-'ISLĀM Perfect Submission	سَيِّدُ الْكَوْنَيْنِ SAYYĪDU'l-KAWNAYN Lord of the Two Worlds	عَيْنُ النَّعِيمِ 'AYNU-N-NA'ĪM Spring of Blessings	عَيْنُ الْغُرِّ 'AYNU-L-GḤURR Spring of Magnanimity	سَعْدُ اللَّهِ SA'DU-L-LAH Felicity of Allāh
سَعْدُ الْخَلْقِ SA'DU-L-KḤALQ Felicity of Creation	خَطِيبُ الأُمَمِ KḤAṬIBU-L-'UMAM Speaker of the Nations	عَلَمُ الْهُدَى 'ALAMU-L-HUDA Banner of Guidance	كَاشِفُ الْكُرَبِ KĀSḤIFU-L-KURB Barer of Grief	رَافِعُ الرُّتَبِ RĀFI'U-R-RUTAB Raiser of Rank
عِزُّ الْعَرَبِ 'IZZU-L-'ARAB Pride of the Arabs	Oh Allāh ! Benedictions, Peace, and Blessings on him whose Noble Name is Muḥammad			صَاحِبُ الْفَرَجِ ṢĀḤIBU-L-FARAJ Lord of the Joyful End

وظيفة



للعارف بالله القطب سيدى الشيخ عبد السلام بن مشيش
للمراجع سيدى الشيخ محمد أبى المواهب التونسى الشاذلى
« قدس الله سرهما »

The Daily Exercise
of
the Ṣalāh of Ibn Mashīsh

being

The Redaction of the Ṣalāh of the Quṭb, Sḥāykḥ 'Abd as-Salām 'Ibn Mashīsh
composed by Sḥaykḥ Muḥammad Abū-l-Mawwāhib at-Tūnisī
{may Allāh sanctify their Secret}

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

LAQAD JĀĀ'AKUM RASŪLUM-MIN 'ANFUSUKUM

There has come to you a Messenger from among your selves
{9:128}

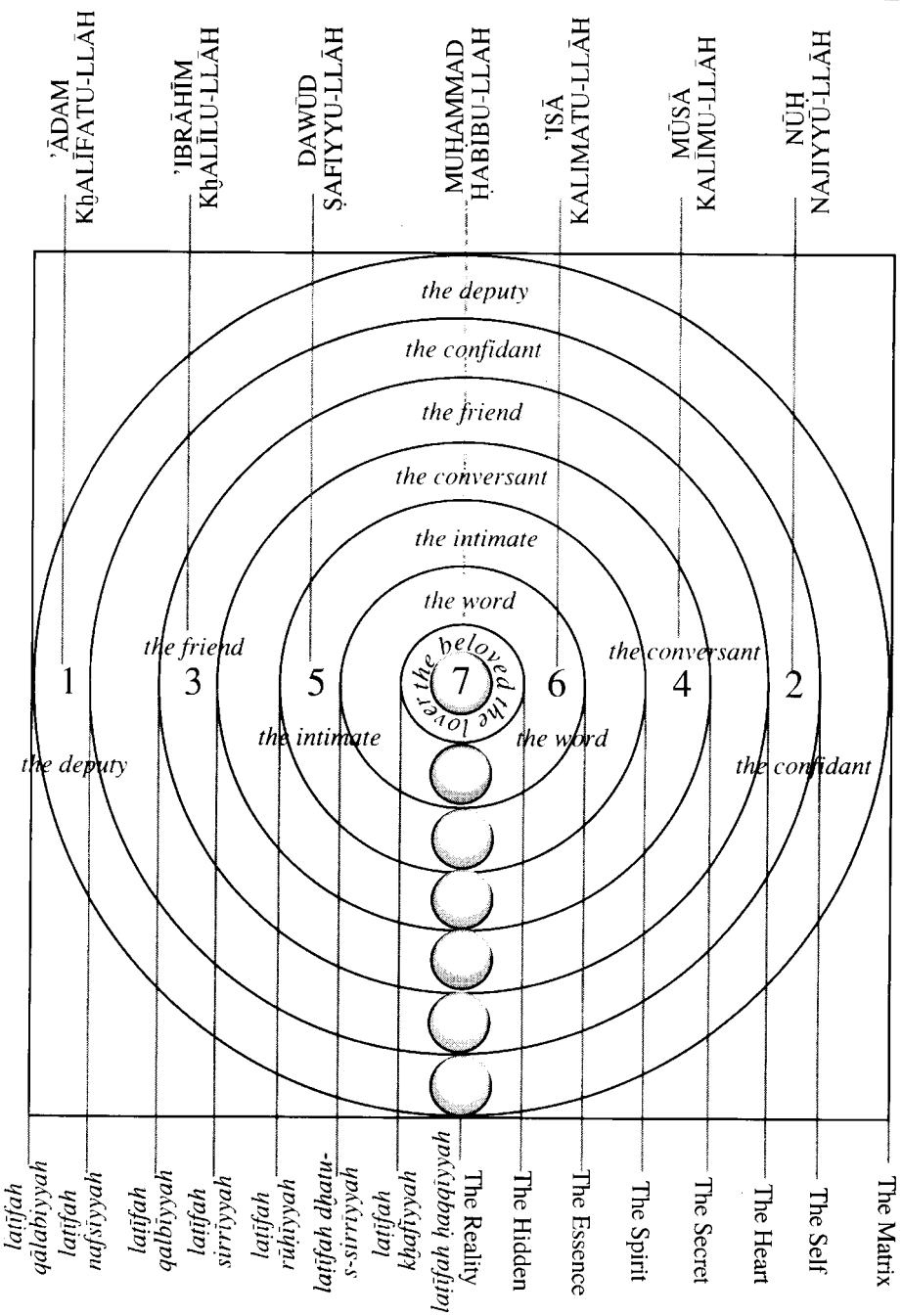


figure 17
The Sphære of the Seven Subtle Centres & the Seven Internal Subtle Messengers
{ Showing the Octave of the Seal }

أَعُوذُ بِاللَّهِ مِنَ الشَّيطَانِ الرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-Sḥ-SḤAYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

اللَّهُمَّ صَلِّ وَ سَلِّمْ بِجَمِيعِ الشُّؤُنِ فِى الظُّهُورِ وَ الْبُطُونِ

ALLĀHUMMA ṢALLI WA SALLIM BI-JAMĪ'I-Sḥ-SḤU'UNI FĪ-Ḍḥ-ḌḤUHŪRI WA-L-BUṬŪN

Oh Allāh, Blessing and peace in all matters, revealed and concealed

عَلَى مَنْ مِنْهُ انْشَقَّتِ الأَسْرَارُ الْكَامِنَةُ فِى ذَاتِهِ الْعَلِيَّةِ ظُهُورًا

'ALA MAN MINHU-N-SḤAQQATI-L-'ASRĀRU-L-KĀMINATU FĪ DḤĀTIHI-L-'ALIYYATI ḌḤUHŪRĀ

on him from whom are split open the secrets hidden in his sublime essence

وَ انْفَلَقَتِ الأَنْوَارُ الْمُنْطَوِيَةُ فِى سَمَاءِ صِفَاتِهِ السَّنِيَةِ بُدُورًا

WA-N-FALAQATI-L-'ANWĀRU-L-MUNṬAWIYATU FĪ SAMĀ'I ṢIFĀTIHI-S-SANIYATI BUDŪRĀ

and stream forth the lights of the full moons enfolded in the heavens of his sublime attributes

وَ فِيهِ ارْتَقَتِ الْحَقَائِقُ مِنْهُ إِلَيْهِ

WA FĪHI-R-TAQATI-L-ḤAQĀ'IQU MINHU 'ILAYH

and in him rose up the Truths from Him to him

وَ تَنَزَّلَتْ عُلُومُ آدَمَ بِهِ فِيهِ عَلَيْهِ

WA TANAZZALAT ʻULŪMU ĀĀDAMA BIHI FĪHI ʻALAYH

and descended the sciences of Ādam from Him in him {and} on him

فَأَعْجَزَ كُلاًّ مِنَ ٱلْخَلاَئِقِ فَهْمُ مَا أُودِعَ مِنَ ٱلسِّرِ فِيهِ

FAʼAʻJAZA KULLĀM MINA-L-KḤALĀʼIQI FAHMU MĀ ʼŪDIʻA MINA-S-SIRRI FĪH

so He rendered the entire creation unable of comprehending that which was entrusted to him of the Secret

وَ لَهُ تَضَاءَلَتِ ٱلْفُهُومُ وَ كُلُّ عَجْزُهُ يَكْفِيهِ

WA LAHU TAḌĀʼALATI-L-FUHŪMU WA KULLUN ʻAJåZUHU YAKFĪH

and before him understanding is diminshed and for each person his own inability suffices

فَذٰلِكَ ٱلسِّرُّ ٱلْمَصُونُ لَمْ يُدْرِكْهُ مِنَّا سَابِقٌ فِي وُجُودِهِ

FADḤĀLIKA-S-SIRRU-L-MAṢŪNU LAM YUDåRIKHU MINNĀ SĀBIQUN FĪ WUJŪDIH

and that Preserved Secret has not been grasped by any one of us in its existence

وَ لاَ يَبْلُغُهُ لاَحِقٌ عَلَىٰ سَوَابِقِ شُهُودِهِ

WA LĀ YABåLUGḤUHU LĀḤIQQUN ʻALĀ SAWĀBIQI SḤUHŪDIH

nor will any one subsequently reach his Pre-Existent witnessing

فَأَعْظِمْ بِهِ مِنْ نَبِيٍّ رِيَاضُ ٱلْمُلْكِ وَٱلْمَلَكُوتِ
بِزَهْرِ جَمَالِهِ ٱلزَّاهِرِ مُونِقَةٌ

FAʼAʻḌḤIMA BIHI MIN NABĪYYI-R-RIYĀḌU-L-MULKI WA-L-MALAKŪTI-
BI-ZAHRI JAMĀLIHI-Z-ZĀHIRI MŪNIQAH

Magnified is the Prophet whose blossoming beauty beflowers the gardens of the Mulk and the Malakūt.

وَ حِيَاضُ مَعَالِمِ ٱلْجَبَرُوت
بِفَيْضِ أَنْوَارِ سِرِّهِ ٱلْبَاهِرِ مُتَدَفِّقَةٌ

WA ḤIYĀḌU MA'ĀLIMI-L-JABURŪTI-
BI-FAYḌI 'ANWĀRI SIRRIHI-L-BĀHIRI MUTADAFFIQAH

and the pools of the Jabarūt overflow with the dazzling lights of his secret bursting forth

وَ لَا شَيْءَ إِلَّا وَ هُوَ بِهِ مَنُوطٌ

WA LĀ SḤAY'A 'ILLĀ WA HUWA BIHI MANŪṬå

and there is no thing that is not linked to him

وَ بِسِرِّهِ ٱلسَّارِي مَحُوطٌ

WA BI-SIRRIHI-S-SĀRIYI MAḤŪṬå

and by his secret travelling {by night} all things are encircled.
{variant: by his efulgent secret are all things encompassed}

إِذْ لَوْ لَا ٱلْوَاسِطَةُ فِي كُلِّ صُعُودٍ وَ هُبُوطٍ

'IDḤ LŌW LĀ-L-WĀSIṬATU FĪ KULLI ṢU'ŪDIÑW-WA HUBŪṬå

because were it not for the intercessor in every ascent and descent

لَذَهَبَ كَمَا قِيلَ ٱلْمَوْسُوطُ

LADḤAHABA KAMĀ QĪLA-L-MAWSŪṬå

the intercession, as it was said, would have disappeared.

صَلَاةً تَلِيقُ بِكَ مِنْكَ إِلَيْهِ

ṢALĀTAN TALĪQU BIKA MINKA 'ILAYH

A blessing worthy of You, from You to him

وَ تَتَوَارَدُ بِتَوَارُدِ ٱلْخَلْقِ ٱلْجَدِيدِ وَ ٱلْفَيْضِ ٱلْمَدِيدِ عَلَيْهِ

WA TATAWĀRADU BI-TAWĀRUDI-L-KḤALQI-L-JADĪDI WA-L-FAYḌI-L-MADĪDI 'ALAYH

that is an unceasingly and constantly renewed creation abundantly pouring out upon him

وَ سَلَامًا يُجَارِي هَٰذِهِ ٱلصَّلَاةَ فَيْضُهُ وَ فَضْلُهُ كَمَا هُوَ أَهْلُهُ

WA SALĀMAÑY-YUJĀRĪ HĀDḤIHI-Ṣ-ṢALĀTA FAYḌUHU WA FAḌLUHU KAMĀ HUWA 'AHLUH

and unimpaired peace which is this blessing in its flowing and its grace as befits him

وَ عَلَى آلِهِ شُمُوسِ سَمَاءِ ٱلْعُلَا

WA'ALA ĀALIHI SḤUMŪSI SAMĀ'I-L-'ULĀ

and on his Family, suns of the heavens on high,

وَ أَصْحَابِهِ وَ ٱلتَّابِعِينَ وَ مَنْ تَلَا

WA 'AṢḤĀBIHI WA-T-TĀBI'ĪNA WA MAN TALĀ

and his Companions and their Followers and those who came after.

ٱللَّهُمَّ إِنَّهُ سِرُّكَ ٱلْجَامِعُ لِكُلِّ ٱلْأَسْرَارِ

ALLĀHUMMA 'INNAHU SIRRUKA-L-JĀMI'U LI-KULLI-L-'ASRĀR

Oh Allāh, truly he is Your Secret encompassing all secrets

وَ نُورُكَ ٱلْوَاسِعُ لِجَمِيعِ ٱلْأَنْوَارِ

WA NŪRUKA-L-WĀSI'U LI-JAMĪ'I-L-'ANWĀR

and Your Light encompassing all lights

وَ دَلِيلُكَ ٱلدَّالُّ بِكَ عَلَيْكَ

WA DALĪLUKA-D-DĀLLU BIKA 'ALAYK

and Your Guide who guides to You by You

وَ قَائِدُ رَكْبِ عَوَالِمِكَ إِلَيْكَ

WA QĀ'IDU RAKBI 'AWĀLIMIKA 'ILAYK

and the Leader of Caravans who rides Your worlds to You

وَ حِجَابُكَ ٱلأَعْظَمُ ٱلْقَائِمُ لَكَ بَيْنَ يَدَيْكَ

WA ḤIJĀBUKA-L-'A'ḌḤAMU-L-QĀ'IMU LAKA BAYNA YADAYK

and Your Supreme Veil raised up between Your Hands

فَلاَ يَصِلُ وَاصِلٌ إِلاَّ إِلَى حَضْرَتِهِ ٱلْمَانِعَةِ

FALĀ YAṢILU WĀṢILUN 'ILLĀ 'ILA ḤAḌRATIHI-L-MĀNI'AH

Thus of those who arrive, no one arrives other than to his invincible presence

وَ لاَ يَهْتَدِي حَائِرٌ إِلاَّ بِأَنْوَارِهِ ٱللاَّمِعَةِ

WA LĀ YAHTADĪ ḤĀ'IRUN 'ILLĀ BI-'ANWĀRIHI-L-LĀMI'AH

nor is any bewildered one guided other than by his shining light.

ٱللَّهُمَّ أَلْحِقْنِي بِنَسَبِهِ ٱلرُّوحِي

ALLĀHUMMA 'ALḤIQNĪ BI-NASABIHI-R-RŪḤĪ

Oh Allāh, connect me to his spiritual lineage

وَ حَقِّقْنِي بِحَسَبِهِ ٱلسُّبُّوحِيِّ

WA ḤAQQIQåNĪ BI-ḤASABIHI-S-SUBBŪḤĪYY

and ascertain me by his soaring degree

وَ عَرِّفْنِي إِيَّاهُ مَعْرِفَةً أَشْهَدُ بِهَا مُحَيَّاهُ

WA 'ARRIFNĪ 'IYYĀHU MA'RIFATAN 'ASḫHADU BIHĀ MUḤAYYĀH

and cause me to know him with real knowledge so that by it I witness his eternal pre-existence

وَ أَصِيرُ بِهَا مَجْلَاهُ

WA 'AṢĪRU BIHĀ MAJåLĀH

and I become his mirror

كَمَا يُحِبُّهُ وَ يَرْضَاهُ

KAMĀ YUḤIBBUHU WA YARḌĀH

by his love and his consent

وَ أَسْلَمُ بِهَا مِنْ وُرُودِ مَوَارِدِ ٱلْجَهْلِ بِعَوَارِفِهِ

WA 'ASLAMU BIHĀ MIÑW-WŪRŪDI MAWĀRIDI-L-JAHLI BI-'AWĀRIFIH

and so by his realizations I am saved from the welling up of the springs of ignorance

وَ أَكْرَعُ بِهَا مِنْ مَوَارِدِ ٱلْفَضْلِ بِمَعَارِفِهِ

WA 'AKRA'U BIHĀ MIM-MAWĀRIDI-L-FAḌLI BI-MA'ĀRIFIH

and I drink without stint from the overflowing springs of his reality.

وَ ٱحْمِلْنِى عَلَى نَجَائِبِ لُطْفِكَ

WA-Ḥ-MILNĪ 'ALA NAJĀ'IBI LUṬâFIK

Carry me on the swift noble mounts of Your Most Tender Mercy

وَ رَكَائِبِ حَنَانِكَ وَ عَطْفِكَ

WA RAKĀ'IBI ḤANĀNIKA WA 'AṬâFIK

on the carriers of Your Deep Love and Your Affection

وَ سِرْ بِى فِى سَبِيلِهِ ٱلْقَوِيمِ

WA SIR BĪ FĪ SABĪLIHI-L-QAWĪM

and bring me on in his Way of the Upright

وَ صِرَاطِهِ ٱلْمُسْتَقِيمِ إِلَى حَضْرَتِهِ بِحَضْرَتِكَ ٱلْقُدْسِيَّةِ

WA ṢIRĀṬIHI-L-MUSTAQĪMI 'ILA ḤAḌRATIHI BI-ḤAḌRATIKA-L-QUDSIYYAH

which is the Straight Path to his presence {that is} the link to Your Most Holy Presence

ٱلْمُتَبَلِّجَةِ بِتَجَلِّيَاتِ مَحَاسِنِهِ ٱلإِنْسِيَّةِ

AL-MUTABALLIJATI BI-TAJALLIYĀTI MAḤĀSINIHI-L-'INSIYYAH

Clearly manifested by the shining of his human virtues

حَمْلاً مَحْفُوفًا بِجُنُودِ نُصْرَتِكَ

ḤAMLAM-MAḤFŪFAM BI-JUNŪDI NUṢRATIK

carried surrounded by the warriors of Your Victory

مَصْحُوبًا بِعَوَالِمِ أُسْرَتِكَ

MAṢḤŪBAM-BI-'AWĀLIMI 'USRATIK

accompanied by the worlds of Your family.

وَ ٱقْذِفْ بِي عَلَى ٱلْبَاطِلِ بِأَنْوَاعِهِ فِي جَمِيعِ بِقَاعِهِ

WA-Qå-DḤIF BĪ 'ALA-L-BĀṬILI BI-'ANWĀ'IHI FĪ JAMĪ'I BI-QĀ'IH

Strike through me at the false in all of its manifestations in all places and locations

فَأَدْمَغُهُ بِٱلْحَقِّ عَلَى ٱلْوَجْهِ ٱلْأَحَقِّ

FA'ADåMAGḤUHU BI-L-ḤAQQI 'ALA-L-WAJIHI-L-'AḤAQQå

that I might refute {the lie} by The Truth in the Presence of The Most True.

وَ زُجَّ بِي فِي بِحَارِ ٱلْأَحَدِيَّةِ ٱلْمُحِيطَةِ بِكُلِّ مُرَكَّبَةٍ وَ بَسِيطَةٍ

WA ZUJJA BĪ FĪ BIḤĀRI-L-'AḤADIYYATI-L-MUḤĪṬATI BI-KULLI MURAKKABATIÑW-WA BASĪṬAH

Plunge me into the Seas of Oneness containing all things complex and simple.

وَ ٱنْشُلْنِي مِنْ أَوْحَالِ ٱلتَّوْحِيدِ إِلَى فَضَاءِ ٱلتَّفْرِيدِ

WA-N-SḤULNĪ MIN 'AWḤĀLI-T-TAWḤĪDI 'ILA FAḌĀ'I-T-TAFRĪDå

Remove me from the quicksand of Unicity [1] to the Undelimited Space of Oneness

ٱلْمُنَزَّهِ عَنِ ٱلْإِطْلَاقِ وَ ٱلتَّقْيِيدِ

AL-MUNAZZAHI 'ANI-L-'IṬåLĀQI WA-T-TAQåYĪDå

that is far removed from any releasing and binding,

[1] In the science of disputation {*'ilmu-l-jadalī*} this is called "*al-makḥāzan*" or reprehensible speech and, as such, is used to make or drive home a point. In this case the Sḥaykḥ is talking about removal from the metaphoric tawḥid of *kalām* {theology} and the *mutakallimūn* {theologians} to the real and actual experiential {*ḥaqīqah*} tawḥid of the mutaṣawwifūn.

وَ أَغْرِقْنِي فِي عَيْنِ بَحْرِ ٱلْوَحْدَةِ شُهُودًا

WA 'AGḤRIQNĪ FĪ 'AYNI BAḤRI-L-WAḤDATI SḤUHŪDĀ

and drown me in the Source[2] of the Sea of the Singularity of Witness.

حَتَّى لاَ أَرَىٰ وَ لاَ أَسْمَعَ وَ لاَ أَجِدَ وَ لاَ أُحِسَّ إِلاَّ بِهَا نُزُولاً وَ صُعُودًا

ḤATTA LĀ 'ARĀ WA LĀ 'ASMA'A WA LĀ 'AJIDA WA LĀ 'UḤISSA 'ILLĀ BIHĀ NUZŪLLAÑW-WA ṢU'ŪDĀ

Until I do not see and I do not hear and I do not suffer and I do not feel except by it, descending and ascending

كَمَا هُوَ كَذَٰلِكَ لَمْ يَزَلْ وُجُودًا

KAMĀ HUWA KADḤĀLIKA LAM YAZAL WŪJŪDĀ

as it is without ceasing to exist.

وَ ٱجْعَلْ ٱللَّهُمَّ ذَٰلِكَ لَدَيْهِ مَمْدُوحًا وَ عِنْدَكَ مَحْمُودًا

WA-Jå'AL ALLĀHUMMA DḤĀLIKA LADAYHI MAMDŪḤAÑW-WA 'INDAKA MAḤMŪDĀ

Oh Allāh, make my absorption in him laudable and praiseworthy before You.

وَ ٱجْعَلِ ٱللَّهُمَّ ٱلْحِجَابَ ٱلأَعْظَمَ حَيَاةَ رُوحِي كَشْفًا وَ عِيَانًا

WA-Jå'ALI-L-LLĀHUMMA-L-ḤIJĀBA-L-'AḌḤAMA ḤAYĀTA RŪḤĪ KASḤFAÑW-WA 'IYĀNĀ

Oh Allāh, make the Supreme Veil[3] the life of my spirit in unveiling and direct witnessing

إِذِ ٱلأَمْرُ كَذَٰلِكَ رَحْمَةً مِنْكَ وَ حَنَانًا

'IDḤI-L-'AMRU KADḤĀLIKA RAḤMĀTAM-MINKA WA ḤANĀNĀ

since the order is a mercy and a kindness from You.

[2] The source {*al-'ayn*} of Oneness not the science {*al-'ilm*} of Oneness; i.e., *'aynu-t-tawḥīd* not *'ilmu-t-tawḥīd*
[3] The Supreme Veil = Sayyidinā Muḥammad, Blessings of Allāh and peace be upon him.

وَ ٱجْعَلِ ٱللَّهُمَّ رُوحَهُ سِرَّ حَقِيقَتِي ذَوْقًا وَ حَالاً

WA-Jå'ALI-L-LLĀHUMMA RŪḤAHU SIRRA ḤAQĪQATĪ DḤAWQAÑW-WA ḤĀLĀ

Oh Allāh, make his Spirit the Secret of my truth in taste and in state

وَ حَقِيقَتَهُ جَامِعَ عَوَالِمِي فِي مَجَامِعِ مَعَالِمِي حَالاً وَ مَآلاً

WA ḤAQĪQATAHU JĀMI'A 'AWĀLIMI FĪ MAJĀMI'I MA'ĀLIMĪ ḤALAÑ WA MĀĀLĀ

and his Truth the congruence of all my worlds in the confluence of my ways now and forever more.

وَ حَقِّقْنِي بِذَلِكَ عَلَى مَا هُنَالِكَ

WA ḤAQQIQåNĪ BI-DḤĀLIKA 'ALĀ MĀ HUNĀLIK

Confirm me at that point of convergence

بِتَحْقِيقِ ٱلْحَقِّ ٱلأَوَّلِ وَ ٱلآخِرِ وَ ٱلظَاهِرِ وَ ٱلْبَاطِنِ

BI-TAḤQĪQI-L-ḤAQQI-L-'AWWALI WA-L-ĀĀKḤIRI WA-Dḥ-DḤĀHIRI WA-L-BĀṬIN

by the confirmation of the Truth {that is} Primal and Ultimate, Manifest and Hidden.

يَا أَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ

YĀ 'AWWALU FALAYSA QABåLAKA SḤAY'

Oh First, for there is no thing that precedes You.

يَا آخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ

YĀ ĀĀKḤIRU FALAYSA BA'DAKA SḤAY'

Oh Last, for there is no thing that succeeds You.

يَا ظَاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ

YĀ ḌḤĀHIRU FALAYSA FAWQAKA SḤAY'

Oh Manifest, and there is no thing beyond You.

يَا بَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

YĀ BĀṬINU FALAYSA DŪNAKA SḤAY'

Oh Hidden, and there is no thing that excludes You.

إِسْمَعْ نِدَائِي فِي بَقَائِي وَ فَنَائِي بِمَا سَمِعْتَ بِهِ نِدَاءَ عَبْدِكَ زَكَرِيَّآ

'ISMA' NIDĀ'Ī FĪ BAQĀ'Ī WA FANĀ'Ī BIMĀ SAMI'TA BIHI NIDĀ'A 'ABåDIKA ZAKARĪYYĀĀ

Hear my call both in my abiding and my extinction as You heard the call of Your bondsman Zakarīyyāā .
{ peace be upon him }

وَ ٱجْعَلْنِي عَنْكَ رَاضِيًا وَ عِنْدَكَ مَرْضِيًا

WA-Jå-'ALNĪ 'ANKA RĀḌIYAÑW-WA 'INDAKA MARḌIYĀ

Make me to be content with You and You Content with me.

وَ ٱنْصُرْنِي بِكَ لَكَ عَلَىٰ عَوَالِمِ ٱلْجِنِّ وَ ٱلْإِنْسِ وَ ٱلْمَلَكِ

WA-N-ṢURNĪ BIKA LAKA 'ALĀ AWĀLIMI-L-JINNI WA-L-'INSI WA-L-MALAK

Grant me victory by You for You over the worlds of the Jinn and Humans and Angels.

وَ أَيِّدْنِي بِكَ لَكَ بِتَأْيِيدِ مَنْ سَلَكَ فَمَلَكَ وَ مَنْ مَلَكَ فَسَلَكَ

WA 'AYYĪDNĪ BIKA LAKA BI-TA'YĪDI MAN SALAKA FAMALAKA WA MAN MALAKA FASALAK

Support me by You for You with the support of one who journeys and masters the Way
and, mastering the Way, journeys.

وَ اَجْمَعْ بَيْنِى وَ بَيْنَكَ

WA-JåMA' BAYNĪ WA BAYNAK

Join me to You.

وَ أَزِلْ عَنِ اَلْعَيْنِ غَيْنَكَ

WA 'AZIL 'ANI-L-'AYNI GḤAYNAK

Remove from my eye Your Veil of Cloud.

وَ حُلْ بَيْنِى وَ بَيْنَ غَيرِكَ

WA ḤUL BAYNĪ WA BAYNA GḤAYRIK

and come between me and anything other than You

وَ لاَ تَحُلْ بَيْنِى وَ بَيْنَكَ

WA LĀ TAḤUL BAYNĪ WA BAYNAK

and let nothing come between You and me

وَ اَجْعَلْنِى مِنْ أَئِمَّةِ خَيْرِكَ وَ مَيْرِكَ

WA-Jå'ALNĪ MIN 'A'IMMATI KḤAYRIKA WA MAYRIK

and make me from Your Leaders in goodness and giving

اَللّٰهُ اَللّٰهُ اَللّٰهُ

ALLĀĀĀH ALLĀĀĀH ALLĀĀĀH

{ Hold each 'ĀĀĀ' for twelve slow measures }

ٱللَّـهُ مِنْـهُ بَـدْءُ ٱلأَمْـرِ

ALLĀHU MINHU BAD'U-L-'AMR

Allāh. From Him originates the Order

ٱللَّـهُ ٱلأَمْـرُ إِلَـيْـهِ يَـعُـودُ

ALLĀHU-L-'AMRU 'ILAYHI YA'ŪDå

Allāh. To Him returns the Order

ٱللَّـهُ وَاجِبُ ٱلْـوُجُـودِ وَ مَـا سِـوَاهُ مَـفْـقُـودٌ

ALLĀHU WĀJIBU-L-WŪJŪDI WA MĀ SIWĀHU MAFQŪDå

Allāh. The essential pre-requisite of Existence and other than He is not

إِنَّ ٱلَّـذِى فَـرَضَ عَـلَـيْـكَ ٱلْـقُـرْءَانَ لَـرَآدُّكَ إِلَى مَـعَـادٍ

'INNA-L-DḤĪ FARḌA 'ALAYKA-L-QUR'ĀNA LARĀĀDDUKA 'ILA MA'ĀDå

Truly He it is who has made incumbent upon you The Reading[4]
He shall surely bring you home again.
{ 28:85p }

فِى كُلِّ ٱقْـتِـرَابٍ وَ ٱبْـتِـعَادٍ وَ ٱنْـتِـهَاضٍ وَ ٱقْـتِـعَادٍ

FĪ KULLI-QåTIRĀBIÑW-WA-BåTI'ĀDIÑW-WA-N-TIHĀḌIÑW-WA-QåTI'ĀDå

in every approach and withdrawal and rising up and settling down

رَبَّـنَآ ءَاتِـنَا مِن لَّـدُنكَ رَحْـمَـةً وَ هَـيِّئْ لَـنَا مِنْ أَمْرِنَا رَشَـدًا

RABBANĀĀ 'ĀTINĀ MIL-L-LADUNKA RAḤMATAÑW-WA HAYYI' LANĀ MIN ĀMRINĀ RASḤADĀ

Our Lord. Give us Mercy from Your Presence and settle our affair with Right Guidance.
{ 18:10 }

[4] {i.e., al-Qur'ān}

وَ ٱجْعَلْنَا مِمَّنِ ٱهْتَدَى بِكَ

WA-Jå'ALNĀ MIMMANI-H-TADA BIK

and make us from those who are guided by You

فَهَدَى حَتَّى لَا يَقَعَ مِنَّا نَظَرٌ إِلَّا عَلَيْكَ

FAHADA ḤATTA LĀ YAQA'A MINNĀ NAḌḥARUN 'ILLĀ 'ALAYK

So guided that our sight does not rest except upon You

وَ لَا يَسِيرُ بِنَا وَطَرٌ إِلَّا إِلَيْكَ

WA LĀ YASĪRU BINĀ WAṬåRUN 'ILLĀ 'ILAYK

and we have no wish or desire other than You.

وَ سِرْ بِنَا فِي مَعَارِجِ مَدَارِجِ

WA SIR BINĀ FĪ MA'ĀRIJI MADĀRIJå

Make easy for us the ascent of the Upwards Path.

إِنَّ ٱللَّهَ وَ مَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ

'INNA-LLĀHA WA MALĀĀ'IKATAHŪ YUṢALLŪNA 'ALA-N-NABBĪYY

Truly Allāh and His angels send benedictions on the Prophet

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَ سَلِّمُواْ تَسْلِيمًا

YĀĀ'AYYUHĀ-LLADḤĪNA 'ĀMANŪ ṢALLŪ 'ALAYHI WA SALLIMŪ TASLĪMĀ .

Oh you who believe, send benedictions upon him and pray him abundant peace
{ 33:56 }

اَللَّهُمَّ فَصَلِّ وَ سَلِّمْ مِنَّا عَلَيْهِ أَفْضَلَ اَلصَّلاَةِ وَ أَتَمَّ اَلتَّسْلِيمَ

ALLĀHUMMA FAṢALLI WASALLIM MINNĀ 'ALAYHI 'AFḌALA-Ṣ-ṢALĀTI WA 'ATAMMA-T-TASLĪM

Oh Allāh, blessings and peace from us on him the most gracious of blessings and the most perfect peace

فَإِنَّا لاَ نَقْدِرُ قَدْرَهُ اَلْعَظِيمَ

FA'INNĀ LĀ NAQåDIRU QADRAHU-L-'AḌḤĪM

for truly we can not grasp his exalted degree

وَ لاَ نُدْرِكُ مَا يَلِيقُ بِهِ مِنَ اَلإِحْتِرَامِ وَ اَلتَّعْظِيمِ

WA LĀ NUDåRIKU MĀ YALĪQU BIHI MINA-L-'IḤTIRĀMI WA-T-TA'ḌḤĪM

nor do we comprehend that which befits him of respect and magnification

صَلَوَاتُ اَللَّهِ تَعَالَى وَ سَلاَمُهُ وَ تَحِيَاتُهُ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ
عَلَىٰ سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ رَسُولِكَ اَلنَّبِيِّ اَلأُمِيِّ
وَ عَلَىٰ آلِهِ وَ صَحْبِهِ وَ سَلِّمْ

ṢALAWĀTULLĀHI TA'ĀLA WA SALĀMUHU WATAḤAYĀTUHU WA RAḤAMĀTUHU WA BARAKĀTUHU
'ALĀ SAYYĪDINĀ MUḤAMMADIN 'ABåDIKA WA NABIYYĪKA WA RASŪLIKA-N-NABIYYĪ-L-'UMĪYY
WA 'ALĀ ĀĀLIHI WAṢAḤBIHI WA SALLIM

Benedictions of Allāh the Most High and His Peace and His Greetings and His Mercy and His Grace
on our Liege-lord Muḥammad Your Bondsman and Your Prophet and Your Messenger, the Unlettered Prophet
and on his Family and his Companions, peace

عَدَدَ اَلشَّفْعِ وَ اَلْوَتْرِ وَ عَدَدَ كَلِمَاتِ رَبِّنَا اَلتَّامَّاتِ اَلْمُبَارَكَاتِ

'ADADA-Sḥ-ShAF'I WA-L-WATRI WA 'ADADA KALIMĀTI RABBINĀ-T-TĀMMĀTI-L-MUBARRAKĀT

to the number of the "Even" and the "Odd" and the Complete and Blessed Words of our Lord and Sustainer.

أَعُوذُ بِكَلِمَاتِ ٱللَّهِ ٱلتَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'AŪḌḤU BI-KALIMĀTI-LLĀHI-T-TĀMMĀTI MIN SḤARRI MĀ KḤALAQå
{ 3x }
I take refuge in the Perfect Words of Allāh from the evil contained in His Creation

تَحَصَّنْتُ بِذِي ٱلْعِزَّةِ وَ ٱلْجَبَرُوتِ • وَ ٱعْتَصَمْتُ بِرَبِّ ٱلْمَلَكُوتِ
وَ تَوَكَّلْتُ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ

TAḤAṢṢANTU BI-DḤĪ-L-'IZZATI WA-L-JABARŪT • WA-'TAṢAMTU BI-RABBI-L-MALAKŪT
WA TAWAKKALTU 'ALA-L-ḤAYYĪ-L-LADḤI LĀ YAMŪT
{ 3x }
I have taken invulnerable shelter with the Owner of the Jabarūt,
and I have taken firm refuge with the Lord of the Malakūt,
and I have placed my trust on The Ever Living who does not die

ٱصْرِفْ عَنَّا ٱلْأَذَىٰ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IṢRIF 'ANNĀ-L-'ADḤA 'INNAKA 'ALA KULLI SḤAY'IN QADĪR
{ 3x }
Avert any harm from us for You have Power over all things.

بِسْمِ ٱللَّهِ ٱلَّذِي لَا يَضُرُّ مَعَ ٱسْمِهِ شَيْءٌ فِي ٱلْأَرْضِ وَ لَا فِي ٱلسَّمَاءِ
وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

BISMI-LLĀHI-L-LADḤĪ LĀ YAḌURRU MA'A-S-MIHI SḤAY'UN FĪ-L-'ARḌI WA LĀ FĪ-S-SAMĀ'I
WA HUWA-S-SAMĪ'U-L-'ALĪM
{ 3x }
In the Name of Allāh with whose Name no harm {can come} to anything on the earth or in the skies
and He Hears All and Knows All

حَسْبُنَا ٱللَّهُ وَ نِعْمَ ٱلْوَكِيلُ

ḤASBUNĀ-LLĀHU WA NI'MA-L-WAKĪL
{ 3x }
Our sufficiency is with Allāh,and an Excellent Guardian is He
{ 3:173 }

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLĀHI-L-'ALĪYYI-L-'AḌḤĪM
{ 3x }
There is no power or might save with Allāh, The Most High, The Sublime

تَوَكَّلْتُ عَلَى ٱلْحَيِّ ٱلَّذِى لاَ يَمُوتُ أَبَدًا
ٱلْحَمْدُ للَّه ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِى ٱلْمُلْك
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنْ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

TAWAKKALTU 'ALA-L-HAYYĪ-L-LADḤĪ LĀ YAMŪTU 'ABADĀ •
AL-ḤAMDU LI-LLĀHI-L-LADḤĪ LAM YATTAKḤADḤ WALADĀ •
WA LAM YAKUL-LAHU SḤARĪKUN FĪ-L-MULK •
WA LAM YAKUL-LAHU WALIYYUM-MIN-Dḥ-DḤILLI WA KABBIRHU TAKBĪRĀ
{ 3x }
I have put my trust in The Ever-Living Who does not ever die.
Praise be to Allāh who did not take a son
and neither was there a partner in His Dominion,
Nor a protector from greatly humbling humiliation so Praise to Him in the Highest

ٱللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلِّمَ

ALLĀHUMMA ṢALLI 'ALA SAYYĪDINĀ MUḤAMMADIÑW-WA 'ALA ĀĀLIHI WA ṢAḤBIHI WA SALLIM
{ 3x }
Oh Allāh, blessings upon our Liege-lord Muḥammad and upon his family and companions, peace

فَسَيَكْفِيكَهُمُ ٱللَّهُ وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

FA-SAYAKFĪKAHUMU-LLĀHU WA HUWA-S-SAMĪ'U-L-'ALĪM
{ 3x }
For Allāh will suffice you as He is the All-Hearing, the All-Knowing

فَٱللَّهُ خَيْرٌ حَافِظًا وَ هُوَ أَرْحَمُ ٱلرَّاحِمِينَ

FA-LLĀHU KḤAYRUN ḤĀFIDḤAÑW-WA HUWA 'ARḤAMU-R-RĀḤĪMĪN
{ 3x }
For Allāh is the Best Preserver as He is The Most Merciful of the Merciful

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

RABBANĀ ĀĀTINĀ MIL-LADUNKA RAḤMATAÑW-WA HAYYĪ' LANĀ MIN 'AMRINĀ RASḤADĀ
{ 3x }
Our Lord! Give us Mercy from Your Presence and settle our affair with Right Guidance.
{ 18:10 }

وَ أُفَوِّضُ أَمْرِيَ إِلَى ٱللَّه • إِنَّ ٱللَّهَ بَصِيرٌ بِٱلْعِبَاد

WA 'UFAWWIḌU 'AMRĪ 'ILA-LLĀH • 'INNA-LLĀHA BAṢIRUM BI-L-'IBĀDå

{3x}

I turn over my affairs to Allāh. Allāh is the Seer of His worshippers.

{40:44p}

ٱللَّهُ لاَ إِلَهَ إِلاَّ هُوَ ۚ ٱلْحَيُّ ٱلْقَيُّومُ ۚ

ALLĀHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYŪM

Allāh! no deity except He • The Ever Living, The Eternally Present

لاَ تَأْخُذُهُ سِنَةٌ وَ لاَ نَوْمٌ ۚ

LĀ TA'KḤUDḤUHŪ SINATUÑW-WA LĀ NAWM

He is taken neither by slumber nor sleep

لَهُ مَا فِي ٱلسَّمَوَٰتِ وَ مَا فِي ٱلأَرْضِ ۚ

LAHU MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-ARḌ

To Him belongs all that is in the heavens and the earth

مَن ذَا ٱلَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ ۚ

MAN DḤĀ-L-LADḤĪ YASḤFA'U 'INDAHU 'ILLĀ BI'IDḤNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḤALFAHUM

He knows what is betwixt their hands and behind their backs

وَ لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḤAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḤĀĀ'

and they encompass no thing from His Knowledge except that He wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth

وَ لَا يَؤُدُهُ حِفْظُهُمَا ۚ

WA LĀ YA'UDUHU ḤIFḌḤUHUMĀ

And He is not hindered by their preservation

وَ هُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIYYU-L-'AḌḤĪM

And He is The All High, The Sublime
{2:255}

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ

SḤAHIDA-LLĀHU 'ANNAHŪ LĀĀ 'ILĀHA 'ILLĀ HUW

Allāh witnesses of Himself that there is no deity but Him

وَ ٱلْمَلَٰٓئِكَةُ وَ أُوْلُواْ ٱلْعِلْمِ قَآئِمَۢا بِٱلْقِسْطِ ۚ

WA-L-MALĀĀ'IKATU WA 'ŪLŪ-L-'ILMI QĀĀ'IMAM BI-L-QISṬå

— and the angels and the people of knowledge — upholders of justice.

لَا إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

LĀ 'ILĀHA 'ILLĀ HUW • AL-'AZĪZU-L-ḤAKĪM

There is no deity but He. The All-Mighty. The All-Wise.
{ 3:18 }

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

'INNA-D-DĪNA 'INDA-LLĀHI-L-'ISLĀM

Truly the religion with Allāh is 'Islām
{ 3:19p }

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ

QULI-L-LAHUMMA MĀLIKI-L-MULK

Say: Oh Allāh, Master of the Kingdom of Creation

تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَ تَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ

TU'TĪ-L-MULKA MAN TASḤĀ'U WA TANZI'U-L-MULKA MIMMAN TASḤĀ'

You give the Kingdom to whom You choose and You seize the Kingdom from whom you will

وَ تُعِزُّ مَن تَشَآءُ وَ تُذِلُّ مَن تَشَآءُ

WA TU'IZZU MAN TASḤĀ'U WA TUDḤILLU MAN TASḤĀ'

You exalt whom You will and You abase whom you choose

بِيَدِكَ ٱلْخَيْرُ

BI-YADIKA-L-KḤAYR

In Your Hand {is} the choice

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have power over all things
{ 3: 26 }

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَ تُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ

TŪLIJU-L-LAYLA FĪ-N-NAHĀRI WA TŪLIJU-N-NAHĀRA FĪ-L-LAYL

You cause the night to penetrate the day and You cause the day to penetrate the night

وَ تُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَ تُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ

WA TUKḤRIJU-L-ḤAYYA MINA-L-MAYYĪTI WA TUKḤRIJU-L-MAYYĪTA MINA-L-ḤAYY

You bring forth the living from the dead and You bring forth the dead from the living

وَ تَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

WA TARZUQU MAN TASḤĀĀ'U BI-GḤAYRI ḤISĀBå

You bestow providence on whom You choose without reckoning
{ 3:27 }

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

LAQADå JĀĀ'AKUM RASŪLUM-MIN 'ANFUSIKUM

And there has come to you a Messenger from your selves

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

AZĪZUN 'ALAYHI MĀ 'ANITTUM

grievous to him is your suffering

حَرِيصٌ عَلَيْكُمْ

ḤARĪṢUN ʿALAYKUM

he strives for you

بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

BI-L-MUʾMINĪNA RAʾŪFUR-R-RAḤĪM

to the beleivers {he is} kind, mercy full
{ 9:128 }

فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ

FA-ʾIN TAWALLŌW FA-QUL ḤASBIA-LLĀHU LĀ ʾILLĀHA ʾILLĀ HUW

and if they turn their backs then say: Allāh suffices me. There is no deity but He

عَلَيْهِ تَوَكَّلْتُ ۖ

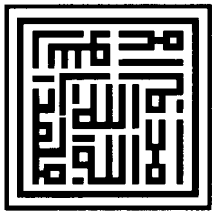
ʿALAYHI TAWAKKALT

on Him I have placed my trust

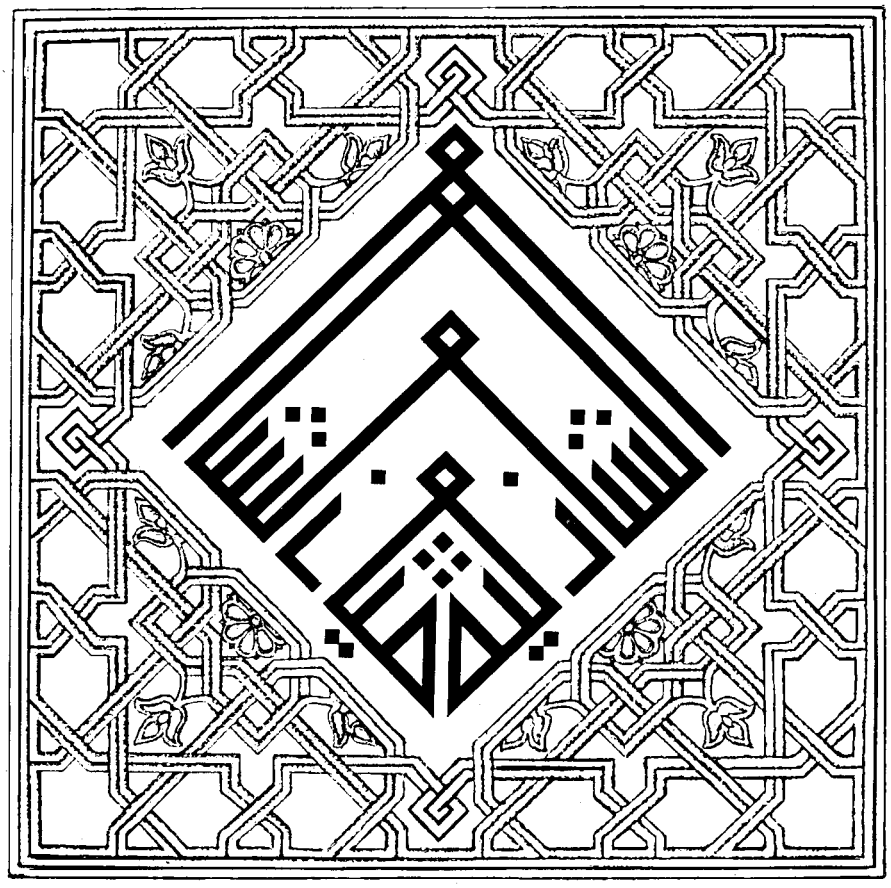
وَ هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

WA HUWA RABBU-L-ʾARSḤI-L-ʾAḌḤĪM

and He is the Lord of the Most Sublime Throne
{ 9:129 }



أسماء الله الحسنى



كما رواه الترمذى ، رضى الله عنه ، فى الحديث الشريف

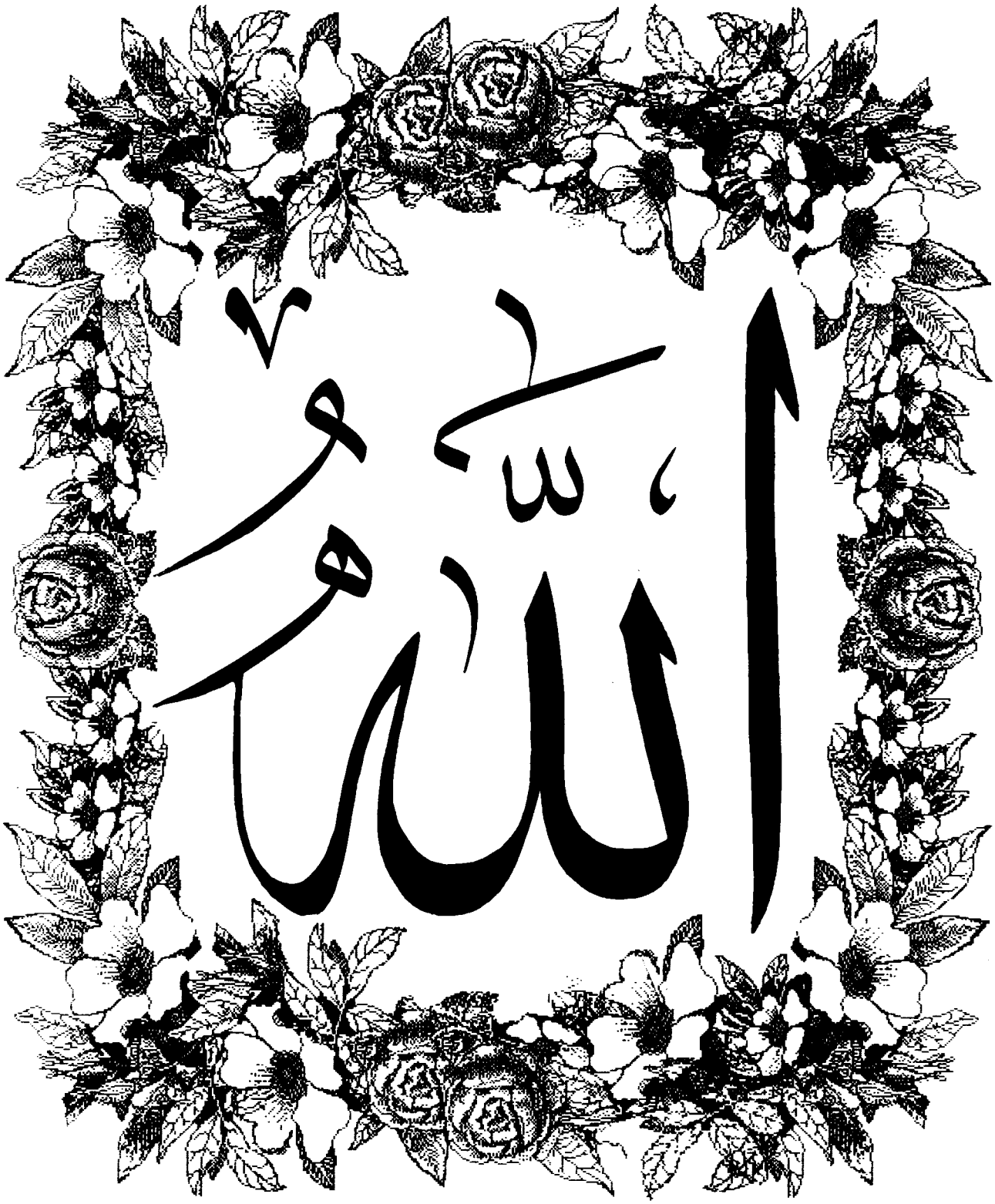
The Beautiful Names of Allāh

as recorded in the Ḥadīṯ aṣḥ-Ṣḥarīf

by

The Muḥadiṯḥ, at-Tirmidḥī

{ May Allāh be content with him }


اللّٰهُ

وَ لِلَّـهِ ٱلأَسْـمَـاءُ ٱلْحُـسْـنَىٰ فَادْعُـوهُ بِـهَـا

WA LI-LLĀHI-L-'ASMĀ'U-L-ḤUSNĀ FĀ-D'ŪHU BI-HĀ

{7:180}

ٱلْقُدُّوسُ AL-QUDDŪS The Holy	ٱلْمَلِكُ AL-MALIK The Sovereign	ٱلرَّحِيمُ AR-RAḤĪM The Bestower of Mercy	ٱلرَّحْمَـٰنُ AR-RAḤMĀN The Mercy Full	ٱللَّهُ ALLĀH
ٱلْجَبَّارُ AL-JABBĀR The Omnipotent	ٱلْعَزِيزُ AL-'AZĪZ The Invincible	ٱلْمُهَيْمِنُ AL-MUHAYMĪN The Protector	ٱلْمُؤْمِنُ AL-MU'MIN The Security	ٱلسَّلَامُ AS-SALĀM The Peace
ٱلْغَفَّارُ AL-GḤAFFĀR The Forgiver	ٱلْمُصَوِّرُ AL-MUṢAWWIR The Former of the Image	ٱلْبَارِئُ AL-BĀRI' The Shaper from Nought	ٱلْخَالِقُ AL-KḤĀLIQå The Creator of All	ٱلْمُتَكَبِّرُ AL-MUTAKABBIR The Most Great
ٱلْعَلِيمُ AL-'ALĪM The All-Knowing	ٱلْفَتَّاحُ AL-FATTĀH The Opener	ٱلرَّزَّاقُ AR-RAZZĀQå The Provider	ٱلْوَهَّابُ AL-WAHHĀBå The Bestower	ٱلْقَهَّارُ AL-QAHHĀR The Conquerer
ٱلْمُعِزُّ AL-MU'IZ The Venerator	ٱلرَّافِعُ AR-RĀFI' The Exalter	ٱلْخَافِضُ AL-KḤĀFIḌ The Abaser	ٱلْبَاسِطُ AL-BĀSIṬå The Expander	ٱلْقَابِضُ AL-QĀBIḌ The Constrictor
ٱلْعَدْلُ AL-'ADåL The Just	ٱلْحَكَمُ AL-'ḤAKAM The Judge	ٱلْبَصِيرُ AL-BAṢĪR The All-Seeing	ٱلسَّمِيعُ AS-SAMĪ' The All-Hearing	ٱلْمُذِلُّ AL-MUDḤILL The Debaser
ٱلْغَفُورُ AL-GḤAFFŪR The All-Forgiving	ٱلْعَظِيمُ AL-'AḌḤĪM The Sublime	ٱلْحَلِيمُ AL-ḤALĪM The Clement	ٱلْخَبِيرُ AL-KḤABĪR The Omniscient	ٱلَّطِيفُ AL-LAṬĪF The Subtle Mercy
ٱلْمُقِيتُ AL-MUQĪT The Fortifier	ٱلْحَفِيظُ AL-ḤAFIḌḤ The Preserver	ٱلْكَبِيرُ AL-KABĪR The Vast	ٱلْعَلِيُّ AL-'ALĪYY The All-High	ٱلشَّكُورُ ASḤ-SḤAKŪR The Thankful
ٱلْمُجِيبُ AL-MUJĪBå The Responder	ٱلرَّقِيبُ AR-RAQĪBå The Watchful	ٱلْكَرِيمُ AL-KARĪM The Generous	ٱلْجَلِيلُ AL-JALĪL The Exalted	ٱلْحَسِيبُ AL-ḤASĪBå The Reckoner
ٱلْبَاعِثُ AL-BĀ'ITḤ The Resurrector	ٱلْمَجِيدُ AL-MAJĪDå The Glorious	ٱلْوَدُودُ AL-WADŪDå The Loving	ٱلْحَكِيمُ AL-ḤAKĪM The All-Wise	ٱلْوَاسِعُ AL-WĀSI' The Wide

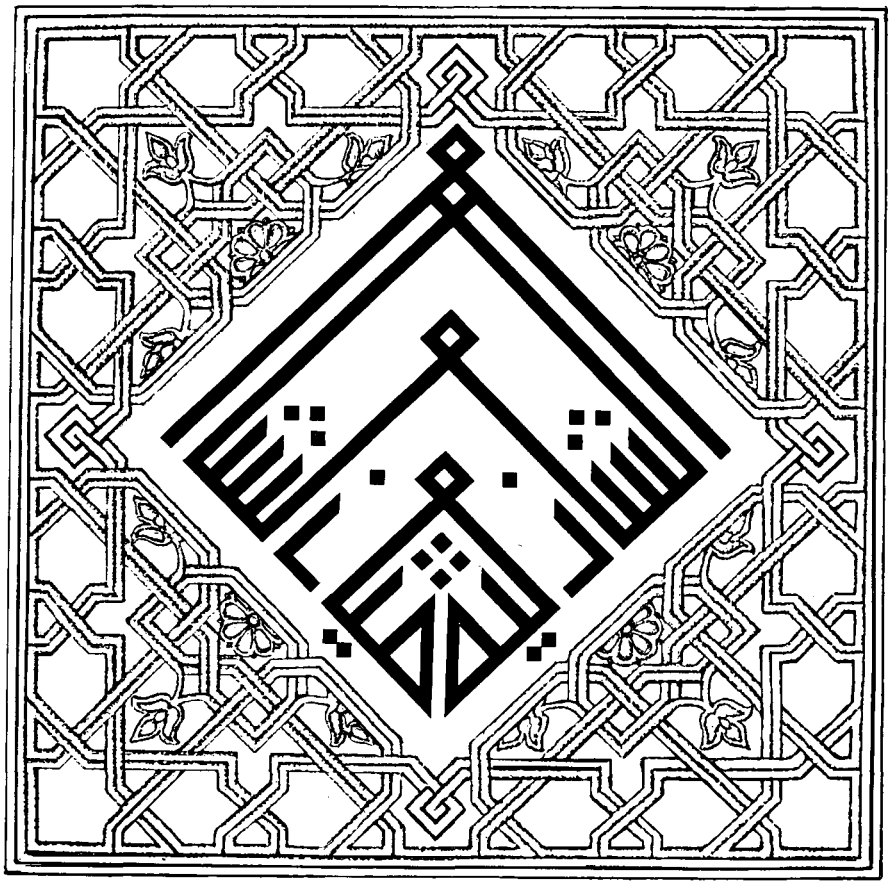
Beautiful are the Names of Allāh so call Him by Them

وَ لِلَّـه ٱلأَسْـمَـاءُ ٱلْحُـسْـنَىٰ فَادْعُـوهُ بِـهَا
WA LI-LLĀHI-L-'ASMĀ'U-L-ḤUSNĀ FĀ-D'ŪHU BI-HĀ
{7:180}

ٱلْمَتِينُ AL-MATĪN The Firm	ٱلْقَوِىُّ AL-QAWIYY The Most Strong	ٱلْوَكِيلُ AL-WAKĪL The Trustee	ٱلْحَقُّ AL-ḤAQQ The Truth	ٱلشَّهِيدُ ASh-ShAHĪDå The Witness
ٱلْمُعِيدُ AL-MU'ĪDå The Restorer	ٱلْمُبْدِئُ AL-MUBåDĪ' The Originator	ٱلْمُحْصِى AL-MUḤṢĪ The Enumerator	ٱلْحَمِيدُ AL-ḤAMĪDå The Praiseworthy	ٱلْوَلِىُّ AL-WALIYY The Helping Friend
ٱلْوَاجِدُ AL-WĀJIDå The Finder	ٱلْقَيُّومُ AL-QAYYŪM The Self Subsisting	ٱلْحَىُّ AL-ḤAYY The Living	ٱلْمُمِيتُ AL-MUMĪT The Giver of Death	ٱلْمُحِيِى AL-MUḤĪY The Giver of Life
ٱلْمُقْتَدِرُ AL-MUQåTADIR The All Powerful	ٱلْقَادِرُ AL-QĀDIR The Decreer	ٱلصَّمَدُ AṢ-ṢAMADå The Eternal	ٱلْوَاحِدُ AL-WĀḤIDå The Unique	ٱلْمَاجِدُ AL-MĀJIDå The Glorious
ٱلظَّاهِرُ ADh-DhAHIR The Outer	ٱلآخِرُ AL-'ĀĀKhIR The Last	ٱلأَوَّلُ AL-'AWWAL The First	ٱلْمُؤَخِّرُ AL-MU'AKhKhIR The Concluder	ٱلْمُقَدِّمُ AL-MUQADDIM The Initiator
ٱلتَّوَّابُ AT-TAWWĀBå Acceptor of Repentance	ٱلْبَرُّ AL-BARR The Benefactor	ٱلْمُتَعَالِى AL-MUT'ĀLIY The Most High	ٱلْوَالِى AL-WĀLIY The Ruler	ٱلْبَاطِنُ AL-BĀṬIN The Inner
ذُوٱلْجَلَالِ وَٱلإِكْرَامِ DhU-LJALĀLI WAL-'IKRAM Lord of Majesty & Bounty	مَالِكُ ٱلْمُلْكِ MĀLIKU-L-MULK Possessor of Sovereignty	ٱلرَّؤُفُ AR-RA'ŪF The Kind	ٱلْعَفُوُّ AL-'AFŪWW The Absolver	ٱلْمُنْتَقِمُ AL-MUNTAQIM The Avenger
ٱلْمَانِعُ AL-MĀNI' The Preventer	ٱلْمُغْنِى AL-MUGhNIY The Enricher	ٱلْغَنِىُّ AL-GhANIYY The Truly Rich	ٱلْجَامِعُ AL-JĀM'I The Gatherer	ٱلْمُقْسِطُ AL-MUQSIṬå The Equitable
ٱلْبَدِيعُ AL-BADĪ' The Originator	ٱلْهَادِى AL-HĀDIY The Guide	ٱلنُّورُ AN-NŪR The Light	ٱلنَّافِعُ AN-NĀFI' The Beneficial	ٱلضَّارُّ AD-DĀRR The Harmer
جَلَّ جَلاَ لُهُ JALLA JALĀ-LUH His the Majesty of Majesty	ٱلصَّبُورُ AṢ-ṢABŪR The Patient	ٱلرَّشِيدُ AR-RĀShIDå The Spiritual Director	ٱلْوَارِثُ AL-WĀRITh The Inheritor	ٱلْبَاقِى AL-BĀQIY The Everlasting

Beautiful are the Names of Allāh so call Him by Them

ثناء على الله



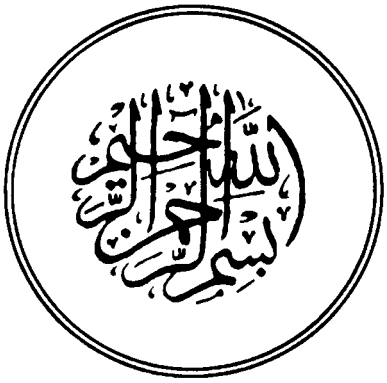
للعارف بالله الشيخ إبراهيم ابن محمد البطاوى أبى الذكرى
من كتابه « مفتاح الإسم الأعظم و طريق الوصول الى الله »
« قدس الله سره »

Laud to Allāh

by

The Knower by Allāh, Sḥāykḥ 'Ibrahīm Ibn Muḥammad al-Baṭāwī Abī Dḥikrī
{ May Allāh sanctify his Secret }

from his book:
"Key to the Supreme Name and The Way of Arrival to Allāh"


بسم الله الرحمن الرحيم

Recite on completion of reading The Beautiful Names of Allāh

اَلَّذِى تَقَدَسَتْ عَنْ اَلْأَشْبَاهِ ذَاتُهُ

ALLADḤĪ TAQADASAT ‘AN AL’ASḤBĀHI DḤĀTUH

He whose Essence is sacred beyond any analogue or paradigm

وَ تَنَزَّهَتْ عَنْ مُشَابَهَةِ اَلْأَمْثَالِ صِفَاتُهُ

WA TANAZZAHAT ‘AN MUSḤĀBAHATI-L-’AMTḤĀLI ṢIFĀTUH

and Whose Attributes are far beyond resemblance to any material thing.

وَاحِدٌ لَا مِنْ قِلَّةٍ

WĀḤIDUL-LĀ MIN QILLAH

One, not from lack.

مَوْجُودٌ لَا مِنْ عِلَّةٍ

MAWJŪDUL-LĀ MIN ‘ILLAH

Existent without cause.

بِاَلْبِرِّ مَعْرُوفٌ • وَ بِاَلْإِحْسَانِ مَوْصُوفٌ

BI-L-BIRRI MA‘RŪF • WA BI-L-’IḤSĀNI MAWṢŪF

known by beneficence, characterised by goodness,

مَعْرُوفٌ بِلَا غَايَةٍ • وَ مَوْصُوفٌ بِلَا نِهَايَةٍ

MA‘RŪF BILĀ GḤĀYAH • WA MAWṢŪF BILĀ NIHĀYAH

known as beyond limititation, described not even by infinitude,

أَوَّلٌ بِلاَ إِبْتِدَاءٍ وَ آخِرٌ بِلاَ إِنْتِهَاءٍ

'AWWALUM BILĀ 'IBåTIDĀ' • WA ĀĀKḤIRUM BILĀ 'INTIHĀ'

First without Beginning and Last without End.

لاَ يُنْسَبُ إِلَيهِ ٱلْبُنُونَ ۰ وَلاَ يُفْنِيهِ تَدَاوُلُ ٱلأَوْقَاتِ ۰ وَلاَ تُوْهِنُهُ ٱلسُّنُونَ

LĀ YUNSABU 'ILAYHI-L-BUNŪN
WA LĀ YUFNĪHI TADĀWŪLU-L-'AWQĀT • WA LĀ TUHINUHU-S-SUNŪN

Neither are offspring linked to Him nor is He brought to naught by the cycling of time nor enfeebled by the years.

كُلُّ ٱلْمَخْلُوقَاتِ قَهْرُ عَظَمَتِهِ

KULLU-L-MAKḤLŪQĀTI QAHRU 'AḌḤAMATIH

The entire creation is overwhelmed by His Sublimity.

وَ أَمْرُهُ بَيْنَ ٱلْكَافِ وَ ٱلنُّونِ

WA 'AMRUHU BAYNA-L-KĀFI WA-N-NŪN

His Decree is between the "Kaf" and the "Nūn".

بِذِكْرِهِ أَنِسَ ٱلْمُخْلِصُونَ ۰ وَ بِرُؤْيَتِهِ تَقَرُّ ٱلْعُيُونُ

BI-DḤIKRIHI 'ANISA-L-MUKḤLIṢŪN • WA BI-RU'YATIHI TAQARRU-L-'UYŪN

By His remembrance the sincere are made content and by His vision the eyes are consoled.

وَ بِتَوحِيدِهِ ٱبْتَهَجَ ٱلْمُوَحِّدُونَ

WA BI-TAWḤĪDIHI-Bå-TAHAJA-L-MUWWAḤIDŪN

And by His Unicity are the People of Unicity made blissful.

هَدَىٰ أَهْلَ طَاعَتِهِ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

HADĀ 'AHLA ṬĀ'ATIHI 'ILĀ ṢIRĀṬIM-MUSTAQĪM

He has guided the People of His Obedience to the Straight Way.

وَ أَبَاحَ أَهْلَ مَحَبَّتِهِ جَنَّاتِ ٱلنَّعِيمِ

WA 'ABĀḤA 'AHLA MAḤABBATIHI JANNĀTI-N-NA'ĪM

And He has disclosed the Garden of Bliss to the People of His Love.

وَ عَلِمَ عَدَدَ أَنْفَاسِ مَخْلُوقَاتِهِ بِعِلْمِهِ ٱلْقَدِيمِ

WA 'ALIMA 'ADADA 'ANFĀSI MAKḫLŪQĀTIHI BI-'ILMIHI-L-QADĪM

And He Knows the number of breaths of His entire creation by His Infinitely Pre-existent Knowledge.

وَ يَرَىٰ حَرَكَاتِ أَرْجُلِ ٱلنَّمْلِ فِي جُنْحِ ٱللَّيْلِ ٱلْبَهِيمِ

WA YARĀ ḤARAKĀTI 'ARJULI-N-NAMLI FĪ JUNḤI-L-LAYLI-L-BAHĪM

And He Sees the movement of the legs of the ants as they move in the pitch black dark of night.

يُسَبِّحُهُ ٱلطَّائِرُ فِي وَكْرِهِ

YUSABBIḤUHU-Ṭ-ṬA'IRU FĪ WAKRIH

The bird in his nest praises Him

وَ يُمَجِّدُهُ ٱلْوَحْشُ فِي قَفْرِهِ

WA YUMAJJIDUHU-L-WAḤSḫU FĪ QAFRIH

and the wild beast in the desolate wastes glorifies Him.

مُحيطٌ بعَمَلِ ٱلْعَبْدِ سِرِّهِ وَ جَهْرِهِ

MUḤĪṬUM BI-'AMALI-L-'ABåDI SIRRIHI WA JAHRIH

He encompasses the secret and public deeds of His worshipper.

كَفِيلٌ لِلْمُؤْمِنِينَ بِتَأْيِيدِهِ وَ نَصْرِهِ

KAFĪLUL-LIL-MU'MINĪNA BI-TA'YĪDIHI WA NAṢRIH

He supports the believers by His Assistance and His Victory.

وَ تَطْمَئِنُّ ٱلْقُلُوبُ ٱلْوَجِلَةُ بِذِكْرِهِ وَ كَشْفِ ضُرِّهِ

WA TAṬåMA'INU-L-QULŪBU-L-WAJILATU BI-DḤJKRIHI WA KASḤFI ḌURRIH

By His Remembrance fearful hearts are made tranquil and damaged ones restored.

وَ مِنْ آيَاتِهِ أَنْ تَقُومَ ٱلسَّمَاءُ وَ ٱلأَرْضُ بِأَمْرِهِ

WA MIN ĀĀYĀTIHI 'AN TAQUMA-S-SAMĀ'U WA-L-'ARḌU BI-AMRIH

Among His Signs are that the Heavens and the Earth carry out His Orders.

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

'AḤAṬA BI-KULLI SḤAY'IN 'ILMĀ

All things are embraced by His Knowledge.

وَ غَفَرَ ذُنُوبَ ٱلْمُسْلِمِينَ كَرَمًا وَ حِلْمًا

WA GḤAFARA DḤUNŪBI-L-MUSLIMĪNA KARAMAÑW-WA ḤILMĀ

and from His Generosity and Gentleness He forgives the faults of the self surrendered ones.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

LAYSA KAMITḤLIHI SḤAY'UN WA HUWA-S-SAMĪ'U-L-BAṢĪR

There is nothing like Him and He is The All-Hearing, The All-Seeing.
{42:11}

ٱللَّهُمَّ ٱكْفِنَا ٱلسُّوءَ بِمَا شِئْتَ وَ كَيفَ شِئْتَ إِنَّكَ عَلَىٰ مَا تَشَاءُ قَدِيرٌ

ALLAHUMMA-K-FINĀ-S-SU'A BIMĀ SḤI'TA WA KAYFA SḤI'TA 'INNAKA 'ALĀ MĀ TASḤĀ'U QADĪR

Oh Allāh! Distance us from evil as You Will and how You Will. Truly You have the Power over what You Will.

يَا نِعْمَ ٱلْمَوْلَى وَ يَا نِعْمَ ٱلنَّصِيرُ

YĀ NI'MA-L-MAWLAYĪ WA YĀ NI'MA-N-NAṢĪR

Oh Gracious Master, Oh Gracious Defender.

غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ ٱلْمَصِيرُ

GḤUFRĀNAKA RABBANĀ WA 'ILAYKA-L-MAṢĪR

{We bessech} Your Forguiveness Oh our Lord and unto You is the homecoming.
{2:285}

وَ لَا حَولَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLAHI-L-'ALIYYĪ-L-'AḌḤĪM

And there is neither Might nor Power save with Allāh, The Exalted, The Sublime.

سُبْحَانَكَ لَا نُحْصِي ثَنَاءً عَلَيكَ

SUBåḤĀNAKA LĀ NUḤṢĪ TḤANĀ'AN 'ALAYK

Glory to You. We cannot laud You as is Your due.

أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

'ANTA KAMĀ 'ATḤNAYTA 'ALĀ NAFSIK

You Are as You have Praised Your Self.

جَلَّ وَجْهُكَ وَ عَزَّ جَاهُكَ

JALLA WA-JåHUKA WA 'AZZA JĀHUK

Glorious Your Face and Precious Your Presence

يَفْعَلُ ٱللَّهُ مَا يَشَاءُ بِقُدْرَتِهِ

YAF'ALU-L-LLĀHU MĀ YASḤĀ'U BI-QUDRATIH

Allāh acts as He Wills by His Power.

وَ يَحْكُمُ مَا يُرِيدُ بِعِزَّتِهِ

WA YAḤKUMU MĀ YURĪDU BI-'IZZATIH

And Judges as He Desires by His Might.

يَا حَيُّ يَا قَيُّومُ يَا بَدِيعَ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ

YĀ ḤAYYU YĀ QAYYŪMU YĀ BADĪY'A-S-SAMĀWĀTI WA-L-'ARḌ

Oh Ever Living! Oh Self-Subsisting! Oh Originator of the Heavens and the Earth!

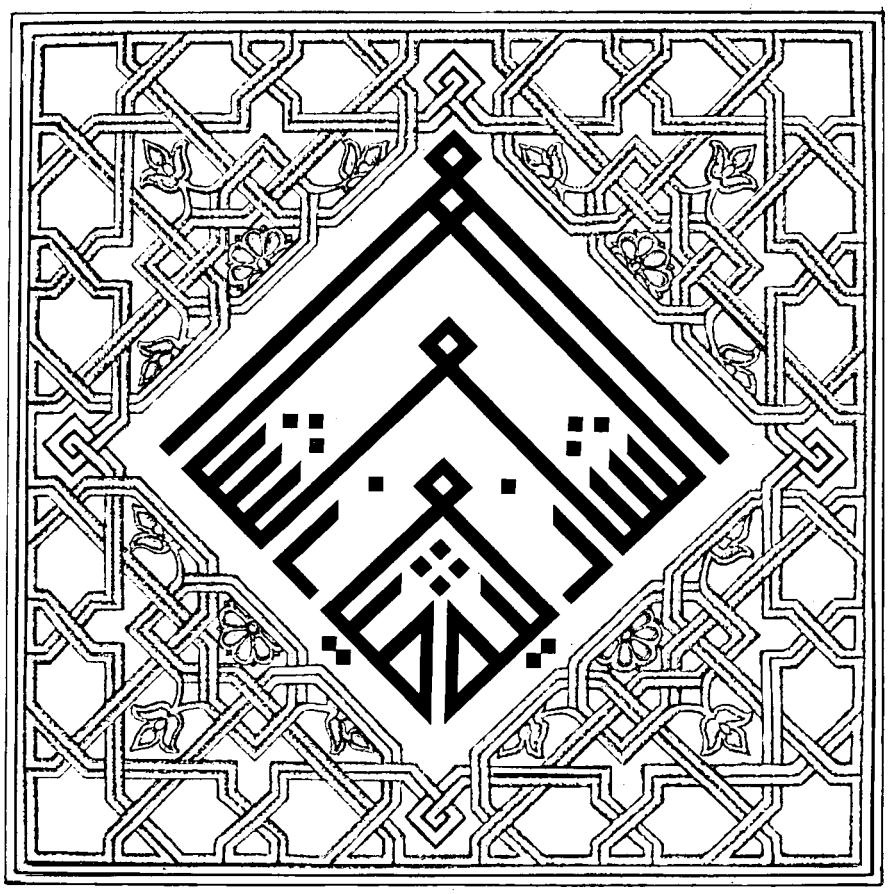
يَا ذَا ٱلْجَلَالِ وَ ٱلْإِكْرَامِ

YĀ DḤA-L-JALĀLI WA-L-'IKRĀM

Oh Lord of Majesty and Bounty!

Then supplicate for whatever you need or perform the Ṣalāh of Need {Ṣalātu-l-Ḥājah} calling upon Him in your prostrations.

الورد العام



للعارف بالله القطب الشيخ على أبى الحسن الشاذلى

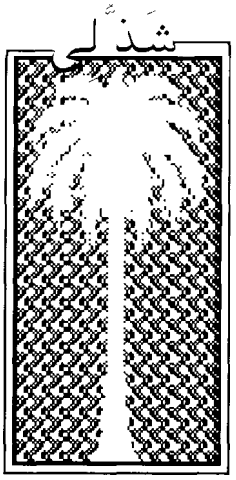
« قدس الله سره »

The Universal Source
of the
Sẖādẖdẖuliyyah

prescribed by

The Knower by Allāh, The Pivot, Sẖāykẖ ʻAlī Abū'l Ḥasan asẖ-Sẖādẖdẖulī

{ May Allāh sanctify his Secret }



sḫadḫdḫu-lī

All formulæ in the Wird derive either from al-Qur'ān al-Karim or Ḥadiṯḥ of the Prophet {blessings of Allāh and peace be upon him}.

أَعُوذُ بِٱللَّهِ ٱلسَّمِيعِ ٱلْعَلِيمِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ

'A'ŪDḤU BI-LLAHI-S-SAMĪ'I-L-'ALĪMI MINA-Sḥ-SḤAYṬĀNI-R-RAJĪM

{1x}

I take refuge in Allāh, The All-Hearing, The All-Knowing, from the accursed sḥayṭān.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

{3x}

By the Name of Allāh, The Mercy Full, The Mercy Bestowing

وَ مَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا

WA MĀ TUQADDIMŪ LI-'ANFUSIKUM-M-MIN KḤAYRIN TAJIDŪHU 'INDA-LLĀHI HUWA KḤAYRĀ

Whatever good you send forward for your self you shall find bettered by ALLĀH,

وَ أَعْظَمَ أَجْرًا ۚ

WA 'A'ḌḤAMA 'AJĀRĀ

and a greater reward.

وَ ٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ

WA-S-TAGḤFIRŪ-LLĀH

And seek forgiveness of Allāh.

إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝

'INNA-LLĀHA GḤAFŪRUR-R-RAḤĪM

{1x}

Truly Allāh is Oft-Forgiving, The Bestower of Mercy.

{ 73:20 }

أَسْتَغْفِرُ ٱللَّهَ

ASTAGḤFIRU-LLĀH

{99 x}

I seek forgiveness of Allāh

أَسْتَغْفِرُ ٱللَّهَ ٱلْعَظِيمَ ٱلَّذِى لَا إِلَٰهَ إِلَّا هُوَ

ASTAGḤFIRU- LLĀHA-L-'AḌḤĪMA-L-LADḤĪ LĀ 'ILĀHA 'ILLĀ HUW

Forgive me ALLĀH, All-Mighty, other than Whom no deity exists,

ٱلْحَىَّ ٱلْقَيُّومَ وَ أَتُوبُ إِلَيهِ

AL-ḤAYYA-L-QAYYŪMA WA 'ATŪBU 'ILAYH
{1x}
The Ever-Living, Self-Subsistent and to Him I return repentant.

Conclude 'Istiġfar

Commence aṣ-Ṣalāt 'ala-n-Nabiyy

إِنَّ ٱللَّهَ وَ مَلَٰٓئِكَتَهُ يُصَلُّونَ عَلَى ٱلنَّبِىِّ

'INNA-LLĀHA WA MALĀĀ'IKATAHU YUṢALLŪNA 'ALA-N-NABĪYY

Truly Allāh and His Angels bless the Prophet.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَ سَلِّمُوا۟ تَسْلِيمًا

YĀĀ 'AYYUHĀ-L-LADḤĪNA 'ĀMANŪ ṢALLŪ 'ALAYHI WA SALLIMŪ TASLĪMĀ
{1x}
Oh you who believe bless him and pray him peace in abundance.
{ 33:56 }

ٱللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ ٱلنَّبِىِّ ٱلْأُمِّىِّ

ALLĀHUMMA ṢALLI 'ALĀ SAYYĪDINĀ MUḤAMMADIN
'ABåDIKA WA RASŪLIKA-N-NABIYYĪ-L-'UMĪYY

Oh Allāh, Blessings upon our Liege-lord Muḥammad, Your Slave and Your Messenger, the Unlettered Prophet

وَ عَلَى آلِهِ وَ صَحْبِهِ وَ عَلَيْنَا وَ سَلِّمْ

WA 'ALA ĀĀLIHI WA ṢAḤBIHI {WA 'ALAYNA} WA SALLIM
{99x}
and upon his family and his companions {and us} peace.
{ assigned variant }

اَللَّـهُـمَّ صَـلِّ عَلَىٰ سَـيِّـدِنَا مُـحَـمَّـدٍ عَـبْـدِكَ وَ رَسُـولِكَ اَلنَّـبِـيِّ اَلأُمِـيِّ

ALLĀHUMMA ṢALLI ‘ALĀ SAYYĪDINĀ MUḤAMMADIN
‘ABåDIKA WA RASŪLIKA-N-NABĪYYI-L-’UMĪYY

Oh Allāh, Blessings upon our Liege-lord Muḥammad, Your Slave and Your Messenger, the Unlettered Prophet.

وَ عَلَى آلِـهِ وَ صَحْبِـهِ وَ سَلِّمْ تَسْلِيمًا كَثِيرًا فِى كُلِّ وَقْتٍ وَ حِينٍ

WA ‘ALA ĀĀLIHI WA ṢAḤBIHI WA SALLIM TASLĪMAN KATḤĪRAN FĪ KULLI WAQTIÑW-WA ḤĪN
{ 1x }
and upon his family and his companions peace in abundance in every time and age.

Conclude aṣ-Ṣalāt ‘ala-n-Nabīyy

Commence Sḥahādah or Haylalah

شَـهِـدَ اَللَّـهُ أَنَّـهُ لاَ إِلَـٰـهَ إِلاَّ هُوَ

SḤAHIDA-LLĀHU ’ANNAHŪ LĀĀ ’ILĀHA ’ILLĀ HUW

Allāh bears witness that there is no deity other than He.

وَ اَلْمَلَـٰـئِكَةُ وَ أُوْلُواْ اَلْـعِـلْـمِ قَآئِمَاۢ بِاَلْـقِـسْـطِ ۚ

WA-L-MALĀĀ’IKATU WA’ULŪ-L-‘ILMI QĀĀ’IMĀM BI-L-QISṬå

And the Angels and those possessed of knowledge upholding justice.

لاَ إِلَـٰـهَ إِلاَّ هُوَ اَلْـعَـزِيـزُ اَلْـحَـكِـيـمُ

LĀĀ ’ILĀHA ’ILLĀ HUWA-L-‘AZĪZU-L-ḤAKĪM

No deity other than He, The All-Mighty, The All-Wise.
{3:18}

إِنَّ اَلدِّيـنَ عِـنـدَ اَللَّـهِ اَلإِسْـلَـٰـمُ

’INNA-D-DĪNA ‘INDA-LLĀHI-L-’ISLĀM
{ 1x }
Truly the religion with Allāh is ’Islām.
{3:19}

لَآ إِلَـٰهَ إِلَّا ٱللَّـهُ وَحْـدَهُ لَا شَـرِيكَ لَـهُ
لَـهُ ٱلْـمُـلْكُ وَ لَـهُ ٱلْـحَـمْـدُ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَـدِيـرٌ

LĀĀ 'ILĀHA 'ILLĀ-LLĀHU WAḤDAHU LĀ SḤARĪKA LAHU
LAHU-L-MULKU WA LAHU-L-ḤAMDU WA HUWA 'ALĀ KULLI SḤAY'IN QADĪR
{99x}
There is no deity other than Allāh the One without a partner.
His is the Dominion and to Him is the Praise and He has Power over all things.

لَآ إِلَـٰهَ إِلَّا ٱللَّـهُ مُـحَـمَّـدٌ رَسُولُ ٱللَّـه

LĀĀ 'ILĀHA 'ILLĀ-LLĀHU MUḤAMMADUR-R-RASŪLU-LLĀH

There is no deity but Allāh. Muḥammad is the Messenger of Allāh.

صَلَّى ٱللَّـهُ عَلَيـهِ وَ عَلَى آلِـهِ وَ صَـحْـبِـهِ وَ سَـلَّـمَ

ṢALLA-LLĀHU 'ALAYHI WA 'ALA ĀĀLIHI WA ṢAḤBIHI WA SALLAM
{1x}
Blessings of Allāh upon him and upon his family and companions — peace

بِـسْـمِ ٱللَّـهِ ٱلرَّحْـمَـٰنِ ٱلرَّحِـيـمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, the Bestower of Mercy.

قُـلْ هُوَ ٱللَّـهُ أَحَـدٌ ۝ ٱللَّـهُ ٱلصَّـمَـدُ ۝

QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå

Say He, Allāh, is One. Allāh, The Everlasting Self-Subsisting.

لَـمْ يَـلِـدْ وَ لَـمْ يُـولَـدْ ۝ وَ لَـمْ يَـكُـنْ لَـهُ كُـفُـوًا أَحَـدٌ ۝

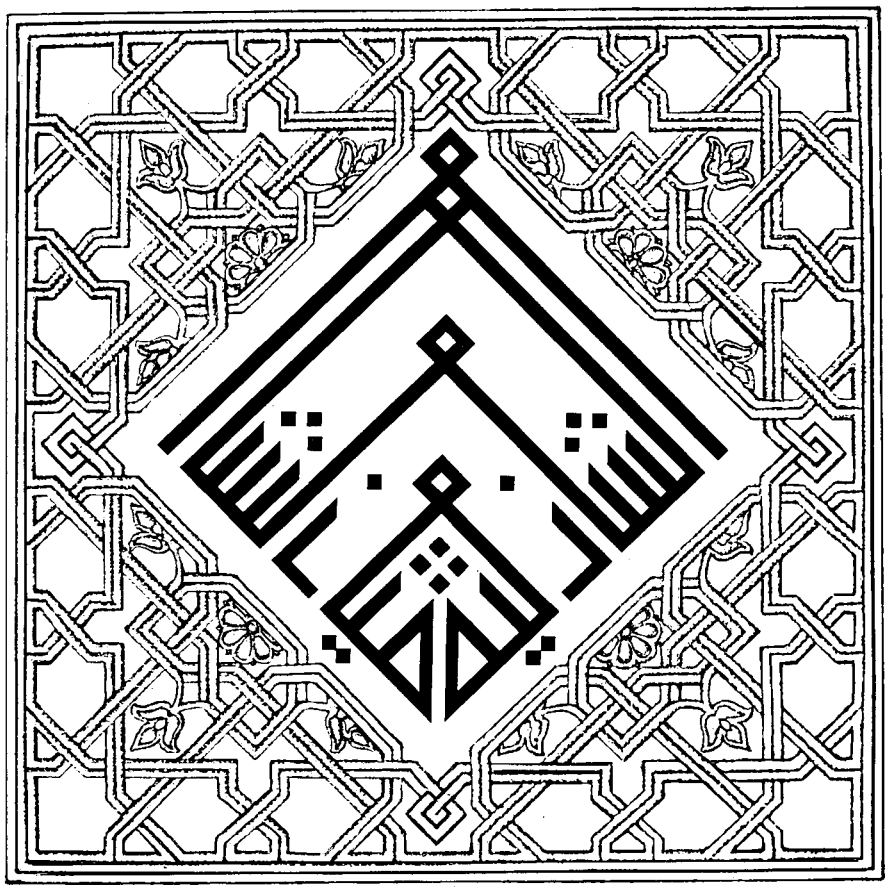
LAM YALIDå WA LAM YŪLADå WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå
{3x}
Neither begetting nor begotten and no one is equal to Him..
{ 112:1-4 }

'Wird' in Arabic means 'Source' or 'A Place of Return' or, more literally, 'A Watering Hole'.
The above Wird is the form that is generally recited at dawn and in the evening by the Sḥādḥdḥuliyyah throughout the world.
The Wird as a daily practice is both a place of constant return and a source of spiritual renewal for the Folk.
The universal form of the Wird consists of three basic formulæ.

'ISTIGḤFĀR	AṢ-ṢALĀT 'ALA-N-NABĪ	ASḥ-SḤAHĀDAH or HAYLALAH
Seeking forgiveness of Allāh	Blessings on the Prophet	Negating the contingent to affirm the Absolute

These correspond with three fundamental spiritual stations which must be assimilated and internalized by the aspirant:
{1} Fear of Allāh {makḥāfah}, {2} Love of the Prophet and the Creation {maḥabbah}, {3} Knowledge of Reality {ma'rifah}.
These in turn correspond with the three dimensions of the Religion {ad-Dīn}:
{1} Voluntary self-surrender to Allāh {al-'Islām}, {2} Security warranteed by Revelation {al-'Īmān},
{3} Transcendence and Immanence held and maintained in perfect balance and harmony {al-'Iḥsan}.

الحضرة



حضرة طريقة السادة البطاوية الشادلية
للعاملين بالكتاب و السنة المحمدية

al-Ḥaḍrah
or
Gathering in the Presence

Ḥaḍrah of the Sḥarīfian Way of the Baṭāwiyyah-Sḥādḥdḥuliyyah
practiced in accord with
The Book *and* The Muḥammadan Sunnah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ

FADḤKURŪNĪĪ 'ADḤKURKUM

Remember Me: I will Remember you.
{2:152}

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُواْ ٱللَّهَ قِيَٰمًا وَ قُعُودًا وَ عَلَىٰ جُنُوبِكُمْ

FA'IDḤĀ QAḌAYTUMU-Ṣ-ṢALĀTA-
FADḤKURŪ-LLĀHA QIYĀMAÑW-WA QU'ŪDAÑW-WA 'ALĀ JUNŪBIKUM

And when you have completed the Ṣalāh — Remember Allāh — standing, sitting and on your sides.
{4:103}

ٱلَّذِينَ ءَامَنُواْ وَ تَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

ALLADḤĪNA 'ĀMANŪ WA TAṬMA'INNU QULŪBUHUM BI-DḤIKRI-LLĀH
'ALĀ BI-DḤIKRI-LLĀHI TAṬåMA'INNU-L-QULŪBå

Those who securely believe and whose hearts are made tranquil by the Remembrance of Allāh
Truly in the Remembrance of Allāh the hearts find tranquillity.
{13:28}

قال النبى
(صلى الله عليه و سلم)

« لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ ٱللَّهَ تَعَالَىٰ إِلَّا حَفَّتْهُمُ ٱلْمَلَائِكَةُ وَ غَشِيَتْهُمُ ٱلرَّحْمَةُ وَ نَزَلَتْ عَلَيهِمُ ٱلسَّكِينَةُ وَ ذَكَرَهُمُ ٱللَّهُ تَعَالَىٰ فِيمَنْ عِنْدَهُ »

رواه مسلم و أحمد عن أبى هريرة (رضى الله عنهما)

The Prophet, blessings of Allāh and peace be upon him, said:
"Never is a group seated in the Remembrance of Allāh the Most High, other than angels surround them and mercy covers them and peaceful repose descends upon them and Allāh Most High Remembers them to those with Him."
Reported by 'Abu Hurayrah, Allāh be content with him
Recorded Saḥiḥ by 'Aḥmad and Muslim

فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِۚ أُوْلَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ

FA-WAYLUL-L-LI-L-QĀSIYATI QULŪBUHUM-MIN DḤIKRI-LLĀH • 'ULĀĀ'IKA FĪ ḌALĀLIM-MUBĪN

Woe unto those whose hearts are hardened to the Remembrance of Allāh — they are clearly astray.
{39:22}

It was late autumn, the Mawlid of Sayyīdinā Ḥusayn, the Mercy of Allāh be upon him, just past and the first storms of the year were beginning to roll in across the winter sea. The book was completed and we were in the midst of the final revisions prior to going to press when, in a dream {*ru'yā*}, I was bade to include the Ḥaḍrah within the contents of this first volume. The next morning the Sḥaykḥ called from al-Qāhirah and in the course of our conversation he said, "You must include the Ḥaḍrah among the contents of Volume One, for suppose a reader couldn't find Volume Two — they would have the Aḥzāb and the essential parts of the Practice but would be missing the form of the Ḥaḍrah. That would really be a great loss for them as their understanding of the whole of the Praxis would be thus partial and incomplete."

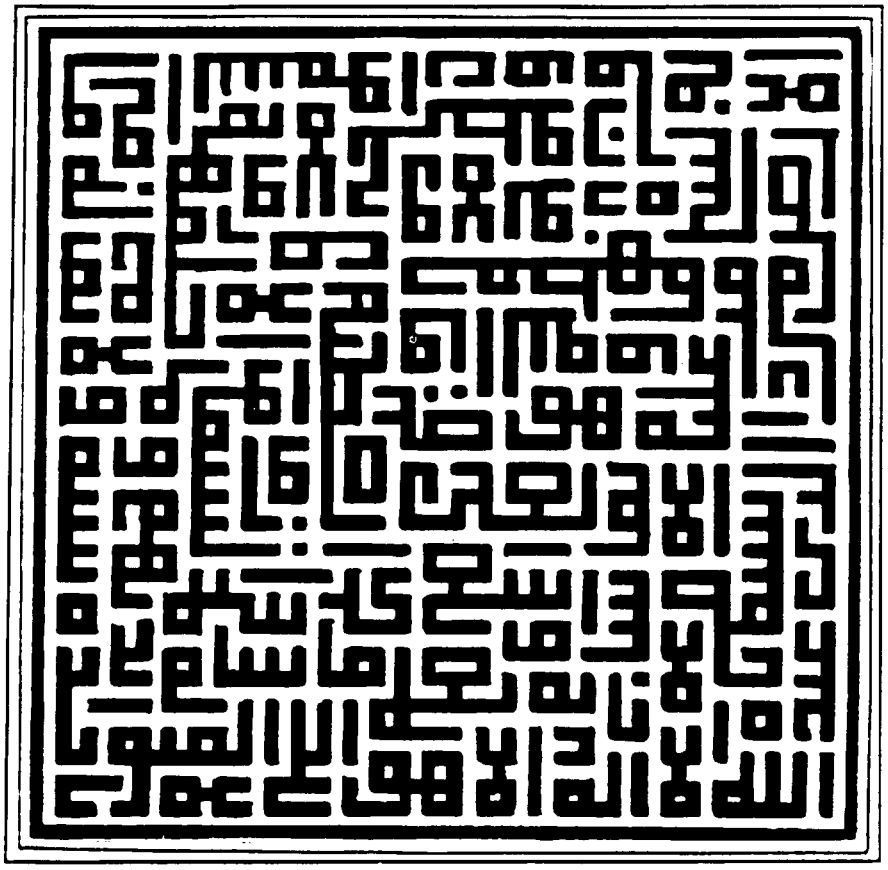
Clearly the Ḥaḍrah had to be included and something further {Intro pp 96-7} written to place it in context. This created a problem as the form of the book was 'locked-up' preparatory to going to press. When the content of the Ḥaḍrah was transcribed we were left with only this single leaf on which to fit the briefest explanation. We direct the reader to the Praxis section of Volume II which deals in full detail with the individual and group practices of the Sḥādḥdḥulī Ṭarīqah.

The Ḥaḍrah has been practiced from the time of the Prophet, blessings of Allāh and peace be upon him, to the present and on the facing page are a few {from the many} *dalīl* derived from Qur'ān and Ḥadīṯ used to sanction its practice. Over the centuries many variant forms have developed but the matrix has remained and continues to remain the simple circle of seated remembrancers gathered together around a leader in the masjid between the evening ṣalah {*al-maghrib*} and the night ṣalāh {*al-isḥā'*} for the sole purpose of Remembering {*dḥikr*} Allāh that by so doing they might be blessed to enter together into the sacred presence {*al-ḥaḍratu-l-qudsiyyah*}. The means of this remembrance has remained constant down through the centuries and consists typically of the recitation of various selections of Qur'ān and prophetic supplications {*ad'iyah*}, the basic *wird* formulæ {*'istighfār, aṣ- ṣalāt 'ala-n-nabī*, and *sḥahādah* enunciated as *hayalah*}, as well as the invocation of certain Divine Names including The Most High Name {*al-'ismu-l-a'ḍham*}.

The form we have included accurately reflects the pure salafī matrix of the early ṣufī masters of Madinah and Basrah, may Allāh preserve their secret and perfume their resting places. Although an early form it is not a 'dead' one for it is still practiced every week in the mother zāwiyyah near to the Masjid of al-Azhar in al-Qāhirah as well as in such disparate places as Tarīm, 'Istanbul, Sūrabāyā, Shanghai as well as North America and Europe. By stating its claim to purity we do not wish for that to be understood as 'exclusivism'. The fact that the Ḥaḍrah has undergone so many permutations is an indication of the tremendous vitality of the matrix and its ability to 'fit' the needs and aspirations of so many seekers over time and across space. That there are many variations is neither for us to comment upon nor to judge. Our only claim is that this form of the Ḥaḍrah is firmly and purely based on Qur'ān and the Muḥammadan, and no other, Sunnah.

All of this is words about a reality which is quintessentially experiential. The late Sḥaykḥ of Azhar, Dr. 'Abd al-Ḥalīm Maḥmūd, Allāh preserve his secret, who often took part in this very ḥaḍrah, said of the Practice of the Ḥaḍrah, "It is for the inner self {*an-nafs*} its weekly ghusl {ritual purification by water of the whole body incumbent on Muslims prior to the jum'ah prayer}. It is for the spirit what the ghusl of jum'ah is for the body." Thus it is purification but it is also blessings and bliss {*na'īm*} as well as a 'place' of epiphany and spiritual birth {*tajalīyyah*}. And if it can be called a 'place' {*manzil*} it can also be called a 'journey' {*safar*} and a 'flight' {*hijrah*} in which the soul in exile returns home if only for a brief visit. There it joins together in the High Gathering of the Holy Court of the Seal of the Messengers, blessings of Allāh and peace be upon him, with other souls in the endless hymning of the praises of the Most Holy Truth, Allāh, Most High and Eternally Praised. There they are given to taste, whilst between the boundaries {*barzakḥ*} of time and space, the fruits and drinks of the Garden and in rapt contemplation to gaze in ecstasy upon the golden motes of consciousness swimming in the holy column of light {*al-'amudu-n-nūr*} thereby to re-enter the state of the pre-eternal celestial witnessing of the day of "Am I not your Lord?" {*allastu-bi-rabbikum*} and thus to renew {*tajdīd*} their covenant {*'ahd*} with Allāh. So — yes it is purification, and yes it is bliss and yes it is place and yes it is flight and yes it is above all the supreme vehicle {*safīnah*} for crossing the oceans between the worlds and may it sail on — and on.

— completed at the time of the Mawlid of Sayyidah Nafisah, may Allāh be content with her —



The Foundation Verse
al-Āyātu-l Kursī
{ 2:255 }
{ see pages 285-287 }

الحضرة

The times of the Ḥaḍrah are Thursday Evening {*Lailatu-l-Jum'ah* } or Sunday Evening {*Lailatu-l-Mawlid*} preferably between the Evening Ṣalah {*al-Maghrib*} and the Night Ṣalāh {*al-'Isḥā'* }.
The seeker {*murīd*} should at all times follow the directions of the Sḥaykḥ of the Ḥaḍrah.
All who participate in the gathering (*majlis*} should orient their hearts purely and wholly to Allāh, sensing and maintaining the reality of being surrounded by Allāh and in His Everlasting Presence, in order that true insight {*kashf*} may be perfected {*tamm*} and granted in its entirety, 'insḥa'llāh.

أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيطَانِ ٱلرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-Sḥ-SḤAYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْفَاتِحَةْ إِلَىٰ حَضْرَةِ ٱلنَّبِيِّ صَلَوَاتُ ٱللَّهِ وَ سَلَامُهُ عَلَيهِ

AL-FĀTIḤAH 'ILĀ ḤAḌRATI-N-NABIYYĪ ṢALAWĀTU-LLĀHI WA SALĀMAHU 'ALAYH

The Opening to the presence of the Prophet,
Benedictions of Allāh and His Peace be upon him.

وَ إِلَىٰ أَهْلِ بَيْتِهِ ٱلطَّيِّبِينَ ٱلأَطْهَارِ وَ صَحَابَتِهِ ٱلأَبْرَارِ

WA 'ILĀ 'AHLI BAYTIHI-Ṭ-ṬAYYĪBĪNA-L-'AṬåHĀRI WA ṢAḤĀBATIHI-L-'ABåRĀR

and to the noble and pure people of his house and his goodly companions

وَ إِلَىٰ جَمِيعِ ٱلأَنْبِيَاءِ وَ ٱلْمُرْسَلِينَ
وَ جَمِيعِ ٱلْمَلَائِكَةِ ٱلْمُقَرَّبِينَ

WA 'ILĀ 'JAMĪ'I -L-'ANBĪYĀ'I WA-L-MURSALĪN
WA JAMĪ'I-L-MALĀĀĀ'IKATI-L-MUQARRABĪN

and to all of the Prophets and Messengers and all of the Angels Brought Near

وَ إِلَىٰ رِجَالِ ٱلسِّلْسِلَةِ مِنْ سَادَاتِنَا أَهْلِ ٱلطَّرِيقَةِ ٱلأَبْرَار

WA 'ILĀ RIJĀLI-S-SILSILATI MIN SĀDĀTĪNĀ 'AHLI-Ṭ-ṬARĪQATI-L-'ABåRĀR

and to the men of the Spiritual Chain of our Masters from among the purified Family of the Way

وَ إِمَامِ ٱلطَّرِيقَةِ سَيِّدِنَا عَلِي أَبِي ٱلْحَسَنِ ٱلشَّاذُلِيِّ

WA 'IMĀMI-Ṭ-ṬARĪQATI SAYYĪDINĀ 'ALĪ 'ABĪ-L-ḤASANI-Sḥ-SḤĀDḤDḤULĪ

and the 'Imām of the Way, our Liege-lord, 'Alī, Father of al-Ḥasan, The One Singled Out

وَ مُرَبِّي ٱلْمُرِيدِينَ سَيِّدِنَا أَحْمَدَ ٱلْبَدَوِيِّ

WA MURABBĪ-L-MURĪDĪNA SAYYĪDINĀ 'AḤMADA-L-BADAWIYY

and the Fosterer of Seekers, our Master, 'Ahmād, the Beduw

وَ مُجَدِّدِ عُلُومِ ٱلدِّينِ سَيِّدِنَا أَبِي حَامِدِ ٱلْغَزَالِيِّ

WA MUJADDIDI 'ULŪMI-D-DĪNI SAYYĪDINĀ 'ABĪ ḤĀMIDI-L-GḤAZĀLĪY

and the Renewer of the Sciences of Religion, our Master Abū Ḥāmid, the Spinner

يذكر هنا إسم (أو أسماء) أى من أسماء الشيوخ من السلسلة
و يذكر السيد الشيخ الذى كون الفرع و الشيخ الذى يقود الحضرة و شيخه
حفظ الله سرهم ، و امطرهم ببركاته و سلامه و رضاه

Mention here the name(s) of any of the Sḥuyūkḥ of the Silsilah,
the Master who formed the Branch, the Sḥaykḥ of the Ḥaḍrah and his Sḥaykḥ.
May Allāh preserve their secret and shower them with His Blessings, His Peace and His Contentment.

وَ إِلَىٰ كُلِّ مَنْ جَاهَدَ وَ يُجَاهِدُ لِنَشْرِ ٱلإِسْلَامِ وَ إِعْلَاءِ كَلِمَةِ ٱللَّه

WA 'ILĀ KULLI MAN JĀHADA WA YUJĀHIDU LI-NASḤRI-L-'ISLĀMI WA 'I'LĀ'I KALIMATI-LLĀH

and to all who exert themselves and struggle for the spread of 'Islām and the exaltation of the Word of Allāh

وَ كُلِّ مَنْ حَضَرَ جَمْعَنَا هَذَا وَ عَمِلَ فِيهِ

WA KULLI MAN ḤAḌARA JAM'ANĀ HADḤĀ 'AMILA FĪH

and all who gather in the Presence and take part in it

وَ كُلِّ مَنْ لَمْ يَحْضُرْهُ وَ عَمِلَ لَهُ مِنَ ٱلْمُقِيمِينَ فِي هَٰذِهِ ٱلْأَرْضِ
وَ فِي سَائِرِ ٱلْأَفْلَاكِ وَ ٱلنُّجُومِ وَ سَائِرِ مُلْكِ ٱللَّهِ مِنْ خَلْقِ ٱللَّهِ
(رضى الله عنهم)

WA KULLI MAL-LAM YAḤḌURHU WA 'AMILA LAHU MINA-L-MUQĪMĪNA FĪ HĀDḤIHI-L-'ARḌI
WA FĪ SĀ'IRI-L-'AFLĀKI WA-N-NUJŪMI WA SĀ'IRI MULKI-LLĀHI MIN KḤALQI-LLĀH

and all the others who, though not present, are gathered in the Presence and partake
from amongst the dwellers upon this earth
and all the other planets and stars and other dominions among the creations of Allāh.
{may Allāh be content with them}

لَهُمْ مِنَّا ٱلْفَاتِحَةْ

LAHUM MINNĀ-L-FĀTIḤAH

For them: The Opening

Here all read al-Fātiḥah aloud and in unison,
then, with the sḥaykḥ reading first, all gathered repeat after him all the du'ā' following al-Fātiḥah
and then read in unison with him the various āyāt from al-Qur'ān

أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ

'A'ŪDḤU BI-LLĀHI MINA-Sḥ-SḤAYṬĀNI-R-RAJĪM

I take refuge with Allāh from the accursed sḥayṭān

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعَٰلَمِينَ

AL-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Sustaining Lord of the Worlds

اَلرَّحْمَٰنِ اَلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Bestower of Mercy

مَٰلِكِ يَوْمِ اَلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

اِهْدِنَا اَلصِّرَٰطَ اَلْمُسْتَقِيمَ

'IHDINĀ-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ اَلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ اَلْمَغْضُوبِ عَلَيْهِمْ وَ لَا اَلضَّآلِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHIM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your Wrath or who are astray.
{1:1-7}

آمِّيـنْ

ĀĀĀMMĪN

تُبْنَا إِلَىٰ ٱللَّـه ۰ تُبْنَا إِلَىٰ ٱللَّـه ۰ تُبْنَا إِلَىٰ ٱللَّـه

TUBåNĀ 'ILĀ-LLĀH • TUBåNĀ 'ILĀ-LLĀH • TUBåNĀ 'ILĀ-LLĀH

We turn, repentant, to Allāh • We turn, repentant, to Allāh • We turn, repentant, to Allāh

وَ نَدِمْنَا عَلَىٰ مَا فَعَلْنَا مِنْ ٱلذُّنُوبِ وَ ٱلْخَطَايَا

WA NADIMNĀ 'ALĀ MĀ FA'ALNĀ MIN-Dḥ-DḤUNŪBI WA-L-KḤAṬĀYĀ

and we regret those of our actions which arose from our offences and our mistakes

وَ عَزَمْنَا عَلَىٰ أَن لاَّ نَعُودَ إِلَىٰ ذَنْبٍ أَبَدًا

WA 'AZAMNĀ 'ALĀ 'AL-L-LĀ NA'ŪDA 'ILĀ DḤAMBIN 'ABADĀ

and we intend never to return to our transgressions

أَسْتَغْفِرُ ٱللَّهَ ٱلْعَظِيمَ ۰ أَسْتَغْفِرُ ٱللَّهَ ٱلْعَظِيم
أَسْتَغْفِرُ ٱللَّهَ ٱلْعَظِيمَ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيه

'ASTAGḤFIRU-LLĀHA-L-'AḌḤĪM • 'ASTAGḤFIRU-LLĀHA-L-'AḌḤĪM •
'ASTAGḤFIRU-LLĀHA-L-'AḌḤĪM MIN KULLI DḤAMBIÑW-WA 'ATŪBU 'ILAYH

I take refuge in Allāh, The Sublime • I take refuge in Allāh, The Sublime
I take refuge in Allāh, The Sublime, from every failing and I return to Him repentant.

ٱللَّهُمَّ إِنِّي أُجَدِّدُ إِيمَانِي بِكَ وَ عَهْدِي مَعَكَ وَ تَوْبَتِي إِلَيكَ
فَاقْبَلْنِي وَ لاَ تَرُدَّنِي عَنْ بَابِكَ يَا كَرِيمُ ۰ وَ تُبْ عَلَيَّ تَوْبَةً تُرضِيكَ عَنِّي

ALLĀHUMMA 'INNA 'UJADDIDU 'ĪMĀNĪ BIKA WA 'AHDĪ MA'AKA WA TAWBATĪ 'ILAYK •
FĀQåBALNĪ WALĀ TARUDDANĪ 'AN BĀBIKA YĀ KARĪM •
WA TUBå 'ALĀYYA TAWBATUN TURḌIKA 'ANNI

Oh Allāh, renew my faith in You and my covenant with You and my repentance to You.
Accept me and do not turn me from Your Gate, Oh Most Generous.
And restore me to grace by a repentance that is aceeptable to You.

اَللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ بِأَسْمَائِكَ اَلْحُسْنَىٰ يَا مَنْ قُلْتَ وَ قَوْلُكَ اَلْحَقُّ

ALLĀHUMMA 'INNĀ NATAWAJJAHU 'ILAYKA BI'ASMĀ'IKA-L-ḤUSNĀ
YĀ MAN QULTA WA QAWLUKA-L-ḤAQQâ

Oh Allāh, we orient ourselves to You by Your Beautiful Names.
Oh You who speaks and whose Speech is The Truth.

وَ لِلَّهِ اَلْأَسْمَاءُ اَلْحُسْنَىٰ فَادْعُوهُ بِهَا

WA LI-LLĀHI-L-'ASMĀ'U-L-ḤUSNĀ FĀ-D'ŪHU BI-HĀ

And to Allāh belong the Most Beautiful Names so call Him by them.
{7:180}

وَ مَا تَكُونُ فِي شَأْنٍ وَ مَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَّ لَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ

WA MĀ TAKŪNU FĪ Sḫ'ANIÑW-WA MĀ TATLŪ MINHU MIN QUR'ĀNIÑW-
WA LĀ TA'MALŪNA MIN 'AMALIN 'ILLĀ KUNNĀ 'ALAYKUM SḪUHŪDAN 'IDḫ TUFĪḌŪNA FĪH

and neither are you occupied with any business nor do you read from the Recital,
nor is there any deed you do except that We witness it at the moment you are engaged in it.
{10:61}

اَللَّهُمَّ إِنَّا نَتَوَجَّهُ مُسَافِرِينَ بِأَرْوَاحِنَا إِلَىٰ حَضْرَةِ قُدْسِكَ بِسِرِّ:

ALLĀHUMMA 'INNĀ NATAWAJJAHU MUSĀFIRĪNA BI-ARWĀḤINĀ 'ILĀ ḤAḌRATI QUDSIKA BI-SIRR:

Oh Allāh, we orient ourselves in our travels by our spirits to the Holy Presence by the secret of:

بِسْمِ اَللَّهِ اَلرَّحْمَٰنِ اَلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَٰلَمِينَ • اَلرَّحْمَٰنِ اَلرَّحِيمِ

AL-ḤAMDU-LI-LLĀHI RABBI-L-'ĀLAMĪN • AR-RAḤMĀNI-R-RAḤĪM

Praise to Allāh, Sustaining Lord of the Worlds • The Mercy Full, The Mercy Bestowing

مَـٰلِكِ يَـوْمِ ٱلدِّيـنِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَـعْـبُـدُ وَ إِيَّاكَ نَسْـتَـعِـيـنُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

ٱهْـدِنَا ٱلصِّـرَٰطَ ٱلْـمُسْـتَـقِـيـمَ

'IHDINĀ-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ ٱلَّـذِيـنَ أَنْـعَـمْتَ عَـلَـيْـهِـمْ غَـيْـرِ ٱلْـمَـغْـضُوبِ عَـلَـيْـهِـمْ وَ لاَ ٱلضَّآلِّـيـنَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHĪM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLLĪN

The Path of those upon whom You have bestowed blessings
not that of those upon whom is Your Wrath or who are astray.
{1:1-7}

ٱللَّـهُ لآ إِلَـٰهَ إِلاَّ هُوَ ۚ ٱلْـحَـىُّ ٱلْـقَـيُّـومُ ۚ

ALLĀHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYŪM

Allāh! — no deity except Him • The Ever Living, The Eternally Present

لاَ تَـأْخُـذُهُ سِـنَـةٌ وَ لاَ نَـوْمٌ ۚ

LĀ TA'KḤUDḤUHU SINATUÑW-WA LĀ NAWM

He is taken neither by slumber nor sleep

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَ مَا فِى ٱلأَرْضِ ۚ

LAHŪ MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-ARḌ

To Him belongs all that is in the heavens and the earth

مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ

MAN DḪĀ-L-LADḪĪ YASḪFA'U 'INDAHŪ 'ILLĀ BI'IDḪNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḪALFAHUM

He knows what is betwixt their hands and behind their backs

وَ لَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḪAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḪĀĀ'

and they encompass no thing from His Knowledge except that He wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth

وَ لَا يَؤُودُهُۥ حِفْظُهُمَا ۚ

WA LĀ YA'ŪDUHU ḤIFḌḪUHUMĀ

And He is not tired by their preservation.

وَ هُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIYYU-L-'AḌḤĪM

And He is The All High, The Sublime
{2:255}

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَ ٱلْمُؤْمِنُونَ ۚ

'ĀMANA-R-RASŪLU BIMĀĀ 'UNZILA 'ILAYHI MIR-R-RABBIHI WA-L-MU'MINŪN

The Messenger believes in that which was sent down upon him from his Lord, and the believers;

كُلٌّ ءَامَنَ بِٱللَّهِ وَ مَلَٰٓئِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ

KULLUN 'ĀMANA BI-LLĀHI WA MALĀĀ'IKATIHI WA KUTUBIHI WA RUSULIH

they each believe in Allāh, His Angels, His Books and His Messengers,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ

LĀ NUFARRIQU BAYNA 'AḤADIM-MIR-RUSULIH

— we make no discrimination between any one of His Messengers —

وَ قَالُواْ سَمِعْنَا وَ أَطَعْنَا ۚ

WA QĀLŪ SAMI'NĀ WA 'AṬA'NĀ

and they say, "We hear and we obey.

غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ ٱلْمَصِيرُ

GḤUFRĀNAKA RABBANĀ WA 'ILAYKA-L-MAṢĪR

{We beseech} Your Forgiveness, Oh Lord, and to You is the homecoming."
{2:285}

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ

LĀ YUKALLIFU-LLĀHU NAFSAN 'ILLĀ WUS'AHĀ

Allāh burdens no soul except to its capacity

لَهَا مَا كَسَبَتْ وَ عَلَيهَا مَا ٱكْتَسَبَتْ ۚ

LAHĀ MĀ KASABAT WA 'ALAYHĀ MĀ-K-TASABAT

to it — what it earned — and upon it — what it deserved.

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ

{٢ م}

RABBANĀ LĀ TU'ĀKḤIDḤNĀĀ 'IN-N-NASĪNĀĀ 'AW 'AKḤṬA'NĀ

{3x}

Our Lord, do not censure us in our omissions or our commissions of error.

رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ

{٢ م}

RABBANĀ WA LĀ TAḤMIL 'ALAYNĀ 'IṢRAN KAMĀ ḤAMALTAHU 'ALĀ-L-LADḤĪNA MIN QABåLINĀ

{3x}

Our Lord, do not lay a load on us like the load you laid on those who came before us.

رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ

{٢ م}

RABBANĀ WA LĀ TUḤAMMILNĀ MĀ LĀ ṬĀQATA LANĀ BIH

{3x}

Our Lord, do not lay a load on us that we are not capable of bearing,

وَ ٱعْفُ عَنَّا وَ ٱغْفِرْ لَنَا وَ ٱرْحَمْنَآ ۚ

{٢ م}

WA-'-FU 'ANNĀ WA-Gḥ-FIR LANĀ WA-R-ḤAMNĀĀ

{3x}

and pardon us and forgive us and have mercy on us.

أَنتَ مَوْلَـٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

'ANTA MAWLĀNĀ FA-N-ṢURNĀ 'ALA-L-QAWMI-L-KĀFIRĪN

You are our Protector! Aid us against the disbelievers.
{2:286}

☆ The āyāt marked at the beginning & end by stars are recent additions to the original form.☆
☆ Accordingly, those following the original form, should skip over the āyāt beginning & ending with stars ☆

☆
قُلِ ٱللَّهُمَّ مَـٰلِكَ ٱلْمُلْكِ
تُؤْتِى ٱلْمُلْكَ مَنْ تَشَآءُ وَ تَنْزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ ۚ

QULLI-L-LAHUMMA MĀLIKA-L-MULKI-
TU'TĪ-L-MULKA MAN TASḤĀA'U WA TANZI'U-L-MULKA MIMMAN TASḤĀĀ'

Say: Oh Allāh, Possessor of Supreme Sovereignty,
You give the Authority to whom You wish and You seize the Dominion from whom You will.

وَ تُعِزُّ مَن تَشَآءُ وَ تُذِلُّ مَن تَشَآءُ ۚ

WA TU'IZZU MAN TASḤĀĀ'U WA TUDḤILLU MAN TASḤĀĀ'

You exalt whom You will and You abase whom You will.

بِيَدِكَ ٱلْخَيْرُ ۚ

BI-YADIKA-L-KḤAYR

In Your Hand is the choice.

إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

INNAKA 'ALĀ KULLI SḤAY'IN QADĪR

Truly You have power over all things.
{3:26}

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَ تُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ

TŪLIJU-L-LAYLA FĪ-N-NAHĀRI WA TŪLIJU-N-NAHĀRA FĪ-L-LAYL

You cause the night to penetrate the day and the day to penetrate the night.

وَ تُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَ تُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۚ

WA TUKḤRIJU-L-ḤAYYA MINA-L-MAYYITI WA TUKḤRIJU-L-MAYYITA MINA-L-ḤAYY

You bring forth the living from the dead and You bring forth the dead from the living.

وَ تَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

WA TARZUQU MAN TASḤĀĀ'U BI-GḤAYRI ḤISĀBĂ

and You provide to whom You will without reckoning.
☆ {3:27} ☆

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ ۚ

ALLĀHU NŪRU-S-SAMĀWĀTI WA-L'ARḌ

Allāh is the Light of Heaven and Earth.

مَثَلُ نُورِهِ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۚ

MATḤALU NŪRIHI KAMISḤKĀTIN FĪHĀ MIṢBĀḤ

An example of His Light is a niche wherein is a lamp,

ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۚ

AL-MIṢBĀḤU FĪ ZUJĀJAH

— the lamp in a glass —

ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ

AL-ZUJĀJATU KA'ANNAHĀ KAWKABUN DURRĪ

— the glass like unto a glittering star —

يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ

YŪQADU MIN SḤAJARATIM-M-MUBĀRAKATIN ZAYTŪNATIL
-LĀ SḤARQIYYATIÑW-WA LĀ GḤARBĪYYAH

kindled from a blessed tree — an olive — neither from the East nor from the West

يَكَادُ زَيْتُهَا يُضِيٓءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ

YAKĀDU ZAYTUHĀ YUḌĪ'U WA LŌW LAM TAMSASHU NĀR

— whose oil shines though no fire touch it —

نُورٌ عَلَىٰ نُورٍ ۚ ۔ نُورٌ عَلَىٰ نُورٍ ۚ ۔ نُورٌ عَلَىٰ نُورٍ ۚ

NŪRUN 'ALĀ NŪR • NŪRUN 'ALĀ NŪR • NŪRUN 'ALĀ NŪR

light upon light • light upon light • light upon light

يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ

YAHDĪ-LLĀHU LI-NŪRIHĪ MAÑY-YASḤĀĀ'

Allāh guides to His Light whom He chooses

وَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَـٰلَ لِلنَّاسِ ۚ

WA YAḌRIBU-LLĀHU-L-'AMTḤĀLA LI-N-NĀS'

and Allāh strikes images for the people

وَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

WA-LLĀHU BI-KULLI SḤAYIN 'ALIM

and Allāh has knowledge of every thing
{24:35}

فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَ يُذْكَرَ فِيهَا ٱسْمُهُۥ ۙ
يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَ ٱلْآصَالِ ۙ

FĪ BUYŪTIN 'ADḤINA-LLĀHU 'AN TURFA'A WA YUDḤKARA FĪHĀ-S-MUH •
YUSABBIḤU LAHŪ FĪHĀ BI-L-GḤUDUWWI WA-L-'AṢĀLI {RIJĀL} •

{This lamp is found lit}
In houses which Allāh has permitted to be raised up and His Name to be remembered within glorifying Him therein in the early mornings and at the declining of the day. {Men}
{24:36}

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَ لَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ
وَ إِقَامِ ٱلصَّلَوٰةِ وَ إِيتَآءِ ٱلزَّكَوٰةِ

RIJĀLUL-LĀ TULHĪHIM TIJĀRATUÑW-WA LĀ BAYUN 'AN DḤIKRI-LLĀH •
WA 'IQĀMI-Ṣ-ṢALĀTI WA 'ĪTĀĀ'I-Z-ZAKĀH

Men who neither selling nor buying divert from the remembrance of Allāh and performing the ṣalāh and paying the zakāh.

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَ ٱلْأَبْصَٰرُ

YAKḤĀFŪNA YAWMAN TATAQALLABU FĪHI-L-QULŪBU WA-L-'ABåṢĀR

Who fear the day when feelings and perceptions shall be totally transformed.
{24:37}

لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَ يَزِيدَهُم مِّن فَضْلِهِۦ ۗ

LI-YAJåZIYAHUMU-LLĀHU 'AḤSANA MĀ 'AMILŪ WA YAZĪDAHUM-MIN FAḌLIH

Allāh shall reward them for the best of their works and increase them from out of His Bounty

وَ ٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

WA-LLĀHU YARZUQU MAÑY-YASḤĀĀ'U BI-GḤAYRI ḤISĀBå

and Allāh provides to whomsoever He Wills without reckoning.
{24:38}

☆

ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ

ALLADḤĪ KḤALAQANĪ FAHUWA YAHDĪN

Who created me and Who Himself guides me
{26:78}

وَ ٱلَّذِى هُوَ يُطْعِمُنِى وَ يَسْقِينِ

WA-L-LADḤĪ HUWA YUṬå'IMUNĪ WA YASQĪN

and Who Himself feeds me and gives me to drink
{26:79}

وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

WA 'IDḤĀ MARIḌTU FAHUWA YASḤFĪN

and if I am sick, He heals me
{26:80}

وَ ٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ

WA-L-LADḤĪ YUMĪTUNĪ TḤUMMA YUḤYĪN

and Who makes me to die and then gives me life
{26:81}

وَ ٱلَّذِىَ أَطْمَعُ أَن يَغْفِرَلِى خَطِيَـٔتَتِى يَوْمَ ٱلدِّينِ

WA-L-LADḤĪ 'AṬåMA'U 'AÑY-YAGḤFIRALĪ KḤAṬĪY'ATĪ YAWMA-D-DĪN

and Who I crave to forgive me my offences on the Day of Requital.
{26:82}

رَبِّ هَبْ لِى حُكْمًا وَ أَلْحِقْنِى بِٱلصَّـٰلِحِينَ

RABBI HABå LĪ ḤUKMAÑW WA 'AL-ḤIQåNĪ BI-Ṣ-ṢĀLIḤĪN

My Lord give me wisdom and retain me with the righteous
{26:83}

وَ ٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْأَخِرِينَ

WA-Jå-'AL-L-LĪ LISĀNA ṢIDåQIN FĪ-L-'AKḤIRĪN

and make me to be spoken of truthfully by the people of the last days
{26:84}

وَ ٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ

WA-Jå-'ALNĪ MIÑW-WARATḤATI JANNATI-N-NA'ĪM

and make me to be of the Inheritors of the Garden of Bliss
{26:85}

وَ ٱغْفِرْ لِأَبِىٓ ۚ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ

WA-GḤ-FIR LI'ABĪĪ • 'INNAHŪ KĀNA MINA-Ḍ-ḌĀĀLLĪN

and forgive my father, truly he is from those who are astray
{26:86}

وَ لَا تُخْزِنِى يَوْمَ يُبْعَثُونَ

WA LĀ TUKḤZINĪ YAWMA YUBå'ATḤŪN

and do not abase me on the Day when they are raised
{26:87}

يَوْمَ لَا يَنفَعُ مَالٌ وَ لَا بَنُونَ

YAWMA LĀ YANFA'U MĀLUÑW-WA LĀ BANŪN

The Day when neither wealth nor offspring shall avail
{26:88}

إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ

'ILLĀ MAN 'ATĀ-LLĀHA BI-QALBIN SALĪM

save that one who offers Allāh a wholly pure heart.
☆ {26:89} ☆

وَ ٱلضُّحَىٰ

WA-Ḍ-ḌUḤĀ

By the white brightness of noon-tide

وَ ٱلَّيْلِ إِذَا سَجَىٰ

WA-L-LAYLI 'IDḤĀ SAJĀ

and the calm shrouding darkness of night.

مَا وَدَّعَكَ رَبُّكَ وَ مَا قَلَىٰ

MĀ WA-D-DA'AKA RABBUKA WA MĀ QALĀ

You are neither forsaken by your Lord nor detested

وَ لَلْأَخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ

WA-LA-L-'AKḤIRATU KḤAYRU-L-LAKA MINA-L-'ŪLĀ

and the Ultimate End is better for you than the First Beginning

وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

WA LASAWFA YU'ṬĪKA RABBUKA FATARḌĀ

and your Lord shall give unto you and you shall be satisfied.

أَلَمْ يَجِدْكَ يَتِيمًا فَئَاوَىٰ

'ALAM YAJIDåKA YATĪMAN FA'ĀWĀ

Did He not find you an orphan and provide refuge?

وَ وَجَدَكَ ضَآلًّا فَهَدَىٰ

WA WAJADAKA ḌĀĀĀLLAN FAHADĀ

and did He not find you astray and provide guidance?

وَ وَجَدَكَ عَآئِلًا فَأَغْنَىٰ

WA WAJADAKA ʿĀĀʾILAN FAʾAGḤNĀ

and did He not find you without means and provide sustenance?

فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ

FAʾAMMĀ-L-YATĪMA FALĀ TAQåHAR

So for the orphan, do not subjugate him.

وَ أَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ

WA ʾAMMĀ-S-SAĀʾILA FALĀ TANHAR

and as for the beggar, do not drive him away.

وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

WA ʾAMMĀ BINIʿMATI RABBIKA FAḤADDITḤ

and as for the Grace of your Lord, proclaim it.

☆ { 93:1-11 } ☆

☆

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

'ALAM NASḤRAḤ LAKA ṢADåRAK

Did We not open wide your heart?

وَ وَضَعْنَا عَنْكَ وِزْرَكَ ۝ ٱلَّذِىٓ أَنْقَضَ ظَهْرَكَ

WA WAḌA'NĀ 'ANKA WIZRAK • ALLADḤĪ 'ANQAḌA ḌḤAHRAK

and lift from you your heavy load • that was breaking your back ?

وَ رَفَعْنَا لَكَ ذِكْرَكَ

WA RAFA'NĀ LAKA DḤIKRAK

and We exalted your remembrance.

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

FA'INNA MA'A-L-'USRI YUSRĀN 'INNA MA'A-L-'USRI YUSRĀ

So, truly with difficulty — ease; truly with difficulty — ease

فَإِذَا فَرَغْتَ فَٱنصَبْ

FA'IDḤĀ FARAGḤTA FANṢABå

So when you are unburdened, rise up!

وَ إِلَىٰ رَبِّكَ فَٱرْغَب

WA 'ILĀ RABBIKA FĀRGḤABå

and your Lord, eagerly petition.

☆ { 94:1-8 } ☆

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَ ٱلْفَتْحُ

'IDḤĀ JĀĀ'A NAṢRU-LLĀHI WA-L-FATḤ

When The Victory of Allāh comes and the Opening

وَ رَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا

WA RA'AYTA-N-NĀSA YADå KḤULŪNA FĪ DĪNI-LLĀHI 'AFWĀJĀ

and you see throngs of people entering into the Religion of Allâh

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ ٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ۝

FASABBIḤ BI-ḤAMDI RABBIKA WA-S-TAGḤFIR • 'INNAHŪ KĀNA TAWWĀBĀ

Then hymn the praises of your Lord and seek forgiveness. Truly He is ever ready to turn {to you}
{110:1-3}

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, the Bestower of Mercy.

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ ۝

QUL HUWA-LLĀHU 'AḤADå • ALLĀHU-Ṣ-ṢAMADå •

Say He — Allāh — is One — Allhāh — The Eternally Self-Existant.

لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَّهُۥ كُفُوًا أَحَدٌۢ ۝

LAM YALIDå WA LAM YŪLADå WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå
{3x}
Neither begetting nor begotten and no one is equal to Him.
{ 112:1-4 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

QUL 'A'ŪDḤU BI-RABBI-L-FALAQå•

Say! I take refuge in the Lord of the Crack of Dawn

مِن شَرِّ مَا خَلَقَ • وَ مِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

MIN-SḤARRI MĀ KḤALAQå • WA MIN-SḤARRI GḤĀSIQIN 'IDḤĀ WAQABå

from the evil within His Creation • and from the evil of the darkness of night when it gathers

وَ مِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ • وَ مِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

WA MIN-SḤARRI-N-NAFFĀTḤĀTI FĪ-L-'UQADå • WA MIN-SḤARRI ḤĀSIDIN 'IDḤĀ ḤASADå

and from the evil of those who blow on knots and the evil of enviers when they envy

{ 113:1-5 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ • مَلِكِ ٱلنَّاسِ • إِلَٰهِ ٱلنَّاسِ

QUL 'A'ŪDḤU BI-RABBI-N-NĀS • MALIKI-N-NĀS • 'ILĀHI-N-NĀS

Say! I take refuge in the Lord of the people, the Ruler of the people, the God of the people

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ • ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ

MIN-SḤARRI-L-WASWĀSI-L-KḤANNĀS • ALLADḤĪ YUWASWISU FĪ ṢUDŪRI-N-NĀS

From the evil of the sneaking whisperer that whispers in the breasts of people

مِنَ ٱلْجِنَّةِ وَ ٱلنَّاسِ

MINA-L-JINNATI WA-N-NĀS

from the jinn and the people

{ 114:1-6 }

LAḤḌḫATU ṢAMT • لَحْظَةُ صَمْت • OBSERVE SILENCE

اَللَّهُمَّ إِنَّا نَتَوَجَّهُ مُسَافِرِينَ بِأَرْوَاحِنَا إِلَى حَضْرَةِ قُدْسِكَ بِسِرِّ:

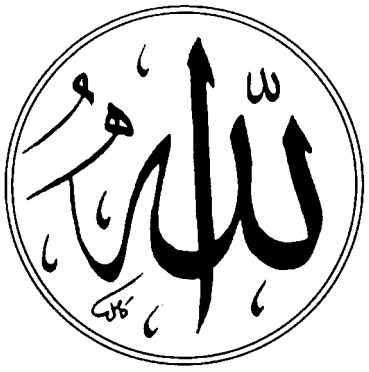
ALLĀHUMMA 'INNĀ NATAWAJJAHU MUSĀFIRĪNA
BI-'ARWĀḤINĀ 'ILĀ ḤAḌRATI QUDåSIKA BI-SIRR:

Oh Allāh. We orient our selves that we may travel
in our spirits to Your Holy Presence by the Secret of:

اَسْمِكَ اَلْعَظِيمِ اَلأَعْظَمِ

ISMIKA-L-'AḌḫĪMI-L-'A'ḌḫAM

Your Most Exalted Sublime Name



ALLĀH
{100 x}

نَشْهَدْ لَكَ بِالْوَحْدَانِيَّةِ يَا إِلَهَنَا
بِأَعْمَالِنَا وَ أَقْوَالِنَا وَ حَرَكَاتِنَا وَ سَكَنَاتِنَا وَ أَفْكَارِنَا وَ شُعُورِنَا ،
كَمَا نُوَحِّدُكَ بِكُلِّ وُجُودِنَا

NASḫHADå LAKA BI-L-WAḤDĀNIYYATI YĀ 'ILAHANĀ
BI-'A'MĀLINĀ WA'AQåWĀLINĀ WAḤARAKĀTINĀ WA SAKANĀTINĀ WA'AFKĀRINĀ WASḫU'ŪRINĀ
KAMĀ NŪḤḤIDUKA BI-KULLI WUJŪDINĀ

We testify to You by Your Singularity, Oh our Allāh.
By our deeds, by our speech, by our movements, by our stillness, by our thoughts, by our feelings.
Just so do we declare Your Uniqueness by our whole being.

نَسْجُدْ لَكَ وَحْدَكَ طَائِعِينَ ، وَ لاَ نَسْجُدُ قَطُّ لِمَخْلُوقٍ ،
فَأَنْتَ إِلَهٌ وَاحِدٌ لاَ شَرِيكَ لَهُ وَ لاَ وَلَدْ
لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

NASJUDå LAKA WAHDAKA ṬĀ'I'ĪNA WA LĀ NASJUDU QAṬṬU LI-MAKḤLŪQå •
FA-'ANTA 'ILAHUÑW-WĀḤIDUL-LĀ SḤARĪKA LAHU WA LĀ WALADå •
LAM YALIDå WA LAM YŪLADå WA LAM YAKUL-LAHŪ KUFUWAN 'AḤADå

We prostrate in obedience to You Alone and never do we prostrate to any creature
for You are One — Allāh — alone — with no partners and no offspring
Neither begetting nor begotten and no one is equal to Him.
{ 112:4 }

LĀĀ 'ILLĀHA 'ILLĀ-LLĀH
{100 x}

هُوَ ٱللَّهُ رَبُّنَا حَاضِرٌ لاَ يَغِيبُ أَبَدًا

HUWA-LLĀHU RABBUNĀ ḤĀḌIRUL-LĀ YAGḤIYBU 'ABADĀ

He is Allāh, our Lord — present and never absent

HŪW
{7 x}

دَائِمُ ٱلْوُجُود ، يُحْيِ وَ يُمِيتُ وَ هُوَ حَيٌّ لاَ يَمُوتُ أَبَدًا
هُوَ ٱللَّهُ رَبُّنَا

DĀ'IMU-L-WUJŪDå • YUḤYĪ WA YUMĪTU WA HUWA ḤAYYUL-L-LĀ YAMŪTU 'ABADĀ •
HUWA-LLĀHU RABBUNĀ

Eternally Existing—He gives life and He gives death — He is Living and nevers dies
He is Allāh, our Lord.

ḤAYY
{7 x}

دَائِمُ ٱلْقِيَام بِتَدْبِيرِ شُؤُونِ خَلْقِه ، بِقُدْرَتِه وَ كَرَمِه وَ رَحْمَتِه
هُوَ ٱللَّهُ رَبُّنَا

DĀ'IMU-L-QIYĀM BI-TADåBĪRI Sḫ'ŪNI KḫALQIH • BI-QUDRATIHI WA KARAMIHI WA RAḤMATIH •
HUWA-LLĀHU RABBUNĀ

Eternally Everlasting — He manages the affairs of His creation — by His Power and His Generosity and His Mercy
He is Allāh, our Lord.

QAYYŪM
{7 x}

مُحِيطٌ بِٱلْكَونِ وَ مَا فِيه، مُحِيطٌ بِٱللَّيالِى وَ ٱلأَيَام
مُحِيطٌ يَعْلَمُ ٱلسَّرَائِرَ مَا خَفِىَ مِنْهَا وَ مَا هُوَ ظَاهِرٌ ۰ هُوَ ٱللَّهُ رَبُّنَا

MUḤĪTUM BI-L-KAWNI WA MĀ FIH • MUḤĪTUM BI-L-LAYALĪ WA-L-'AYĀM •
MUḤĪTU-Y-YA'LAMU-S-SARĀ'IRA MĀ KḤĀFĪ WA MĀ HUWA DḤAHIRUN • HUWA-LLĀHU RABBUNĀ

He encompasses every thing that is and all that is in it — He encompasses the nights and the days.
He encompasses what is hidden within the secrets and what appears from out of them • He is Allāh, our Lord.

MUḤĪṬå
{7 x}

يَا مَنْ هُوَ فِى عُلُوِّهِ قَرِيبٌ، بَلْ أَقْرَبُ إِلَينَا مِنْ حَبْلِ ٱلْوَرِيد
هُوَ ٱللَّهُ رَبُّنَا

YĀ MAN HUWA FĪ 'ULUWWIHI QARĪBå • BAL 'AQåRABU 'ILAYNĀ MIN ḤABåLI-L-WARĪDå •
HUWA-LLĀHU RABBUNĀ

Oh He who in His Exalted Sublimity is Near — Nearer than our jugular vein.
He is Allāh, our Lord.

QARĪBå
{7 x}

يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ ٱلسُّوءَ
يَا نِعْمَ ٱلْمُجِيبُ ◦ يَا نِعْمَ ٱلْمُجِيبُ ◦ يَا نِعْمَ ٱلْمُجِيبُ
هُوَ ٱللَّهُ رَبُّنَا

YUJĪBU-L-MUḌṬARRA 'IDḤĀ DA'ĀHU WA YAKSḤIFU-S-SŪŪ'
YĀ NI'MAL-MUJĪBå • YĀ NI'MAL-MUJĪBå • YĀ NI'MAL-MUJĪBå
HUWA-LLĀHU RABBUNĀ

He answers the desperate one if he calls Him — He erases the evil.
Oh Most Gracious Respondent • Oh Most Gracious Respondent • Oh Most Gracious Respondent
He is Allāh, our Lord.

MUJĪBå
{7 x}

نَسْأَلُكَ ٱللَّهُمَّ يَا قَرِيبُ يَا مُجِيبُ يَا رَحِيمُ يَا وَدُودُ
أَنْ تَشْفِينَا مِنْ جَمِيعِ أَمْرَاضِنَا وَ هُمُومِنَا وَ أَحْزَانِنَا ،
وَ مِنْ كُلِّ سِحْرٍ وَ حَسَدٍ ، وَ مِنْ كُلِّ شَرٍّ أَصَابَنَا ،
وَ مِنْ صَدَا ٱلْقُلُوبِ وَ ٱلْغَفَلَاتِ ،
وَ مِنْ كُلِّ حِجَابٍ يَحْجُبُنَا عَنْ أَنْوَارِكَ وَ أَمْدَادِكَ وَ رَحَمَاتِكَ ،
فَلَا شِفَاءَ إِلَّا شِفَاؤُكَ

NAS'A LUKA-LLĀHUMMA YĀ QARĪBU YĀ MUJĪBU YĀ RAḤĪMU YĀ WADŪDå •
'AN TASḤFĪNĀ MIN JAMĪ'I 'AMRĀḌINĀ WA HUMŪMINĀ WA 'AḤZĀNINĀ •
WA MIN KULLI SIḤRI WA ḤASADå • WA MIN KULLI SḤARAN 'AṢĀBANĀ •
WA MIN ṢADĀ-L-QULŪBI WA-L-GḤAFALĀT •
WA MIN KULLI ḤIJĀBIÑY-YAḤJUBINĀ 'AN 'ANWĀRIKA WA 'AMDĀDIKA WA RAḤAMĀTIK •
FA-LĀ SḤIFĀ'A 'ILĀ SḤAFĀ'UK •

We beseech You Oh Allāh, Oh Near, Oh Who Answers, Oh Mercy Full, Oh Love.
Cure us from all our sicknesses and worries and sorrows, and from all magic and envy and evil that may befall us.
And from a rusting heart and heedlessness.
And from all veils that veil us from Your Lights and Your Support and Your Merciful Compassion.
There is no healing but Your Healing.

YĀ SḤAFĪ
{7 x}

اَللَّهُمَّ اُلْطُفْ بِنَا بِلُطْفِكَ الْجَمِيلِ

ALLĀHUMMA-L-ṬUF BINĀ BI-LUṬâFIKA-L-JAMĪL

Oh Allāh subtly permeate us with Your Rare Most Subtle Distillation of Tender Kindness

YĀ LAṬĪF
{7 x}

يَا لَطِيفَ اللُّطَفَا أَنْتَ حَسْبِي وَ كَفَا • {٣٢}
يَا لَطِيفُ اُلْطُفْ بِنَا يَا لَطِيفُ يَا لَطِيفُ • {٣٢}

YĀ LAṬĪFA-L-LUṬAFĀ 'ANTA ḤASBĪ WA KAFĀ • YĀ LAṬĪFU-L-ṬUF BINĀ YĀ LAṬĪFU YĀ LAṬĪF
{3x }
Oh Most Tender of the Tender, Your Compensation suffices,
Oh Tender One, Permeate us with Tenderness, Oh Rare, Oh So-Subtle.

قَالَ رَسُولُ ٱللَّه ، صَلَوَاتُ ٱللَّه وَ سَلَامُهُ عَلَيه ،
حَاسِبُواْ أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُواْ
وَ زِنُواْ أَعْمَالَكُمْ قَبْلَ أَنْ تُوزَنَ عَلَيكُم

QALA RASŪLU-LLĀH • SALAWĀTU-LLĀHI WA SALĀMUHU 'ALAYH •
ḤĀSIBŪ 'ANFUSAKUM QABåLA 'AN TUḤĀSIBŪ
WA ZINŪ 'A'MĀLAKUM QABåLA 'AN TŪZANU 'ALAYKUM

The Messenger of Allāh, blessings of Allāh and peace be upon him, said:
"Account for your 'selfs' {*anfūs*} before you are accounted.
Weigh your actions before your actions become a weight upon you".

LAḤDḤATU ṢAMT • لَحْظَةُ صَمْت • OBSERVE SILENCE

MUḤĀSABATU-N-NAFS • مُحَاسَبَةُ ٱلنَّفْس • ACCOUNT YOUR SELF

ٱللَّهُمَّ إِنَّا قَدْ ظَلَمْنَا أَنْفُسَنَا
بِمَا ٱقْتَرَفْنَا مِنَ ٱلْمَعَاصِي وَ ٱلسَّيِّئَات ،
ثُمَّ جِئْنَاكَ تَائِبِينَ نَادِمِينَ مُسْتَغْفِرِينَ ،
فَتُبْ عَلَينَا وَ طَهِّرْنَا وَ ٱغْفِرْلَنَا وَ ٱعْفُ عَنَّا يَا ٱللَّهُ

ALLĀHUMMA 'INNĀ QADå ḌḤALAMNĀ 'ANFUSANĀ •
BI-MĀ-Qå-TARAFNĀ MINA-L-MA'ĀṢĪ WA-S-SAYYI'ĀT •
ṮḤUMMA JI'NĀKA TĀ'IBĪNA NĀDIMĪNA MUSTAGḤFIRĪN •
FATUBå 'ALAYNĀ WA ṬAHHIRNĀ WA-GḤ-FIRLANĀ WA-'FU 'ANNĀ YĀ ALLĀH

Oh Allāh, truly we have oppressed our 'selfs'
by committing acts of rebellion and disgraceful evils,
then we have come to You turning, in repentance, regretting our deeds and seeking forgiveness.
Accept our repentance and purify us and forgive us and obliterate our misdeeds, oh Allāh.

ٱللَّهُمَّ إِنَّا جِئْنَاكَ مُتَبَرِّئِينَ إِلَيكَ
مِنْ كُلِّ دِينٍ يُخَالِفُ دِينَكَ ٱلْحَقَّ دِينَ ٱلإِسْلَام

ALLĀHUMMA 'INNĀ JI'NĀKA MUTABARRI'ĪNA 'ILAYAKA
MIN KULLI DĪNIÑY-YUKḤĀLIFU DĪNAKA-L-ḤAQQA DĪNA-L-'ISLĀM

Oh Allāh, truly we come to You having washed our hands
from every religion opposed to Your Religion of Truth — the religion of self-surrender {al-'Islām}.

مُتَبَرِّئِينَ إِلَيكَ مِنْ كُلِّ ذَنْبٍ وَ مَعْصِيَةٍ
مُتَبَرِّئِينَ إِلَيكَ مِنْ حَولِنَا وَ قُوَّتِنَا وَ مَالِنَا وَ جَاهِنَا
مُتَبَرِّئِينَ إِلَيكَ مِنَّا ، فَاقْبَلْ فِرَارَنَا وَ هِجْرَتَنَا هَذِهِ إِلَيكَ

MUTABARRI'ĪNA 'ILAYKA MIN KULLI DḫANBI WA MA'ṢIYAT •
MUTABARRI'ĪNA 'ILAYKA MIN ḤAWLINĀ WA QUWWATINĀ WA MĀLINĀ WA JĀHINĀ •
MUTABARRI'ĪNA 'ILAYKA MINNĀ • FAQåBAL FARĀRANĀ WA HIJåRATANĀ HĀDḫIHI 'ILAYK

We come to You having washed our hands from our mis-deeds and rebellion.
We come to You having washed our hands from *our* 'strength' and *our* 'power' and *our* 'wealth' and *our* 'status'.
We come to You having washed our hands from *our* 'selfs' — so accept our flight and our migration to You.

لَآ إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ

{٢ م}

LĀ 'ILĀHA 'ILLĀ 'ANTA SUBåḤĀNAKA 'INNIĪ KUNTU MINA-Dḫ-ḌḫĀLIMĪN

{3 x}

No deity but You — Praise be to You — I was from among the benighted oppressors.

{21:87}

رَبَّنَا ظَلَمْنَا أَنفُسَنَا
وَ إِن لَمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

{٢ م}

RABBANĀ DḫALAMNĀ 'ANFUSANĀ
WA 'IL-LAM TAGḫFIR LANĀ WA TARḤAMNĀ LANAKŪNANNA MINA-L-KḫĀSIRĪN

{3 x}

Our Lord we have oppressed our 'selfs'.
If You do not forgive us and have not mercy upon us, surely we are among the lost.

رَبَّنَآ ءَاتِنَا مِن لَّدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

{٢ م}

RABBANĀĀ 'ĀTINĀ MIL-L-LADUNKA RAḤMATAÑW-WA HAYY'I LANĀ MIN 'AMRINĀ RASḫADĀ

{3 x}

Our Lord. Give us mercy from Your Presence and shape for us right conduct in our affairs.

{18:10}

وَ كَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ ۚ
وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

{٢ م}

WA KA'AYIĪM-MIN DAĀĀĀBBATIL-L-LĀ TAḤMILU RIZQAHĀ ALLĀHU YARZUQUHĀ WA 'IYYAKUM
WA HUWA-S-SAMĪ'U-L-'ALĪM

{3 x}

And how many a creature exists that carries not its own provision but Allāh provides for it and for you!
He is The Hearer, The Knower

{29:60}

وَ مَا مِنْ دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا ۚ
وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ

{٢ م}

WA MĀ MIN DAĀĀBBATIN FĪ-L-'ARḌI 'ILLĀ 'ALĀ-LLĀHI RIZQUHĀ
WA YA'ALAMU MUSTAQARRAHĀ WA MUSTAWDA'AHĀ • KULLUN FĪ KITĀBIM-MUBĪN

{3 x}

And there is not a creature upon earth but its provision is with Allāh!
He knows its dwellings and its storehouses • Every thing is in a Clear Book.

{11:6}

رَبِّ ٱشْرَحْ لِى صَدْرِى ۝ وَ يَسِّرْ لِىٓ أَمْرِى ۝
وَ ٱحْلُلْ عُقْدَةً مِن لِّسَانِى ۝ يَفْقَهُوا۟ قَوْلِى ۝

{٢ م}

RABBI-Sẖ-RAḤ LĪ ṢAḌRĪ ✪ WA YASSIRI LĪĪ 'AMRĪ ✪
WA-Ḥ-LUL 'UQåDATAM-MIL-LISĀNĪ ✪ YAFQAHŪ QAWLĪ ✪

{3 x}

Oh my Lord! Relieve my heart and make easy my orders.
And remove the impediment from my tongue, that they may understand my words.

{20:25p-8}

وَ أُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ

{٢ م}

WA 'UFAWWIḌU 'AMRĪĪ 'ILA-LLĀH • 'INNA-LLĀHA BAṢĪRUM-BI-L-'IBĀDå

{3 x}

I commit my affairs to Allāh • Surely Allāh sees His worshipful slave.

{40:44}

حَسْبُنَا ٱللَّهُ وَ نِعْمَ ٱلْوَكِيلُ

{٢ م}

ḤASBUNĀ-LLĀHU WA NI'MA-L-WAKĪL

{3 x}

Sufficient for us is Allāh and a Perfect Guardian.

{3:173p}

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِىِّ ٱلْعَظِيمِ

{٢ م}

LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLĀHI-L-'ALIYYI-L-'AḌẖĪM

{3 x}

No Might *and No Power except with Allāh*, The Most High, The Sublime.

{18:39p}

بِسْمِ ٱللَّهِ ٱلَّذِى لاَ يَضُرُّ مَعَ اسْمِهِ شَىْءٌ فِى ٱلأَرْضِ وَ لاَ فِى ٱلسَّمَاءِ
وَ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
{٣ م}

BI-SM-I-LLĀHI-LADḤĪ LĀ YĀḌURRU MA'A-S-MIHI SḤAYUN FĪ-L-'ARḌI WA LĀ FĪ-S-SAMĀ'I
WA HUWA-S-SAMĪ'U -L-'ALĪM
{3 x }
In the Name of Allāh with whose Name no harm shall come to anything on the earth or in the skies.
He Hears All and Knows All

رَبُّنَا ٱللَّهُ رَبُّنَا ٱللَّهُ رَبُّنَا ٱللَّهُ

RABBUNĀ-LLĀHU RABBUNĀ-LLĀHU RABBUNĀ-LLĀH
{3 x}
our Lord is Allāh.
{22:40p}

إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ٠ إِنَّنِى مِنَ ٱلْمُسْلِمِين ٠ إِنَّنِى مِنَ ٱلْمُسْلِمِين

'INNANĪ MINA-L-MUSLIMĪN
{3 x}
Truly I am of the self-surrendered.
{41:33}

لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ
{٣ م}

LAYSA LAHĀ MIN DŪNI-LLĀHI KĀSḤIFAH
{3 x}
Other than Allāh none can disclose it!
{53:58}

رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ
{٣ م}

RABBANĀ-K-SḤIF 'ANNĀ-L-'ADḤĀBA 'INNĀ MU'MINŪN
{3 x}
Our Lord relieve us of the agony. Truly we are faith full.
{44:12}

فَاطِرَ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضِ

FĀṬIRA-S-SAMĀWĀTI WA-L-'ARḌ

Creator of the Heavens and the Earth
{12:101p}

أَنتَ وَلِيِّ فِى ٱلدُّنْيَا وَ ٱلأَخِرَةِ ۚ تَوَفَّنِى مُسْلِمًا وَ أَلْحِقْنِى بِٱلصَّٰلِحِينَ

{٢٠}

'ANTA WALIYYĪ FĪ-D-DUNYĀ WA-L-'AKḤIRAH
TAWAFFANĪ MUSLIMAN WA-L-ḤIQÅNĪ BI-Ṣ-ṢĀLIḤĪN
{3 x}

You are my 'Friend' in this world and the last
Make me to die as one of the self-surrendered and join me to the wholly righteous.
{12:101}

وَ قَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ

WA QĀLA RABBUKUMU-D-'ŪNĪĪ-'ASTAJIBå LAKUM

and your Lord says, "Call upon Me and I will answer you."
{40:60}

All gathered make du'ah to Allāh in secret {*sirri*} for whatever their wishes and needs.
Then the sḥaykḫ of the ḥaḍrah will make du'ah out loud for all Muslims, living and dead, and the victory of 'Islām.
— when this is finished all say after him —

ٱللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ خَيْرَ ذَلِكَ عَلَىٰ حَبِيبِكَ ٱلْمُصْطَفَى مُحَمَّدٌ
وَ عَلَى آلِهِ وَ صَحْبِهِ وَ عَلَيْنَا

(٣ ، ١٠ مرة)

ALLĀHUMMA ṢALLI WA SALLIM WA BĀRIK KḫAYRA DḫALIKA 'ALĀ ḤABĪBUKA-L-'MUSṬAFA MUḤAMMAD
WA 'ALĀ ĀĀLIHI WA ṢAḤBIHI WA 'ALAYNĀ
{3 to 10 x}

Oh Allāh! Benedictions and peace and the best of blessings upon Your Beloved, The Chosen One, Muḥammad.
and upon his family and companions and upon us.

وَ عَلَى جَمِيعِ مَشَايِخِنَا وَ مُرْشِدِينَا
وَ رِجَالِ ٱلسِّلْسِلَةِ مِنْ أَهْلِ طَرِيقَةِ ٱلأَبْرَارِ
وَ عَلَى شَيْخِ ٱلطَّرِيقِنَا سَيِّدِى إِبْرَاهِيمْ بْنِ مُحَمَّدٍ ٱلْبَطَاوِى ،
وَ إِمَامِنَا ٱلشَّاذُلِى ، وَ إِمَامِنَا ٱلْبَدَوِىِّ ، وَ إِمَامِنَا سَيِّدِنَا ٱلْخَضِرِ

WA 'ALA JAMĪ'I MASḫĀYIKḫINĀ WA MURSḫIDĪNĀ
WA RIJĀLI-S-SILSILATI MIN 'AHLI ṬARRĪQAHTI-L-'ABåRĀR
WA 'ALĀ SḫAYKḫI-Ṭ-ṬARĪQINĀ SAYYĪDĪ 'IBåRĀHĪM BIN MUḤAMMAD AL-BAṬAWĪ
WA 'IMĀMINĀ-Sḫ-SḫADḫDḫULĪ WA 'IMĀMINĀ AL-BADAWIYYA WA 'IMĀMINĀ SAYYĪDINĀ-L-KḫAḌIR

and upon all of our Masters and Guides,
and the Links in the Spiritual Chain from our Blessed Family of the Way,
and the Sḫaykḫ of our Way, the Sḫarīf, 'Ibårāhīm, son of Muhammad al-Baṭawi, He who folds-up the Way,
and our 'Imām, asḫ-Sḫādḫdḫulī and our 'Imām, al-Badawiyy and our 'Imām and Liege-lord, al-Kḫidr

وَ عَلَى كُلِّ ٱلْمُجَاهِدِينَ فِي سَبِيلِ ٱللَّهِ مِنْ سَائِرِ ٱلْمَخْلُوقِينَ

WA 'ALA KULLI-L-MUJĀHIDĪNA FĪ SABĪLI-LLĀHI MIN SĀ'IRI-L-MAKḤLŪQĪN

and upon all those who struggle in the Way of Allāh from amongst all the creatures.

عَدَدَ كَهَارِبِ ذَرَّاتِ جَمِيعِ مَخْلُوقَاتِكَ وَ عَدَدَ كَلِمَاتِكَ
عَدَداً يَتَضَاعَفُ كُلَّمَا مَرَّتْ ثَانِيَةٌ مِنَ ٱلزَّمَانِ
مُنْذُ خَلَقْتَ ٱلدُّنْيَا إِلَى يَوْمِ ٱلْقِيَامَةِ بِعَدَدِ مَعْلُومَاتِكَ

'ADADA KAHĀRABI DḤARRĀTI JAMĪ'I MAKḤLŪQĀTIKA WA 'ADADA KALIMĀTIK •
'ADADAÑY-YATAḌĀ'AFU KULAMĀ MARRATA ṮĀNIYATU-MINA-Z-ZAMĀNI
MUNDḤU KḤALAQåTA-D-DUNYĀ 'ILA YAWMI-L-QIYĀMATI BI-'ADADI MA'LŪMĀTIK

Grant these {blessings} to the number of electrons in the atoms of Your creatures and to the latitude of Your Words.
A number multiplying with the passing of each second
— since the time of the creation of the world —
until the day of resurrection and to the degree of the vastness of Your Knowledge.

صَلَاةً وَ تَسْلِيماً وَ رَحَمَاتٍ وَ بَرَكَاتٍ تَدُومُ بِدَوَامِكَ

ṢALĀTAÑW-WA TASLĪMAÑW-WA RAḤAMĀTIÑW-WA BARAKĀTIN TADŪMU BI-DAWĀMIK

Benedictions and perfect peace and compassion and blessings by the endlessness of Your Endlessness.

نَجِّنَا بِهَا مِنَ ٱلنَّارِ وَ مِنْ خِزْيِ ٱلدُّنْيَا وَ عَذَابِ ٱلْآخِرَةِ

NAJJINĀ BIHĀ MINA-N-NĀRI WA MIN KḤIZĪ-D-DUNYĀ WA 'ADḤĀBI-L-'AKḤIRAH

Save us by those {blessings and peace} from the Fire and from disgrace in this world and torment in the last.

وَ أَدْخِلْنَا بِهَا ٱلْجَنَّةَ بِغَيْرِ حِسَابٍ وَ لَا عِقَابٍ بِفَضْلِكَ يَا عَزِيزُ يَا غَفَّارُ

WA'ADKḤILNĀ BIḤĀ-L-JANNATA BI-GḤAYRI ḤISĀBI WA LĀ 'IQĀBIM BI-FAḌLIK
YĀ 'AZĪZU YĀ GḤAFĀR

And enter us by it into the Garden without accounting and without review by Your munificent generosity.
Oh Exalted, Oh Forgiver

وَ ٱكْتُبْ لَنَا بِهَا ٱلْمَقَامَ ٱلْخضرىَ
وَ ٱلنَّصْرَ وَ ٱلسَّعَادَةَ وَ ٱلسَّتْرَ وَ ٱلْحفْظَ
وَ ٱلنَّجَاةَ ٱلدَّائِمَةَ فِى ٱلدُّنْيَا وَ ٱلْأَخِرَةِ

WA-K-TUBå LANĀ BIHĀ-L-MAQĀMA-L-KẖIḌĪRIY •
WA-N-NAṢRA WA-S-SA'ĀDATA WA-S-SATRA WA-L-ḤIFḌḤA-
WA-N-NAJĀTA-D-DĀ'IMATA FĪ-D-DUNYĀ WAL-'ĀĀKẖIRAH

And write for us by {those blessings and peace} the Maqām of al-Kẖiḍr
and victory and happiness and protection and preservation
and perpetual safety in this world and the last.

وَ ٱكْفِنَا بِهَا بِحَلَالِكَ عَنْ حَرَامِكَ
وَ بِطَاعَتِكَ عَنْ مَعْصِيَتِكَ
وَ ٱغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ

WA-K-FINĀ BIHĀ BI-ḤALALIKA 'AN ḤARĀMIK •
WA BI-ṬĀ'ATIKA 'AN MA'ṢIYATIK •
WA-Gẖ-NINĀ BI-FAḌLIKA 'AMMAN SIWĀK

Satisfy us by those {blessings and peace} by that which You allow from that which You forbid
— through obedience to You and not through rebellion —
and enrich us by Your bounteous benevolence and not by anything other than You.

وَ ٱرْزُقْنَا بِهَا كُلَّ عِلْمٍ وَ حِكْمَةٍ مِنْ لَدُنْكَ

WA-R-ZUQåNĀ BIHĀ KULLI 'ILMIÑW-WA ḤIKMATIM-MIL-LADUNK

Provide us by those {blessings and peace} all knowledge and wisdom from Your Direct Presence.

وَ ٱشْفِنَا بِهَا مِنْ كُلِّ مَرَضٍ
وَ مِنْ كُلِّ سِحْرٍ وَ حَسَدٍ وَ مِنْ مَكَائِدِ ٱلْإِنْسِ وَ ٱلْجِنِّ أَجْمَعِينَ

WA-Sẖ-FĪNĀ BIHĀ MIN KULLĪ MARAḌIÑW-
-WA MIN KULLĪ SIḤRIÑW-WA ḤASADI-W-WA MIM-MAKĀ'IDI-L-'INSI WA-L-JINNI 'AJåMA'ĪN

Cure us by those {blessings and peace} of all illness,
and from all magical plots and envy and troubles from people and jinn altogether.

وَ ٱجْعَلْنَا بِهَا مِنْ خِيرَةِ ٱلْمُهْتَدِينَ بِكَ ٱلْهَادِينَ إِلَيْكَ
ٱلْمَشْمُولِينَ بِشَفَاعَةِ ٱلْحَبِيبِ ٱلْمُصْطَفَى
ٱلْمَحْظُوظِينَ بِرُؤْيَتِهِ وَ بِصُحْبَتِهِ يَوْمَ لِقَاكَ

WA-Jå-'ALNĀ BIḤĀ MIN KẖIYRATI-L-MUHTADĪNA BIKA-L-HĀDINA 'ILAYK •
AL-MASḤMŪLĪNA BI-SḤAFĀ'ATI-L-ḤABĪBI-L-MUṢṬAFĀ
AL-MAḤDḤŪDḤĪNA BI-RU'YATIHI WA BI-ṢUḤBATIHI YAWMA LIQĀK

Make us by it to be from the best that You have guided and who guide to You,
those who are included in the Intercession of that Beloved Chosen One,
and among those blessed by being in his sight and among his companions on the Day of Meeting You.

يَا نِعْمَ ٱلْمُجِيبُ ◦ يَا نِعْمَ ٱلْمُجِيبُ ◦ يَا نِعْمَ ٱلْمُجِيبُ

YĀ NI'MA-L-MUJĪBå • YĀ NI'MA-L-MUJĪBå • YĀ NI'MA-L-MUJĪBå

Oh Blessed Answerer.

آمِّينْ

ĀĀĀMĪN

لَا إِلَٰهَ إِلَّا ٱللَّهُ ◦ لَا إِلَٰهَ إِلَّا ٱللَّه ◦ لَا إِلَٰهَ إِلَّا ٱللَّه
مُحَمَّدٌ رَسُولُ ٱللَّه

LA 'ILLĀHA 'ILLA-LLĀH • LA 'ILLĀHA 'ILLA-LLĀH • LA 'ILLĀHA 'ILLA-LLĀH
MUḤAMMADUR-RASŪLU-LLĀH

No deity except Allāh • No deity except Allāh • No deity except Allāh •
Muḥammad is the Messenger of Allāh

تَمَّتْ ٱلْحَضْرَةْ

This completes the Ḥaḍrah

If the Ḥaḍrah has been observed in its time all gathered offer in *jamā'ah* the Ṣalāh of the Night {Ṣalātu-l-'Isḥā'}
If it has been made after Ṣalātu-l-'Isḥā' then offer rak'atayn and {optionally} the witr.
It is customary before parting for the fuqarā' to share some food
after which the Sḥaykḥ gives a few words or one brother reads a short lesson from a book of the Ṣūfīyyah.
Then, all together, read Suratu-l-Wāqi'ah and what seals it, aloud.
The reader will find it, transliterated and translated on the following pages.

THE ENCOUNTER Sūrah Nº 56 Revealed in Makkah	AL-WĀQI'AH 7th in the series beginning with *al-Qāf*	(٥٦) سورة الواقعة مكية
In the Name of Allāh, the Mercy Full, The Bestower of Mercy. 1 When the encounter takes place 2 — and no one denies that it shall take place — 3 abasing some — exalting others 4 shaking the earth with convulsions, 5 grinding the mountains to powder, 6 so they become like dust scattered. 7 You shall be of three bands. 8 Companions of the Right Hand. Who are The Companions of the Right Hand? 9 & Companions of the Left Hand. Who are the Companions of the Left Hand? 10 & those who have Gone Beyond; gone beyond every one. 11 They are the ones brought close 12 in Gardens of Bliss. 13 A third from the first people 14 and few of those from the latter days. 15 On fine woven couches 16 reclining upon them face-to-face 17 whilst encircling them are immortal youths 18 with goblets and basins and a cup from a pure spring	BI-S-MI-LLĀHI- R-RAḤMANI-R-RAḤĪM 1 'IDḤĀ WAQA'ATI-L-WĀQI'AH 2 LAYSA LI-WAQĀ'ATIHĀ KĀDḤIBAH 3 KḤĀFIḌATUR-RĀFI'AH 4 'IDḤĀ RUJJATI-L-'ARDU RAJJĀ 5 WA BUSSATI-L-JIBĀLU BASSĀ 6 FAKĀNAT HABĀĀ'AM- MUMBATḤĀ 7 WA KUNTUM 'AZWĀJAN ṮALĀṮḤAH 8 FA'AṢḤĀBU-L-MAYMANATI MĀĀ 'AṢḤABU-L- -MAYMANAH 9 WA'AṢḤABU-L-MASḥ'AMATI MĀĀ 'AṢḤABU-L- -MASḥ'AMAH 10 WA-S-SĀBIQŪNA -S-SĀBIQŪN 11 'ULĀĀ'IKA-L-MUQARRABŪN 12 FĪ JANNĀTI-N-NA'ĪM 13 ṮḤULLATUM- MINĀ-L-'AWWALĪN 14 WA QALĪLUM -MINA-L-'AKḤIRĪN 15 'ALĀ SURURIM-MAWḌŪNAH 16 MUTTAKKI'ĪNA 'ALAYHĀ MUTAQĀBILĪN 17 YAṬŪFU 'ALAYHIM WILDĀNUM-MUKḤALLADŪN 18 BI-'AKWĀBIÑW-WA'ABĀRĪQA WA KA'SIM -MIM-MA'ĪN	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

19 from which comes no headache and no madness; 20 and fruits of their choice 21 and the flesh of birds that they like, 22 and wide-eyed innocents 23 —like unto hidden pearls— 24 a reward for their labour. 25 No vain words in that place; no recriminations, 26 only the saying Peace — Peace. 27 & the Companions of the Right. Who are the Companions of the Right Hand? 28 In groves of thornless lote trees 29 among serried acacias 30 and spreading shade 31 and flowing bubbling waters 32 — plentiful fruits — 33 neither limited nor forbidden 34 and couches raised up. 35 Truly, Wecreated for them new creations. 36 We made them pure — virginal 37 friends — lovers 38 for the Companions of the Right Hand 39 A third of the people of yore, 40 and a third of the latter day.	19 LĀ YUṢADDA'ŪNA 'ANHĀ WA LA YUNZIFŪN 20 WA FĀKIHATIM-MIMMĀ YATAKḤAYYARŪN 21 WA LAḤMI ṬAYRIM-MIMMĀ YASḤTAHŪN 22 WA ḤURRUN 'AĪN 23 KA'AMTḤĀLI-L- LU'LU'I-L-MAKNŪN 24 JAZAĀĀ'AM BIMĀ KĀNŪ YA'MALŪN 25 LĀ YASMA'ŪNA FĪHĀ LAGḤWAÑW-WALĀ TA'ṮḤĪMĀ 26 'ILLĀ QĪLLAN SALĀMAN SALĀMĀ 27 WA 'AṢḤĀBU-L-YAMĪNI MĀĀ 'AṢḤĀBU-L-YAMĪN 28 FĪ SIDRIM-MAKḤḌŪDå 29 WA ṬALḤIM-MANḌŪDå 30 WA ḌḤILLIM-MAMDŪDå 31 WA MĀĀ'IM-MASKŪBå 32 WA FĀKIHATIN KATḤĪRAH 33 LĀ MAQåṬŪ'ATIÑW- WA LĀ MAMNU'AH 34 WA FURUSḤIM-MARFU'AH 35 'INNĀĀ 'ANSḤA'NĀHUNNA 'INSḤĀĀ' 36 FA-JA'ALNĀHUNNA 'ABåKĀRĀ 37 'URUBAN 'ATRĀBĀ 38 LI- 'AṢḤĀBI-L-YAMĪN 39 ṮḤULLATUM- MINĀ-L-'AWWALĪN 40 WA ṮḤULLATUM- MINA-L-'AKḤIRĪN	لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾

41
And the Companions of the Left.
Who are
the Companions of the Left Hand?
42
In burning winds
and boiling waters.
43
In the shadow of black smoke,
44
neither cool nor pleasant.
45
Before they existed
in great ease
46
and willfully persisted
in great wrong doing.
47
They forever said,
'What, when we are dead
— dust and bones —
shall we then be raised up?'
48
'What, our fathers
and ancestors?'
49
Say: 'Truly the ancestors
and the latter day people.'
50
'All will be gathered together
at the appointed time
— The Day Well Known —
51
Then truly
you who were astray,
you who cried lies
52
you shall eat
from the Tree of Zaqqūm,
53
with that shall you fill
your bellies,
54
and on top of that
drink from the boiling water;
55
gulping it
like camels enraged with thirst.'
56
Such will be their welcome
on The Day of Judgement.
57
We created you.
Why won't you admit the Truth?
58
Have you seen
the seed you emit?
59
Did you create it?
Or are We the Creators?

41
WA 'ASHĀBU-Sh-ShIMĀLI
MĀĀ
'ASHĀBU-ShIMĀL
42
FI SAMŪMINW-
WA HAMĪM
43
WA DhILIM-MINY-YAHMŪM
44
LĀ BĀRIDINW-WA LĀ KARĪM
45
'INNAHUM KĀNŪ QABaLA
DhĀLIKA MUTRAFĪN
46
WA KĀNŪ YUSIRRŪNA 'ALA-
L-HINTh-L-'ADhĪM
47
WA KĀNŪ YAQŪLŪNA
'A'IDhĀ MITNĀ WA KUNNĀ
TURĀBANW-WA 'IDhĀMAN
'A'INNĀ LAMABå'ŪThŪN
48
'AWA'ĀBĀĀ'UNĀ-L-
'AWWALŪN
49
QUL 'INNA-L-'AWWALĪNA
WA-L-'ĀKhIRĪN
50
LA MAJåMŪ'ŪNA
'ILĀ MĪQĀTI
YAWMI-M-MA'LŪM
51
ThUMMA 'INNAKUM
'AYYUHĀ-D-DĀĀĀLLŪNA-L-
MUKADhDhIBŪN
52
LA'ĀKILŪNA
MIN ShAJARIM-MIN ZAQQŪM
53
FAMĀLI'ŪNA MINHĀ-L-
BUTŪN
54
FAShĀRIBŪNA 'ALAYHI MIN-
L-HAMĪM
55
FAShĀRIBŪNA
ShURBA-L-HĪM
56
HĀDhĀ NUZULUHUM
YAWMA-D-DĪN
57
NAHNU KhALAQåNAKUM
FALOW LĀ TUSADDIQŪN
58
'AFARA'AYTUM-M-MĀ
TUMNŪN
59
'A'ANTUM TAKhLUQUNAHŪ
'AM NAHNU-L-KhĀLIQŪN

وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾
فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾
لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾
وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾
وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾
قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾
لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ
مَّعْلُومٍ ﴿٥٠﴾
ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾
لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾
فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾
فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾
فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾
هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾
نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾
أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾
ءَأَنتُمْ تَخْلُقُونَهُۥٓ
أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾

60
We have decreed
that among you shall be death.
We cannot be forestalled.
61
Then shall We transfigure you
and make you to grow again
in a way
you cannot know.
62
Since you already know
the first form of creation
why then do you not Remember?
63
Do you see
that which you cultivate?
64
Do you cause it to grow?
Or is it We who make it grow?
65
If We willed
We could turn it to stubble and
you would not cease to exclaim,
66
'Truly we are at a loss.
67
We are bereft.'
68
Do you see the water
which you drink?
69
Is it We who make it
come down from the clouds?
Or do you make it come down?
70
If We willed
We could make it bitter, salty.
Why then are you not thankful?
71
Do you see
the fire which you kindle?
72
Is it you who made
the tree to grow?
Or is it We who are the Grower?
73
We made it to be
a reminder and a boon
for the desert dwellers.
74
So, Praise the Name
of your Lord the Most High.
75
I swear
by the Stations of the Stars
76
— and in truth
that is a mighty oath
if you but knew —

60
NAḤNU QADDARNĀ
BAYNAKUMU-L-MAWTA WA
MĀ NAḤNU BI-MASBŪQĪN
61
'ALĀ 'AN-N-NUBADDILA
'AMTḤĀLAKUM WA
NUNSḤI'AKUM FĪ MĀ LĀ
TA'LAMŪN
62
WA LAQADå 'ALIMTUMU-N-
NASḤ'ATA-L-'ŪLĀ
FA-LŌW LĀ TADḤAKKARŪN
63
'AFARA'AYTUM-M
-MĀ TAḤRUTḤŪN
64
'A'ANTUM TAZRA'ŪNAHŪ
'AM NAḤNU-Z-ZĀRI'ŪN
65
LŌW NASḤĀ'U
LAJA'ALNĀHU ḤUṬĀMAN
FA-ḌḤALTUM TAFAKKAHŪN
66
'INNĀ LAMUGḤRAMŪN
67
BAL NAḤNU MAḤRŪMŪN
68
'AFARA'AYTUMU-L-MĀĀ'A-
L-LADḤĪ TASḤRABŪN
69
'A'ANTUM 'ANZALTUMŪHU
MINA-L-MUZNI 'AM NAḤNU-
L-MUNZILŪN
70
LŌW NASḤĀĀ'U JA'ALNĀHU
'UJĀJAN
FA-LŌW LĀ TASḤKURŪN
71
'AFARA'AYTUMU-N-
NĀRA-L-LATĪ TŪRŪN
72
'A'ANTUM 'ANSḤA'TUM
SḤAJARATAHĀĀ 'AM
NAḤNU-L-MUNSḤI'ŪN
73
NAḤNU JA'ALNĀHĀ
TADḤKIRATAÑW-WAMATĀ'AL
-L-LIL-MUQåWĪN
74
FASABBIḤ BI-S-MI
RABBIKA-L-'AḌḤĪM
75
FA-LĀĀ 'UQåSIMU
BI-MAWĀQI'I-N-NUJŪM
76
WA 'INNAHŪ
LA-QASAMU-
L-LŌW TA'LAMŪNA 'AḌḤĪM

نَحْنُ قَدَّرْنَا بَيْنَكُمُ
ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ
وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾
وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ
ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾
ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾
لَوْ نَشَآءُ لَجَعَلْنَٰهُ
حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾
أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾
ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾
لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا
فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾
ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾
نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾
فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾
وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77
truly
this is a noble reading
78
in a hidden Book.
79
No one may touch it
except the pure.
80
Sent down from
the Lord of All the Worlds.
81
What? Say you these sayings are
trickery — deceit?
82
Do you
make your living by lies?
83
Why then when the soul leaps
in the throat of the dying
84
and you are
— at that moment — watching
85
— and We are closer
to him than you
but you do not see Us —
86
Why?
If you are not in Our bondage,
87
do you not call back his soul
if you are truthful?
88
Then if he is
from those 'Brought Close'
89
then — breath of life —
ease
and Gardens of Bliss,
90
and if he be of the
Companions of the Right Hand
91
Then Peace be upon you
Oh Companions of the Right.
92
And if he be
from those who are liars
— far astray —
93
his greeting is boiling water
94
roasting in the Fire.
95
Truly this is
Absolutely Certain Truth.
96
So, praise the Name
of The Most High Lord

77
'INNAHŪ
LA-QUR'ĀNUN KARĪM
78
FĪ KITĀBI-M-MAKNŪN
79
LĀ YAMASSUHŪ
'ILLĀ-L-MUṬAHHARŪN
80
TANZĪLUM-M-MIR-
RABBI-L-'ĀLAMĪN
81
'AFABIHĀDḤA-L-ḤADĪTḤI
'ANTUM-M-MUDåHINŪN
82
WA TAJå'ALŪNA RIZQAKUM
'ANNAKUM TUKADḤIBŪN
83
FA-LŌW-LĀ 'IDḤĀ
BALAGḤATI-L-ḤULQŪM
84
WA 'ANTUM
ḤĪNA'IDḤIN TANḌḤURŪN
85
WA NAḤNU 'AQåRABU
'ILAYHI MINKUM WA LĀKI-
L-LA TUBåṢIRŪN
86
FA LŌW LĀĀ 'IN KUNTUM
GḤAYRA MADĪNĪN
87
TARJI'ŪNAHĀĀ
'IN KUNTUM ṢĀDIQĪN
88
FA'AMMĀĀ 'IN KĀNA
MINA-L-MUQARRABĪN
89
FARŌWḤUÑW-WA
RAYḤĀNUÑW-
WA JANNATU NA'ĪM
90
WA 'AMMA 'IN KĀNA MIN
'AṢḤĀBI-L-YAMĪN
91
FASALĀMUL-L-LAKA
MIN 'AṢḤĀBI-L-YAMĪN
92
WA 'AMMĀĀ 'IN KĀNA
MINA-L-MUKADḤIBĪNA-
-Ḍ-ḌĀĀLLĪN
93
FA-NUZULUM-MIN ḤAMĪM
94
WA TAṢLIYATU JAḤĪM
95
'INNA HĀDḤA LA HUWA
ḤAQQU-L-YAQĪN
96
FA-SABBIḤ BI-S-MI
RABBIKA-L-'AḌḤĪM

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾
فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾
لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾
تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾
أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾
وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾
فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾
وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ
وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾
فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾
تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾
فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾
فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾
وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾
فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾
وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ
ٱلضَّآلِّينَ ﴿٩٢﴾
فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾
وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾
إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

IRON Sūrah Nº 57	AL-ḤADĪD The first three verses	سورة الحديد مدنية (٥٧)
In the Name of Allāh, the Mercy Full, The Bestower of Mercy. 1 All that is in the heavens and the earth glorifies Allāh. He, The All Mighty, The Wise. 2 His is the Sovereignty of the Heavens and the Earth. He gvies life and makes to die. And He has the Power over all things. 3 He is The First and the Last and The Manifest and the Hidden and He Knows all things.	BI-S-MI-LLĀHI -R-RAḤMANI-R-RAḤĪM 1 SABBAḤ LI-LLĀHI MĀ FĪ-S-SAMĀWĀTI WA-L-'ARḌ WA HUWA-L-'AZĪZU-L-ḤAKĪM 2 LAHŪ MULKU-S-SAMĀWĀTI WA-L-'ARḌ • YUḤĪ WA YUMĪT • WA HUWA 'ALĀ KULLI SḤAY'IN QADĪR 3 HUWA-L-'AWWALU WA-L-'ĀKḤIRU WA-ḌḤ-ḌḤĀHIRU WA-L-BĀṬIN • WA HUWA BI-KULLI SḤAYIN 'ALĪM	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْيِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾
GATHERING Sūrah Nº 59	AL-ḤASḤIR The last four verses	سورة الحشر مدنية (٥٩)
21 If We had sent down this Qur'ān on a mountain You would have seen it humbled torn — rent asunder — from fear of Allāh This is an image. We strike them for people in order that they might reflect 22 He is Allāh that Is. There is no deity but He. He Knows The unseen and the seen. He The Mercy, The Grantor of Mercy 23 He is Allāh that Is. There is no deity but He. The Sovereign, The All-Holy, The Peace, The Faith Full, The Preserver, The Almighty, The Compeller, The Supreme. Glorified is Allāh above all they associate with Him 24 He is Allāh, The Creator of All, Shaper of Form, Maker of Images. His are the Beauty Full Names. Everything in the heavens and the earth glorifies Him. He Is The All-Mighty, The All Wise.	21 LŌW 'ANZALNĀ HĀDḤĀ-L-QUR'ĀNA 'ALĀ JABALIL-LARA'AYTAHŪ KḤĀSḤI'AM-MUTṢADDI'AM-MĪN KḤASḤYATI-LLĀH • WA TILKA-L-'AMTḤĀLU NAḌRIBUHĀ LI-N-NĀSI LA'ALLĀHUM YATAFAKKARŪN 22 HUWA-LLĀHU-L-LADḤĪ LĀĀ 'ILĀHA 'ILLĀ HUW • 'ALIMU-L-GḤAYBI WA-SḤ-SḤAHĀDAH • HUWA-R-RAḤMĀNU-R-RAḤĪM 23 HUWA-LLĀHU-L-LADḤĪ LĀĀ 'ILĀHA 'ILLĀ HUW • AL-MALIKU-L-QUDDUSU-S-SALĀMU-L-MU'MINU-L-MUHAYMINU-L-'AZĪZU-L-JABBĀRU-L-MUTAKABBIR • SUBḤĀNA-LLĀHI 'AMMĀ YUSḤRIKŪN 24 HUWA-LLAĀHU-L-KḤĀLIQU-L-BĀRI'U-L-MUṢAWWIR • LAHU-L-'ASMĀĀ'UL-ḤUSNĀ YUSABBIḤU LAHŪ MĀ FĪ-S-SAMĀWĀTI WA-L-'ARḌ • WA HUWA -L-'AZĪZU-L-ḤAKĪM	لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

اُتْلُ مَآ اُحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَ أَقِمِ ٱلصَّلَوٰةَ ۚ
إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَ ٱلْمُنكَرِ ۚ
وَ لَذِكْرُ ٱللَّهِ أَكْبَرُ ۚ وَ ٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

'UTLU MĀĀ 'UḤIYA 'ILAYKA MINA-L-KITĀBI WA 'AQIMI-Ṣ-ṢALĀH
'INNA-Ṣ-ṢALĀTA TANHĀ 'ANI-L-FAḤSẖĀĀ'I WA-L-MUNKAR
WA LA-DẖIKRU-LLĀHI 'AKBAR
WA-LLĀHU YA'LAMU MĀ TAṢNA'ŪN

Recite what has been Revealed to you of the Book and establish Ṣalāh.
Truly the Ṣalāh preserves one from shamelessness and abomination.
&
the Remembrance of Allāh is greater
&
Allāh knows what you do.
{29:45}

At the time of parting the brothers form a circle.

—

Beginning with the Sẖaykẖ,
they exchange the handshake of the covenant and the kiss of peace.

—

On parting the Sẖaykẖ reminds all those gathered to visit one another
as they are members of a single family
and have the mutual rights and obligations of brotherhood in Allāh.

—

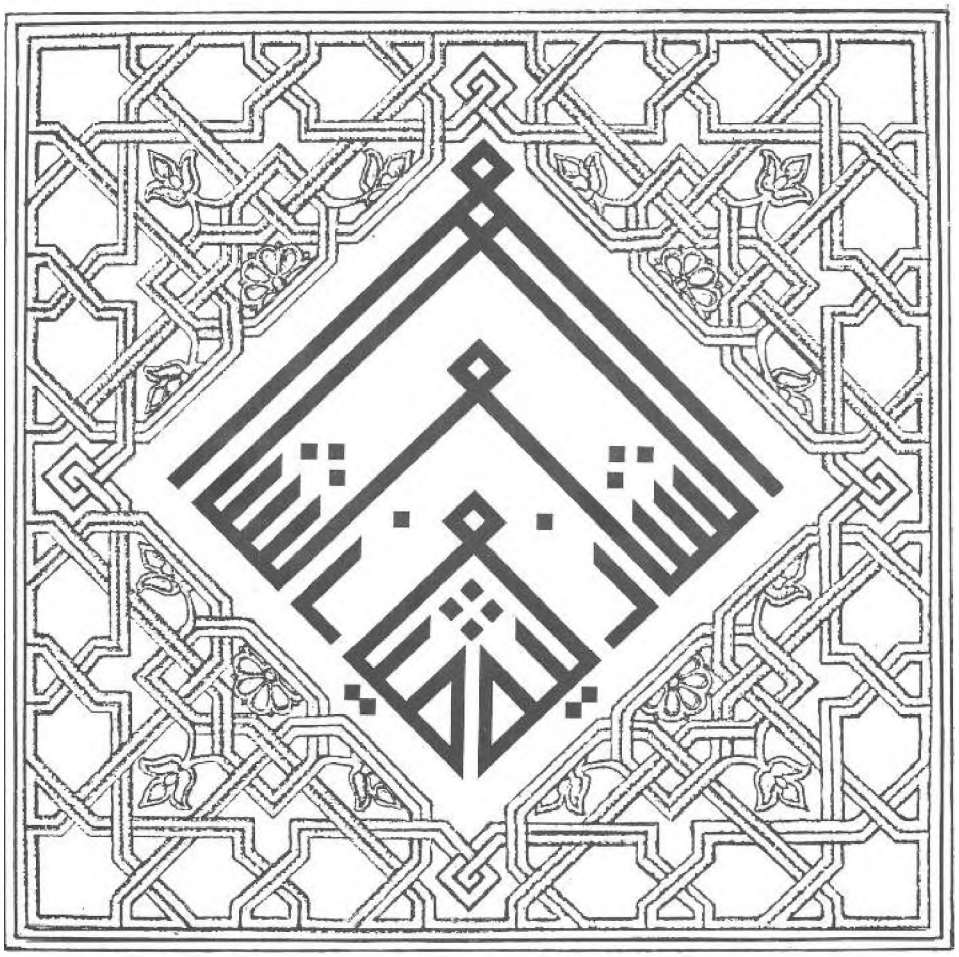
He wishes them all peace
&
they depart by his permission and with his blessing.

سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

SALĀMUN HIYA ḤATTĀ MAṬLA'I-L-FAJåR

Peace it is' till the coming of the dawn
{97:5}

المراقبة



للعارف بالله، الفقير، الشيخ عبد الله نور الدين الغريب

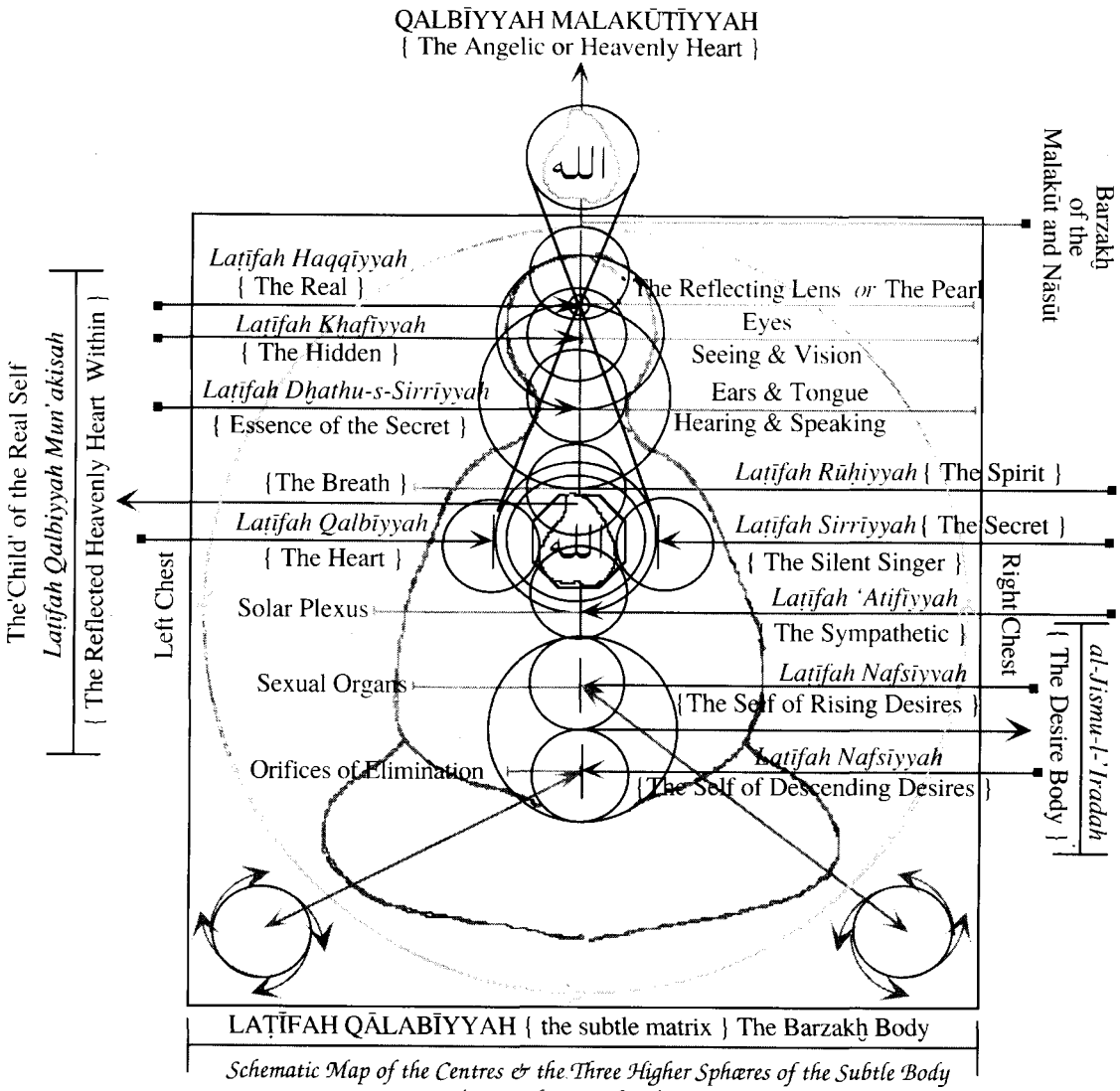
« قدس الله سره »

Contemplation in the Light of Remembrance

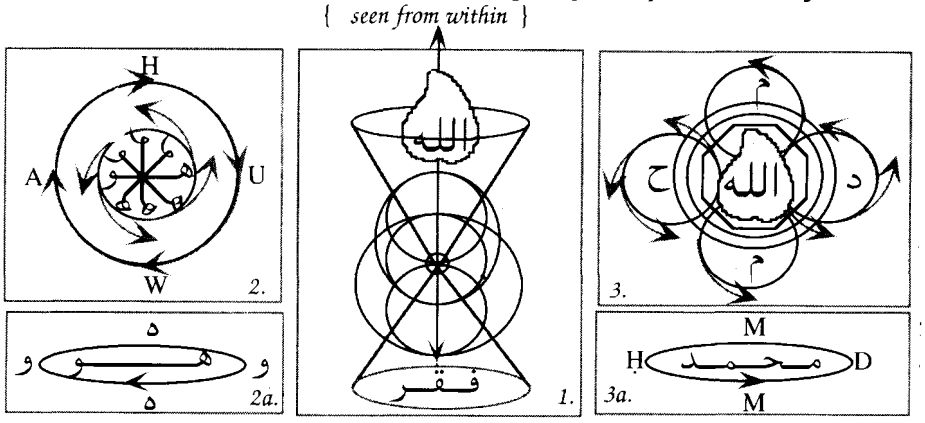
gathered from the Nūriyyah and transmitted by

The Knower by Allāh, The Faqīr, Shaykh Nūru-d-Dīn al-Gharīb

{ May Allāh sanctify his Secret }



Schematic Map of the Centres & the Three Higher Sphæres of the Subtle Body
{ seen from within }



Latifah Dhatiyyah Sirriyyah
{ Essence of the Secret }
The Body of Correspondence

Latifah Khafiyyah
{ The Hidden }
The Body of Silent Substance

Latifah Qalbiyyah Mun'akisah
{ The Relected Heavenly Heart }
The Body of the New Born Child

figure 18
Schematic Map of the Seven Subtle Centres & the Three Higher Sphæres of the Subtle Body
{ see pages 92-93 Introduction & p 234 }

❖

Circulation of the Remembrance

دوران الذكر

DAWRĀNU-Dḥ-DḤIKR

The process of absorption in, and internalization of, the wird is generally known as murāqabah {inward contemplation} and occurs in three stages: Rotation, Circulation and Fixing. These stages, when successfully traversed, coincide with a process of transmutation in which the fallen {*'asfala sāfilīn*} and renegade self is restored to its original high state {*'aḥsan taqwīm*}. This process is known as 'the return of the exile'. Among the teachings and methods contained in Volume II {Origins} are some of the ways and the means that this 'journey', by the Grace of Allāh, is accomplished. We have referred to it in English in terms of the constituent elements of the process {Rotation, Circulation and Fixing} in order to avoid confusion with other meanings which apply to the term *murāqabah*. Yet it is the same.

It must be understood that if one hopes to prepare the 'house' of the heart in order that its True Lord may take up residence, the foundations must be carefully laid. The basic prescriptions of 'Islām {the sḥahadatayn, the ṣalāh, the zakāh, the ṣawm, the ḥajj} all serve to bring about a state of equilibrium {*niḍḥām*} or balance {*tawāzun*} which is the foundation for a spiritual life. The circulation of the remembrance is the internalization of the sḥahadatayn, the basis of spiritual jihad {*mujāḥadat an-nafs*}, and the way of purification. It is what connects and ties the foundation together.

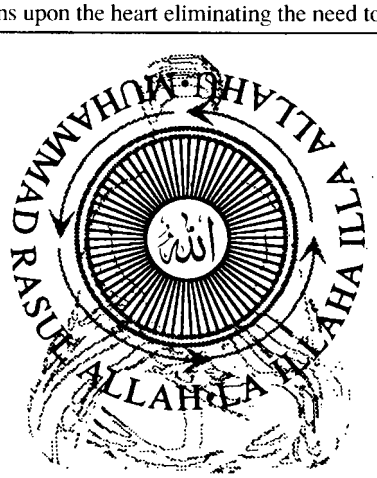
Before proceeding to explain the method whereby the Dḥikr is made first to rotate and then to circulate throughout the bodies of the self, we must explain the 'backward' flowing motion. Simply put it is the motion of returning all things to the 'heart': the movement from without to within. It is analogous to Arabic writing which proceeds from the right and moves toward the 'heart' in contradistinction to Western writing which proceeds from the left, or the heart side, and moves 'outward'. It also counters the direction of 'clock time'; a 'time' which, in the effloresence of its decay, is the decomposition of an 'earlier' time and a profanation of the eternal 'present' referred to by Allāh in His saying, "*Surely We created man in the best of forms* {'aḥsan taqwīm} *and then We reduced him to the lowest of the low* {'asfala sāfilīn}." {94:4-5}. This 'turning back' {*tawbah*} is the defeat of the Babylonian and Pharaonic magic {*as-siḥr*} by which Pharaoh, the outer surrogate 'ruler' who has usurped the prerogatives of the inner spiritual king, seeks in order to preserve and perpetuate his 'rule', to drown all the 'male' children of the believers in the indifferent uniformity of the river 'time' that traverses his secular one-dimensional flat-land world in which only the 'normal' survive. The 'normal' being those willing to deny their heritage and accept, conform to and strive for the rewards of a world in which only that which can be physically apprehended is 'real' and who, above all, do not wish to know they are lost and in exile. Meaning, in the words of Allāh: "*Striving for increase in worldly things you are distracted until you come to your graves.Then you shall know.Then shall you know.Then shall you know with the knowledge of certainty.*" {102:1-5} From a 'scientific' perspective this 'backward' inward flowing motion is the functional reversal of the second law of thermodynamics which postulates the continual decay, degeneration and dis-integration of all things: a clockwise, 'outflowing' or 'downflowing' motion, an external descent into barren vain 'actions' and unconscious 'activities'. The 'backward' or 'inflowing' motion, on the other hand, is integrative in intent and by nature; it seeks to return the self to its source and origin, to restore the throne and kingdom to its rightful and true ruler: to return from dispersion to collectedness, from motion to stillness, from agitation to tranquillity, from noise to silence, from shadows to the light, from the many to the One.

A prerequisite of this practice is the active observation in spirit and letter of the five farā'iḍ prescribed by Allāh in the Law {*ash-sḥarī'ah*}, the daily recital of Qur'ānic readings and the integration into the pattern of daily life of the awrād and wadḥā'if prescribed by the sḥaykḥ. The aspirant must know that taking on such practices from outside the Law is a barren exercise which only serves to strengthen the nafs and is counter-productive. In some rare cases it may yield positive results but most often it leads, due to lack of guidance, to the experience of dead-end psychic phenomena.

The one who seeks to practice the Circulation must be in a state of ritual purity {*wuḍū'*} with especial attention given that the mouth and nasal passages are clear of any filth or obstruction. The ideal garments are loose and non-binding. One should be comfortably seated on a rug or blanket {or a chair if necessary} facing the qiblah as in ṣalāh or when reading Qur'ān and lightly anointed with a pleasant smelling natural scent {*ṭīb* or *'itr*}. The light should be subdued, the space unfrequented by comings and goings {later, when the dḥikr rotates of its own accord, 'place' is of less importance}. The best times are the deep watches of the night, after the Fajr Ṣalāh on returning from the masjid, or in the gloaming between Maghrib and 'Isḥā'. In sitting the right foot should, if possible, be placed on the left calf and the hands should rest lightly in the lap or on the knees.

Gathering oneself together and raising one's two hands before one's face one recites three times the accompanying āyāt, kalimāt and ad'iyā on the breath into one's up-raised hands with the intention of creating a safeguard against idle or evil thoughts . Upon completion the hands should be passed over the face and the body. Every effort should be made to preserve {*hifdḥ*} these selections upon the heart eliminating the need to direct the glance outward.

Taking refuge within this zone of safety one concentrates on the centre of the sole or the big toe of the right foot and begins from there to draw a deep smooth breath concentrating on the words.'LĀ 'ILLAHĀ 'ILLĀ LLĀHU in a rotating circle, and at the same time visualizing that the breath one is drawing into the core of oneself is rising, purifying, harmonizing and suffusing the entire body with radiance and a silent resonance.



Circulation of the Dḥikr
{ *seen from within* }

This breath, drawn through the right nostril, must traverse the body until it reaches, with the sound of HUW, that point between and slightly above the eyes known as the heavenly heart. At this point the breath should be retained like a drop of water on the tip of a leaf and then be smoothly released through the left nostril, traversing in its descent the whole body and all of its centres and flowing out through the sole or big toe of the left foot.

The words and sound attached to the downflow are MUḤAMMADU-R-RASŪLU-LLĀH which arrives at its destination and departs the body on the sound of ĀH. As it descends one visualizes that the entire subtle body {*laṭīfah qālaibiyyah*} is being washed and purified. The subtle matrix upon which the outer physical body is formed is the barzakḥ body built of the sum total of one's lifetime impressions; it is the body which survives the physical body, {not the true resurrection body} {Introduction pp 91-93}, in which one dwells in the barzakḥ until the Day of Resurrection.

After a number of cycles {varying from person to person} one senses a gathering tension or condensation in the heavenly heart often accompanied by a tingling of the hairs of the body and a feeling as of a gentle breeze blowing over the skin. Simultaneously there is a sense that the breath is breathing itself, harmoniously rising and falling, and the words revolve passing in and out of their own volition. One is being breathed rather than breathing. This is the 'shift' point' where one gently 'shifts' upward and inward. If, in the process of 'shifting', one notes a falling off of smoothness in concentration accompanied by incoming random thoughts then one should 'fall' back down to the starting point. This holds true for all 'shifts'. The main function of the practice until the inner heart centre is reached is 'emptying' in which, by a process of substitution, the internal dross of the subtle mold and its desire centre is cleansed by the pure waters of LĀ 'ILĀHA 'ILLĀ ALLAHU. In this phase MUḤAMMADUR-RASŪLU-LLĀH acts as a carrier bearing away impurities by the pureness of his being, blessings of Allāh and peace be upon him. In the phases that follow as one moves to the heart {*qalb*} and from the qalb to the secret {*sirr*} and from the sirr to the spirit {*rūḥ*} and so on within and throughout all the various centres of the subtle body, MUḤAMMADUR-RASŪLU-LLĀH functions in the capacity of Messenger to the various 'selfs' of one's being, bringing the message of the 'Islām of voluntary self-surrender to Allāh and deep peace, the 'Imān of complete trust, and the 'Iḥsān of pure goodness.

لَقَدْ جَآءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيكُم بِٱلْمُؤمِنِينَ رَءُوفٌ رَّحِيمٌ

LAQADå JĀĀ'AKUM RASŪLUM-MIN 'ANFUSIKUM
'AZĪZUN 'ALAYHI MĀ 'ANITTUM ḤARISUN 'ALAYKUM BI-L-MU'MINĪNA RA'ŪFUR-RAḤĪM

There has come to you a Messenger from among your selfs;
grievous to him is your suffering; anxious is he over you, gentle to the believers, compassionate.
{9:128}

In the course of the inward journey one reaches different centres. Each is a universe; each must in turn surrender and submit. Each individual cycle begins with negating the contingent reality of that centre with LĀ 'ILĀHA then passing 'upward' through the horizon of 'ILLĀ followed by the affirmation of the higher by The Highest: ALLĀH, subḥanahu wa ta'āla. Halting {*waqaf*} at that point, one then 'returns' from that ascension {*ma'raj*} as the praised one, MUḤAMMAD, blessings and peace be upon him, the RASŪL of ALLAH, with the message of voluntary surrender to Allāh. Each centre in turn surrenders, becomes 'Muslim', finds peace and says AH. The 'self' of each centre returns to its original state of 'Islām and thus does one negate and transmute all that is contingent in the Face of the Absolute.

❖

The Circulation of the Light of Remembrance

دوران نور الذكر
DAWRĀN NŪRI-Dḥ-DḤIKR

Through grace and, usually, with time and the deepening of one's practice, an entirely new phase commences. This is the phase of the rotation of the light and the circulation of the remembrance throughout one's entire body. When the fragmented self of agitation, unfulfilled desires and egoic assertion has been gradually transmuted into the empty, silent, translucent and tranquil self there begins the rotation of the light of the dḥikr. This marks the middle stage between the Circulation of Remembrance and the Rooting of the Names.

There are many ways in which this is experienced but a few generalities may be stated. First the rotation and circulation of the light of the dḥikr in no way has anything to do with the seeing of bright iridescent coloured lights. Neither does it have to do with the appearance of successions of thoughts no matter how profound nor does it have to do with sinking into ashes, darkness or the cold. The first is the cave of fantasy and a trap of infinite regress, the second and the third are polar extremes which are the realms of fiery air and waterous earth. In the realm of 'fiery air' one is assailed by an unending succession of thoughts occurring one upon the heels of the other in which one imagines the solution or resolution of all questions and problems. In the realm of 'waterous earth' all things sink in abysmal negation, denial, and refusal. It may be an 'end' to the world of the ten-thousand things but it is a dead and barren end.

The true signs of the circulation of the dḥikr are a sense of purity and cleanliness radiating outward suffusing the entire body with freshness, and a kind of lightness akin to the intoxication of the Garden wherein, "*There they are given a cup of a tincture of Zanjabīl, the water from the spring whose name is Salsabīl.*" {76:17-19} "*There wait upon them immortal youths with goblets and ewers and a cup from a pure spring wherefrom they get no throbbing or madness.*" {56:17-19}. One's body feels strong and sound; a great peace pervades the being. The clear golden light of the full moon is reflected shining in the still silver water. Opening one's eyes one looks out upon all things with great compassion; the rose blooms. These are signs of the circulation of the light of remembrance.

Once the light has begun to circulate throughout the body the dḥikr rotates by its own accord. Whenever one returns to the concentration is as though one had not gone anywhere. In this way the dḥikr becomes easy and without effort. Indeed *any* effort at this point is counter-productive. This 'Cessation of Self-Direction' requires the utmost subtle and delicate sensitivity to what is in fact the internal reconciliation {*'iṣlaḥ*} with, renewal {*tajdīd*} of, and rebirth {*'iḥyā*} as a being of light which is one's malakūtī self, of which this worldly self is but a shadow and witness. It is a re-birth in one's form of "*Surely We created man in the best of forms*" {95:6} brought about by the re-turn {*tawbah*} to Allāh through remembrance of the Truth of Existence and one's Original Nature.

❖

Rooting the Two Names

تثبيت الإسمين

TATḤBĪTU-L-'ISMAYĪN

'ASḤHADU 'AL-L-LĀ 'ILĀHA 'ILLĀ-'LLĀH
WA'ASḤHADU 'ANNA MUḤAMMADAN 'ABåDUHŪ WA RASŪLUH.

Just as we must consider both dimensions of the sḥahadatayn so also must we consider the two names: one absolute and the other contingent. One is: Allāh, exalted is He above all things. The other is His Messenger, Muḥammad, blessings and peace be upon him. This 'Fixing' or 'Rooting' of the Two Names marks the third stage in this practice of contemplation {*murāqabah*} and visualization {*taṣawwūr*}. We have reproduced at the end of this section a visual aid for the practitioner intent upon the 'fixing' of the two Names.

When the dḥikr carried on the breath rotates of its own accord, and the light of that dḥikr spreads and suffuses throughout the body, then does there dawn the first of the Names: the light of the Name of Allāh, Jalla Jalāluhu. This Light is neither fantasy {as in the cave of the moving pictures of the mind} nor photism {iridescent scintillation}. It dawns in the heavenly heart between the two eyes of the HUW. We have referred in many places to the Doctrine of Transparency or the Doctrine of Disappearance. Whilst its outer 'work' is, in the words of Sḥaykḥ Ibn 'Atā'Illah, to "Bury your existence in the earth of obscurity " when the 'seed' of that existence has been buried and germinates then does their bloom within the self, unseen to the world, the golden flower, effulgent and radiant with the Light of Sublime Attraction {*jadḥbu-jalāl*}. The boat reaches the shore; clouds disappear; the heart shines forth in the silent sea of light.

When the light of the Name of Allāh first begins to dawn, the breath should be shifted from the circular rotation of the dḥikr of {LĀ 'ILĀHA 'ILLĀ-LLAHU • MUḤAMMADUR-RASŪLU-LLĀH} to the breath of ALLĀH in through the right nostril held in the heavenly or spiritual heart and released as HU through the left nostril. One must be completely still and allow the breath to come and go as the Light of the Name begins to rise from behind the mountain peaks of the pass to the far distant land. When the effulgent name of Majesty rises in all fulness in the heavenly heart it sends out its solar rays both suffusing and attracting. The effect of this is the disappearance {*fanā'*} of the contemplator who, in the flood of that light of sublimity, simply ceases to be, as in the meaning of the words of Allāh: "*Everything upon it will vanish. Yet still shall there remain the Presence of your Lord, Powerful, Glorious.*" {55:27}

There arises here the question of what happens to those who are so overcome that they cannot return and it is for this reason that at the very beginning of one's practice of the Circulation of the Light of Remembrance and the Fixing of the Two Names one should spend some time every day in outer contemplation of the *Two* Names as we have shown them here if one is truly concerned with 'returning'. This 'contemplation' and 'visualization' should include writing the Names and, if possible, colouring them. It is also an excellent idea to have them made in stained glass or painted on glass so that the light can shine through them rather than on them as there is considerable difference between what we may term 'light on' and 'light through' in terms of the mimetic quality of the light cognate to the experience. Needless to say ink on paper is but a fifth hand 'indication' of the reality of the internal lights of the Names

In viewing the Names externally their polar nature is clear; this is also an indication of function.The Name of ALLĀH appears in what we may call 'Gold' on a 'Red' ground whereas the name MUḤAMMAD, blessings and peace be upon him, appears in 'Silver' on a 'Green' ground. The 'return' from 'disappearance' is by way of the Messenger, blessings and peace be upon him, and his light, the nūri-l-muḥammad, which exerts the attraction of beauty {*jadḥbu-jamāl*}, coolness and rest for the eyes, accompanied by the overwhelming compassion of, "*We have not sent you but as a mercy for all the worlds.*" {21:107} This practice rides on the breath of MUḤAMMAD in through the right nostril whilst simultaneously it is seen written across the breast from the laṭīfah sirriyah to the laṭīfah qalbiyyah in silver on a green ground with RASŪLU-LLĀH on the out breath through the left nostril bathing and cooling the 'body'. Alternatively there is the rotation of the four letters MĪM, ḤĀ', MĪM, DĀL in a diamond proceeding from the Laṭīfah Rūḥiyyah to the Laṭīfah Sirrīyah to the Laṭīfah 'Atifīyyah and ending in the Laṭīfah Qalbiyyah. The letters move in procession around the throne {*al-'arsḥ*} of the Laṭīfah Qalbiyyah Mun'akisah which is the reflection of the Heavenly Heart {*Qalbīyyah Malakutīyyah*} in the void that exists between those four sphæres {figure 18}. In that void the Name of ALLAH radiates forth reflected in the well of one's being from the Hidden Self of the Laṭifah Kḥafīyyah. Here we touch upon the internal actualization of the 'āyat of Light in Sūratu-n-Nūr {24:35-7} {p. 290} and the mystery of the lamp, the glass, the oil, the light itself and its unique polar nature being neither of the East nor of the West.

Please understand these intimations {*'isḥārāt*} are in no way to be considered exclusive or limiting. The map we have provided is but an imperfect guide to the Subtle Body which is vast and exists in many different times and spaces, a veritable mansion of many rooms; it is not a 'thing', rather it is an 'interspace' in which life is lived both in this world and the world 'between' where you are seated inside the lamp of your self gazing out through the glass upon which the Name is written. Sḥaykḥ Nūrī Muḥammad says, "At the time of death, the tongue of man is parched; limbs and senses begin to fail. If in his lifetime the seeker has practised rooting the Name of Allāh in himself, submerging his being in Its radiance and has revived his heart thereby he will surely come to know the value and the price of that blessed occupation at the critical time of death when through the esoteric concentration on His Name all the etheric personalities {*al-laṭā'if*}, the skin, the limbs, the hairs make dḥikr of Allāh and vigorously shout out, Allāh, Huw, Allāh, Huw, Allāh and the whole body sings until the Name of Allāh is heard from every vein and tissue, from every cell and atom. Blessed is the end of such a person. Sḥayṭān cannot approach and when Munkir and Nakar come to ask their questions the man gets up and the Name of Allāh is written in shining light on his forehead and breast, both palms and soles. The angels are astonished saying, "You need not answer the questions for your blessed being *is* the answer."

In closing we must say something about HUW in its function as the voice of Being itself and the Essence of the Secret unveiled in the Hadiṭḥ Qudsi: "My slave does not cease to draw near to me through devotions of his free will until I love him; and when I love him, I am the Hearing by which he hears and the Sight by which he sees, the Hand by which he grasps and the Foot upon which he walks." {reported by Imam Bukḥarī}. It is the hinge between the Transcendent {*tanziḥ*} and the Immanent {*tasḥbih*} {p 23}; between the annihilation of non-being and the ipseity of being. So,

قُلْ هُوَ ٱللَّـهُ أَحَـدٌ

QUL HUWA-LLĀHU 'AḤAD

Say! HUW, Allāh, is One.
{ 112:1 }

All we have written are words — "tears shed on the shore of the sea of non-existence" as our Sḥaykḥ, Sīdī Abū-l-Ḥasan asḥ-Sḥādḥdḥulī says, may Allāh sanctify his secret. The practice of this inner contemplation and visualization is altogether other. There is nothing written here that does not refer to an experiential reality but the writing is not the reality. Those wishing to 'see for themselves' should implement the practice. As the Sḥaykḥ says; 'Say Allāh, and you shall see wonders." May Allāh forgive us and have mercy on us and He is the Best of Knowers. *wa Allāhu 'a'lam*

Read all that follows three times prior to entering into the murāqabah and each evening before sleep:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLAHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

AL-ḤAMDU-LI-LLAHI RABBI-L-'ĀLAMĪN

Praise to Allāh, Sustaining Lord of the Worlds

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

AR-RAḤMĀNI-R-RAḤĪM

The Mercy Full, The Mercy Bestowing

مَٰلِكِ يَوْمِ ٱلدِّينِ

MĀLIKI YAWMI-D-DĪN

Master of the Day of Requital

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

'IYYĀKA NA'BUDU WA 'IYYĀKA NASTA'ĪN

To You our worship — and to You our petitions

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

'IHDINĀ-Ṣ-ṢIRĀṬA-L-MUSTAQĪM

Guide us on the Straight Path

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَ لَا ٱلضَّآلِّينَ

ṢIRĀṬA-L-LADḤĪNA 'AN'AMTA 'ALAYHĪM GḤAYRI-L-MAGḤḌŪBI 'ALAYHIM WA LĀ-Ḍ-ḌĀĀLLĪN

The Path of those upon whom You have conferred blessings
not that of those upon whom is Your Wrath or who are astray
{1-1-7}

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ ٱلْحَىُّ ٱلْقَيُّومُ ۚ.

ALLAHU LĀĀ 'ILĀHA ILLĀ HUW • AL-ḤAYYU-L-QAYYŪM

Allāh! — no deity except He • The Ever Living, The Eternally Present

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ

LĀ TA'KḤUDḤUHU SINATUÑW WA LĀ NAWM

He is taken neither by slumber nor sleep

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ

LAHŪ MĀ FĪ-S-SAMĀWĀTI WA MĀ FĪ-L-ARḌ

To Him belongs all that is in the heavens and the earth

مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ

MAN DḤĀ-L-LADḤĪ YASḤFA'U 'INDAHU 'ILLĀ BI'IDḤNIH

Who is there to intercede with Him save by His permission

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ

YA'LAMU MĀ BAYNA 'AYDĪHIM WA MĀ KḤALFAHUM

He knows what is betwixt their hands and behind their backs

وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ

WA LĀ YUḤĪṬŪNA BI-SḤAY'IM-MIN 'ILMIHI 'ILLĀ BIMĀ SḤĀĀ'

and they encompass no thing from His Knowledge except that He wills

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَ ٱلأَرْضَ ۚ

WASI'A KURSIYYUHU-S-SAMĀWĀTI WA-L-'ARḌ

His Foundation is wider than the heavens and the earth

وَ لاَ يَؤُودُهُ حِفْظُهُمَا ۚ

WA LĀ YA'ŪDUHU ḤIFḌḤUHUMĀ

And He is not tired by their preservation

وَ هُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

WA HUWA-L-'ALIU-L-'AḌḤĪM

And He is The All High, The Sublime.
{2:255}

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLAHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Mercy Bestowing

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ • لآ أَعْبُدُ مَا تَعْبُدُونَ

QUL YĀĀ'AYYUHĀ-L-KĀFIRŪN • LĀĀ 'A'BUDU MĀ TA'BUDŪN

Say: Oh you who are unbelievers, • I do not worship what you worship

وَ لآ أَنْتُمْ عَٰبِدُونَ مَآ أَعْبُدُ • وَ لآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ

WA LĀĀ 'ANTUM 'ĀBIDŪNA MĀĀ 'A'BUDå • WA LĀĀ 'ANA 'ĀBIDUM-MĀ 'ABATTUM

and you do not worship what I worship, • and I will not worship what you worship,

وَ لآ أَنْتُمْ عَٰبِدُونَ مَآ أَعْبُدُ • لَكُمْ دِينُكُمْ وَلِىَ دِينِ

WA LĀĀ 'ANTUM 'ĀBIDŪNA MĀĀ 'A'BUDå • LAKUM DĪNUKUM WALIYA DĪN

and you do not worship what I worship, • to you your religion and to me my religion
{109:1-6}

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ

QUL HUWA-LLAHU 'AḤADå • ALLAHU-Ṣ-ṢAMADå

Say! He, Allāh, is One. Allāh the Ultimate Everlasting Refuge

لَمْ يَلِدْ وَ لَمْ يُولَدْ ۝ وَ لَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌ

LAM YALIDå WA LAM YŪLADå • WA LAM YAKU-L-LAHŪ KUFUWAN 'AḤADå

Neither begotten nor begetting and to Him no one is equal

{ 112:1-4 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

QUL 'A'ŪDḤU BI-RABBI-L-FALAQå

Say! I take refuge in the Lord of the Crack of Dawn

مِن شَرِّ مَا خَلَقَ ۝ وَ مِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

MIN SḤARRI MĀ KḤALAQå • WA MIN SḤARRI GḤĀSIQIN 'IDḤĀ WAQABå

from the evil that exists within His Creation • and from the evil of the darkness of night when it gathers

وَ مِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝ وَ مِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

WA MIN SḤARRI-N-NAFFĀTḤĀTI FĪ-L-'UQADå • WA MIN SḤARRI ḤĀSIDIN 'IDḤĀ ḤASADå

and from the evil of those who blow on knots and the evil of enviers when they envy

{ 113:1-5 }

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMI-LLAHI-R-RAḤMĀNI-R-RAḤĪM

In the Name of Allāh, The Mercy Full, The Bestower of Mercy

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ • مَلِكِ ٱلنَّاسِ • إِلَٰهِ ٱلنَّاسِ

QUL 'A'ŪDḤU BI-RABBI-N-NĀS • MALIKI-N-NĀS • 'ILĀHI-N-NĀS

Say! I take refuge in the Lord of people, the Ruler of people, the God of people

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ • ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ

MIN SḤARRI-L-WASWĀSI-L-KḤANNĀS • ALLADḤĪ YUWASWISU FĪ ṢUDŪRI-N-NĀS

From the evil of the sneaking whisperer that whispers in the breasts of people

مِنَ ٱلْجِنَّةِ وَ ٱلنَّاسِ

MINA-L-JINNATI WA-N-NĀS

from the jinn and the people
{ 114:1-6 }

ٱللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ

ALLAHUMMA ṢALLI 'ALA SAYYĪDINĀ MUḤAMMADIÑW - WA 'ALĀ ĀĀLI SAYYĪDINĀ MUḤAMMAD WA BĀRIK WA SALLIM

Oh Allāh benedictions be upon Our Liege-Lord Muḥammad and upon the family of our Liege-lord Muḥammad and blessings and peace

أَسْتَغْفِرُ ٱللَّهَ مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيهِ

ASTAGḤFIRU- LLAHA RABBI MIN KULLI DḤAMBIÑW-WA 'ATŪBU 'ILAYH

I ask forgiveness of Allāh , my Lord, from all my errors and to Him do I return.

سَلَٰمٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ

SALĀMUN QAWLAM-MIR-RABBIR-RAḤIM

Peace! The Word from the Lord of Compassionate Mercy
{36:58}

وَ ٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

WA-LLAHU-L-MUSTA'ĀNU 'ALĀ MĀ TAṢIFŪN

and the succour of Allāh is ever there to be sought against that which you describe
{12:18p}

سُبْحَانَ ٱللَّه وَ ٱلْحَمْدُ للَّه وَ لاَ إِلَـٰهَ إِلاَّ ٱللَّهُ وَ ٱللَّهُ اكْبَرْ
وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِٱللَّه ٱلْعَلِىُّ ٱلْعَظِيمُ

SUBåḤĀNA-LLAHI WA-L-ḤAMDU-L-LLAHI WA LĀ 'ILĀHA 'ILLĀ -LLAHU WA-LLAHU AKBAR
WA LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BI-LLAHI-L-'ALIYYU-L-'AḌḤĪM

Glory to Allāh and Praise to Allāh and there is no deity other than Allāh, the Greatest,
and there is neither power nor might other than with Allāh, the Sublime, the All High.

لاَ إِلَـٰهَ إِلاَّ ٱللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ
لَهُ ٱلْمُلْكُ وَ لَهُ ٱلْحَمْدُ يُحِى وَ يُمِيتُ وَ هُوَ عَلَىٰ كُلِّ شَيْىٍ قَدِيرٌ

LĀ 'ILĀHA 'ILLĀ ALLAHU WAḤDAHU LĀ SḤARĪKA LAHU
LAHU-L-MULKU WA LAHU-L-ḤAMDU YUḤĪ WA YUMĪTU WA HUWA 'ALĀ KULLI SḤAY'IN QADĪR

No deity except Allāh! One without an other
His is the kingdom and to Him the praise. He grants life and death. And He has power over all things.

أَشْهَدُ أَنَّ لاَ إِلَـٰهَ إِلاَّ ٱللَّهُ
وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ

'ASḤHADU 'AL-L-LĀ 'ILĀHA 'ILLĀ ALLAH
WA 'ASḤHADU 'ANNA MUḤAMMADAN 'ABåDUHŪ WA RASŪLUH

I witness that there is no deity except Allāh
&
I witness that Muḥammad is His worshipper and His messenger

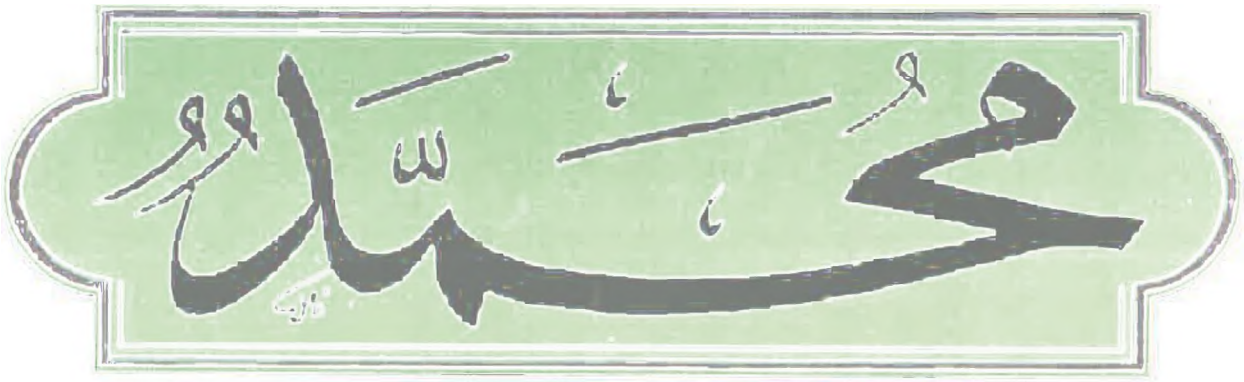
لاَ إِلَـٰهَ إِلاَّ ٱللَّهُ • مُحَمَّدٌ رَسُولُ ٱللَّه

LĀ 'ILĀHA 'ILLĀ ALLAH • MUḤAMMADUR-RASŪLU-LLĀH

No deity except Allāh • Muḥammad is the messenger of Allāh

بسم الله الرحمن الرحيم .
الحمد لله رب العلمين . الرحمن الرحيم . ملك يوم الدين .
إياك نعبد و إياك نستعين . اهدنا الصرط المستقيم .
صرط الذين أنعمت عليهم غير المغضوب عليهم و لا الضالين .
الله لا إله إلا هو ، الحى القيوم ،
لا تأخذه سنة و لا نوم ، له ما فى السموت و ما فى الأرض ،
من ذا الذى يشفع عنده إلا بإذنه ،
يعلم ما بين أيديهم و ما خلفهم ،
و لا يحيطون بشىء من علمه إلا بما شآء ،
وسع كرسيه السموت و الأرض ،
و لا يؤوده حفظهما ، و هو العلى العظيم .
بسم الله الرحمن الرحيم
قل يأيها الكفرون . لا أعبد ما تعبدون .
و لا أنتم عبدون ما أعبد . و لا أنا عابد ما عبدتم .
و لا أنتم عبدون ما أعبد . لكم دينكم ولى دين .
بسم الله الرحمن الرحيم
قل هو الله أحد . الله الصمد .
لم يلد و لم يولد . و لم يكن له كفوا أحد .
بسم الله الرحمن الرحيم
قل أعوذ برب الفلق .
من شر ما خلق . و من شر غاسق إذا وقب .
و من شر النفثت فى العقد . و من شر حاسد إذا حسد .
بسم الله الرحمن الرحيم
قل أعوذ برب الناس . ملك الناس . إله الناس .
من شر الوسواس الخناس . الذى يوسوس فى صدور الناس .
من الجنة و الناس .
اللهم صل على سيدنا محمد و على آل سيدنا محمد و بارك و سلم .
أستغفر الله من كل ذنب و أتوب إليه .
سلم قولا من رب رحيم .
و الله المستعان على ما تصفون .
سبحان الله و الحمد لله و لا إله إلا الله و الله اكبر . و لا حول و لا قوة إلا بالله العلى العظيم .
لا إله إلا الله وحده لا شريك له . له الملك و له الحمد . يحى و يميت . و هو على كل شىء قدير .
أشهد أن لا إله إلا الله و أشهد أن محمدا عبده و رسوله .
لا إله إلا الله . محمد رسول الله .

الله


محمد

(٣٦) سورة يس مكية
إلا آية ٤٥ مدنية
وآياتها ٨٣ نزلت بعد الجن

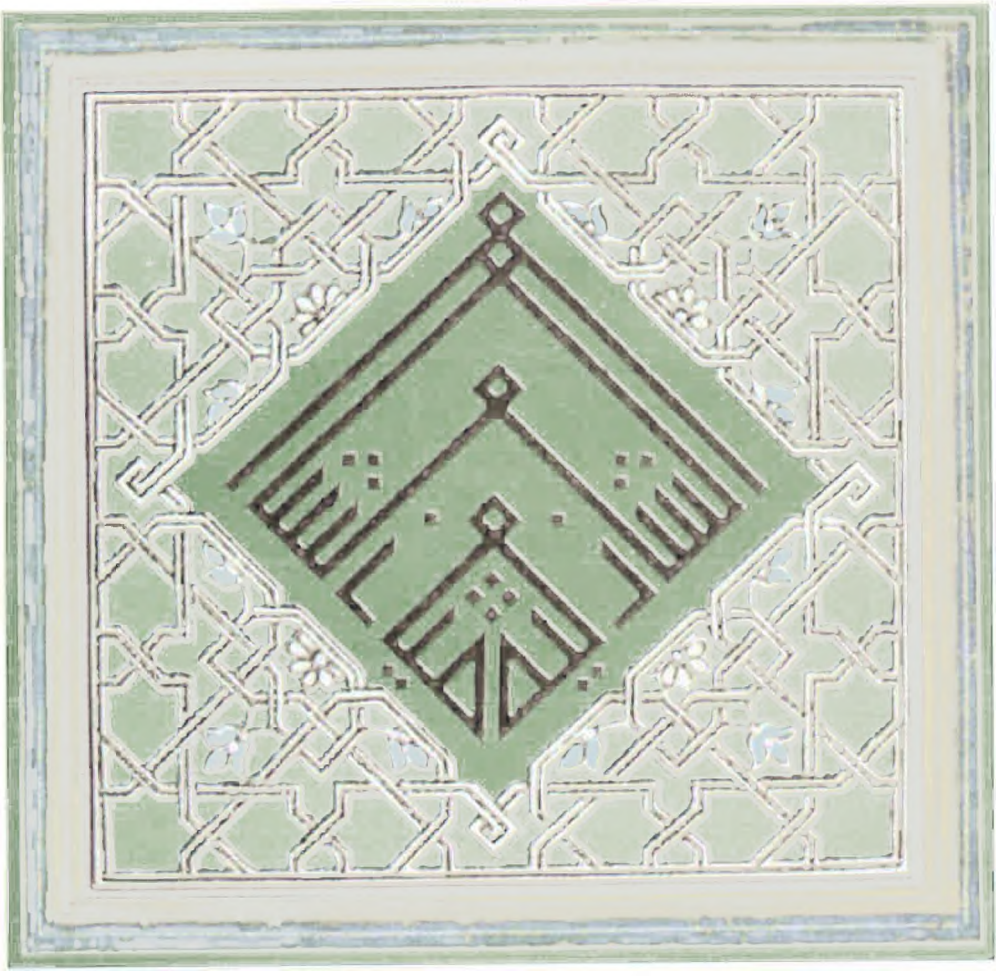
بسم الله الرحمن الرحيم

يس ﴿١﴾ والقرءان الحكيم ﴿٢﴾ إنك لمن
المرسلين ﴿٣﴾ على صراط مستقيم ﴿٤﴾ تنزيل العزيز
الرحيم ﴿٥﴾ لتنذر قوما ما أنذر ءاباؤهم فهم
غافلون ﴿٦﴾ لقد حق القول على أكثرهم فهم
لا يؤمنون ﴿٧﴾ إنا جعلنا في أعناقهم أغلالا فهي إلى
الأذقان فهم مقمحون ﴿٨﴾ وجعلنا من بين أيديهم سدا
ومن خلفهم سدا فأغشيناهم فهم لا يبصرون ﴿٩﴾
وسواء عليهم ءأنذرتهم أم لم تنذرهم لا يؤمنون ﴿١٠﴾
إنما تنذر من اتبع الذكر وخشي الرحمن بالغيب
فبشره بمغفرة وأجر كريم ﴿١١﴾ إنا نحن نحي الموتى
ونكتب ما قدموا وءاثارهم وكل شيء أحصيناه
في إمام مبين ﴿١٢﴾ واضرب لهم مثلا أصحاب القرية إذ
جاءها المرسلون ﴿١٣﴾ إذ أرسلنا إليهم اثنين فكذبوهما
فعززنا بثالث فقالوا إنا إليكم مرسلون ﴿١٤﴾ قالوا ما أنتم
إلا بشر مثلنا وما أنزل الرحمن من شيء إن أنتم إلا
تكذبون ﴿١٥﴾ قالوا ربنا يعلم إنا إليكم لمرسلون ﴿١٦﴾
وما علينا إلا البلاغ المبين ﴿١٧﴾ قالوا إنا تطيرنا بكم
لئن لم تنتهوا لنرجمنكم وليمسنكم منا عذاب أليم ﴿١٨﴾
قالوا طائركم معكم أئن ذكرتم بل أنتم قوم مسرفون ﴿١٩﴾
وجاء من أقصا المدينة رجل يسعى قال يقوم اتبعوا
المرسلين ﴿٢٠﴾ اتبعوا من لا يسئلكم أجرا وهم

مهتدون ﴿٢١﴾ ومالي لا أعبد الذي فطرني وإليه
ترجعون ﴿٢٢﴾ ءأتخذ من دونه ءالهة إن يردن الرحمن
بضر لا تغن عني شفاعتهم شيئا ولا ينقذون ﴿٢٣﴾
إني إذا لفي ضلال مبين ﴿٢٤﴾ إني ءامنت بربكم
فاسمعون ﴿٢٥﴾ قيل ادخل الجنة قال يليت قومي
يعلمون ﴿٢٦﴾ بما غفر لي ربي وجعلني من المكرمين ﴿٢٧﴾
* وما أنزلنا على قومه من بعده من جند من السماء
وما كنا منزلين ﴿٢٨﴾ إن كانت إلا صيحة واحدة فإذا هم
خمدون ﴿٢٩﴾ يحسرة على العباد ما يأتيهم من رسول
إلا كانوا به يستهزءون ﴿٣٠﴾ ألم يروا كم أهلكنا قبلهم
من القرون أنهم إليهم لا يرجعون ﴿٣١﴾ وإن كل لما
جميع لدينا محضرون ﴿٣٢﴾ وءاية لهم الأرض الميتة
أحييناها وأخرجنا منها حبا فمنه يأكلون ﴿٣٣﴾ وجعلنا فيها
جنات من نخيل وأعناب وفجرنا فيها من العيون ﴿٣٤﴾
ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون ﴿٣٥﴾
سبحن الذي خلق الأزواج كلها مما تنبت الأرض
ومن أنفسهم ومما لا يعلمون ﴿٣٦﴾ وءاية لهم الليل
نسلخ منه النهار فإذا هم مظلمون ﴿٣٧﴾ والشمس
تجري لمستقر لها ذلك تقدير العزيز العليم ﴿٣٨﴾
والقمر قدرناه منازل حتى عاد كالعرجون القديم ﴿٣٩﴾
لا الشمس ينبغي لها أن تدرك القمر ولا الليل سابق
النهار وكل في فلك يسبحون ﴿٤٠﴾ وءاية لهم أنا حملنا
ذريتهم في الفلك المشحون ﴿٤١﴾ وخلقنا لهم من مثله
ما يركبون ﴿٤٢﴾ وإن نشأ نغرقهم فلا صريخ لهم ولا

هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾
وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا
كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا
رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ
مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾
مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا
مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾
فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ
فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ
مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾
سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا
ٱلْمُجْرِمُونَ ﴿٥٩﴾ * أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ
أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ
ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ
جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ
ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ
نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ
يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ
فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا
يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ
مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ
يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا
مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ
مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن
نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا
وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾
قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ
أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ
ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ
كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ
شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

المدرسة الشاذلية

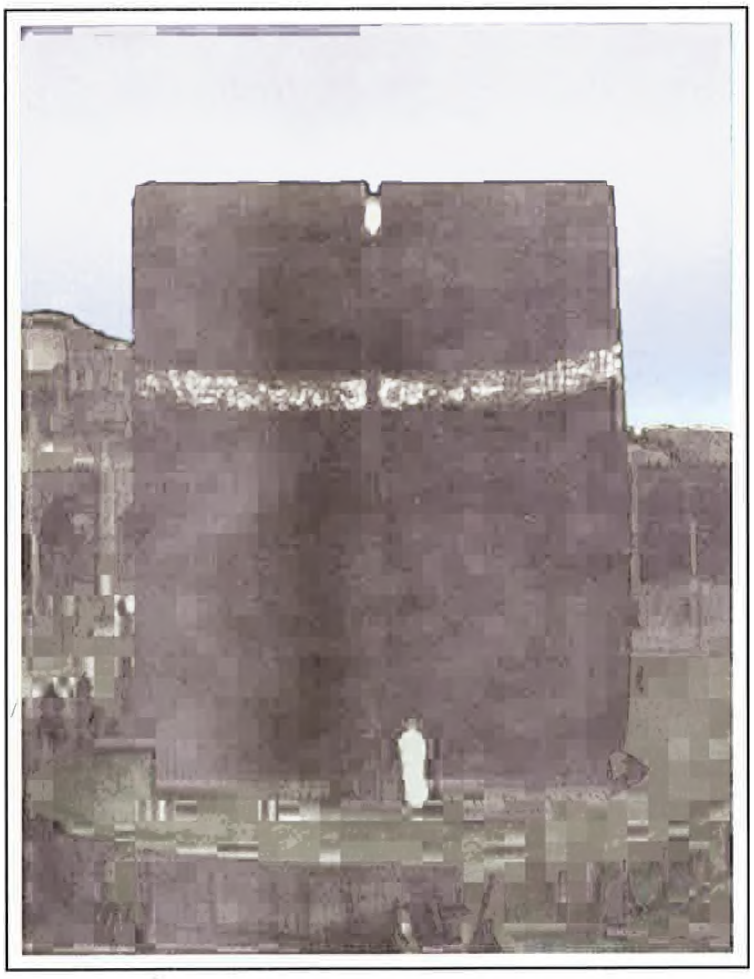


The School of the Shādhḍhuliyyah

الجزء الأول

أحزاب الشاذلية

بسم الله الرحمن الرحيم



الجزء الأول

أحزاب الشاذلية